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The circulation of THE FRIEND is not measurable by its subscription list, for it is one of those papers which its subscribers, in many instances, after they have read it, like to hand on to others, that a wider circle may be instructed by its contents. We learn of one voluntary association of subscribers who agree with to pass on their copies to a distributing secretary, who regularly mails them to Friends who cannot afford to subscribe, or to others who are interested in our teachings. Some of these in turn pass them on to others, and so the influence keeps moving.

A young man in New England takes occasion to write: "THE FRIEND is always welcomed by me, and always punctiliously passed long to others who need it, but I have not the assurance that they need it. Perhaps I have aid to thee before, that the more sectarian hou makes the paper, the more useful and enjoyable it is. . . . I believe and maintain to the comparatively few members with whom (come in contact) that the strength of Quakerism is in its peculiarity, not in its conformity to popular custom."

Regarding "its peculiarity" to be first and foremost the Holy Spirit, and secondly a simple conformity to the witness of that Spirit in the heart, unswerving by the maxims and fashion of conformables to worldliness, we think our young Friend and we are in accord. We hope no one would account the strength of Quakerism, or his own strength, to consist in any mere address not the product of the Spirit, and not for him an expression of the witness or Truth. The strength of Quakerism does consist in this living peculiarity,—Christ in us, and Him conformed to in every testimony of his truth and life. That Christian century has not yet arrived, in which such a course

purely followed would not make a disciple seem singular. Certainly our religious Society has no occasion for a separate existence, except in its separate principles.

From another part of New England an esteemed literary character writes of herself also as a distributor of contents of THE FRIEND. We may as well quote her whole language:—

"It is the rule in a literary club of women to which I belong for each member in turn to give a miscellaneous paper, *i. e.*, a paper on any subject of her choice. For my latest contribution to the club I made a departure by reading "The Divine Silence," from No. 38, Fourth Month, 1901, of THE FRIEND, by Dr. John Hunter, of Glasgow. I believe I read it somewhat in the Spirit, and the impression made by it on the women of many minds present was manifestly worth while.

"THE FRIEND's occasional sketches for the young have been clipped from my copy, and sent out to boys and girls in need of such, sent out with a pretty strong faith that such seed cannot be waste matter.

"Truly I am grateful for the peculiarly genuine and penetrating teaching—so far as it is given me to recognize what is genuine and experience that which is 'living and active and sharper than any two-edged sword,'—which I find in THE FRIEND.

"May its circuit increase."

As no personal praise is here advertised, or implied, no modesty is sacrificed. Our aim is merely to suggest a tract-distributing interest in passing copies of THE FRIEND to others, rather than to destroy them. It is also a tract-distributing to coming generations, when subscribers preserve their copies and have them bound as volumes. Future readers will recur to the series of volumes as replete with substantial religious, moral, historical, and scientific reading,—and not least as a persistent maintainer of Friends' doctrines, as handed down through its first exponents to us, to pass it on to the generations following.

ALLUSION was made in our columns of Fifth Month 9th, 1903, to the purpose of Frederick F. Ayer, of New York city, to commemorate his persecuted and even martyred Quaker ancestors, Lawrence and Cassandra Southwick, by a monument to be erected to their memory in Salem, Massachusetts; and to the feeling called forth among citizens of Salem at the

prospect of having the spirit of their own ancestors represented in the statue by a tiger. We now hear that a change in that feature of the design is in contemplation.

The Victors Passing Under the Yoke.

That epidemic of lawlessness of which the papers are now so much complaining, was to be expected, and was expected by those who saw what a subversion of the moral law warfare is, and what a training for lawlessness it breeds. War is but a resort to lynch law instead of arbitration, and too well it teaches to citizens the lesson. Upon our entering into the war with Spain this periodical pointed out such results, as the aftermath of war, which now the press is bewailing. Human lives all about us have been made to seem much cheaper, callousness to awful suffering has been engendered more widely, might has grown in colossal proportions to seem right, assassination private and public has acquired a growing appetite, and the reversal of the spirit of Christianity, which espousers of war frankly confess that warfare must be, has largely been destroying the authority of Christianity in the minds of many. The curse of Cain is getting to be very heavy upon us, as also in European countries whose brothers' blood is crying unto God from the ground. Where are the purer times, the higher virtue, the safer stepping out of doors, the cheaper living which the war was going to bring us? What blessings are they that circulate among the Filipino people, in the shape of discharged soldiers contagion with the moral habits of war, and of the legion of exploiters and "carpet-baggers" who are a sore obstacle to the humane justness of Governor Taft?

They who are blaming the signs of the times know not that they are blaming war; but there are those who foretold such things would be its harvest, and we fear that the moral results yet developed are but "the beginning of sorrows."

We heard read in a mid-week meeting a few days since, a circular calling for a prayer league to be formed all round the world for the averting of the dire evils and irreligion which seem impending, and that the Lord might bestow a general revival of converting grace throughout the churches and peoples of the earth. Such revival would indeed be the true remedy for the blight of sin and death

sown broadcast of late; and a living concern of heart from any quarter to appeal unto the God and Father of all sure mercies we cannot despise. Men may encourage one another in schemes of prayer; but whatever amidst all this, or without it, is the secret response of our spirit to God's own Spirit, is prayer acceptable to Him, and He will answer that which is of his own begetting. He that heareth prayer would that unto Him all flesh should come. And to the extent that men will watch unto prayer and cooperate with Him in his desires for the healing of the nations, will He revive his work in the midst of the years, and in the midst of judgment remember mercy.

Women's Interests.

It seems rather inexplicable that comparatively so few wives trouble themselves to understand the things in which their husbands are interested. With regard to his business undertakings the head of the house not infrequently prefers that his wife should be unformed, except in the most general way; not in the majority of cases, because he looks down on her judgment or fears her interference, but simply that in the hours of the working day he gets a surfeit of business matters and wishes to entirely forget them while in his home. It is a real relief that the companion of his leisure hours is in every way disassociated from the daily avocation, with its worries and cares.

But this very same husband has a hobby. Almost all men do. Perhaps it is amateur photography, perhaps scientific experiment. If nothing more abuse, it is probably politics. Whatever it may be in all the wide range of human interest, he craves sympathy in it just as does the little boy who calls his mother's attention to every new discovery in the course of education. Only the wife seldom gives it and the mother always does.

We have in mind a husband whose pet hobby is electricity. He is always doing electric work about the house, and always reading up on the subject. Once in a while he forgets himself and tries to explain some problem to his wife; then, seeing the blank look of absolute noncomprehension upon her countenance, shrugs his shoulders and relapses into taciturnity with a feeling of disappointment that is all too plain.

Yet another man we recall who spends many evening hours drawing up specifications for the heating and lighting of buildings. Sometimes, when weary, he will hand the work over to his wife with the request to "just run that over and see if it seems sensible." "Why, George," she says, "you know that I don't understand anything about it. How can I tell?" And so he goes on puzzling, unaided.

The case of the husband who, in the course of his evening newspaper reading, becomes surcharged with indignation against the opponents of his political party is not less hard. Ten chances to one his wife does not even know the names of the party leaders, is ignorant of the political situation and placidly unconscious of any impending crisis.

It is not necessary to be thoroughly informed on any of these subjects, but it would seem

desirable that women should know enough about them to talk intelligently, and that is all any husband desires. He likes to impart information, but he also likes to make sure of being understood.—*Public Ledger.*

A Plea for Humanity.

A Letter from the Society of Friends in England, to their fellow Christians of all denominations in the United States of America.

DEAR FRIENDS:—We venture to address you in the name and on behalf of the Religious Society of Friends in Great Britain, a body of men and women who are earnestly desirous that the practice of Christian living, among themselves and others, should be brought into harmony with the teaching and example of our Lord Jesus Christ.

Our hearts have been deeply pained as we have had our attention drawn to the lynching of persons, both white and colored, with the terrible scenes of lawlessness and cruelty that frequently accompany them, in some of the States of your Union.

From trustworthy records it appears that in the past ten years many hundreds of persons in the United States of America have been thus, without legal trial, put to death. Many of these have been burnt alive, or otherwise tortured; and we have sorrowful evidence that in some districts such doings have been condoned, and even actively applauded, by those who in other respects are right-thinking citizens. In addition to this, there is the demoralizing effect of such spectacles on the men, women and children, large numbers of whom sometimes witness them.

We earnestly desire to avoid falling into a spirit of hasty or harsh judgment on these matters. We recognize with humiliation that there are grave faults in the conduct of our own people that need correcting, and we welcome with the utmost thankfulness the evidence that many among you are fully alive to the claims of humanity, and are doing all they can to remedy the evils alluded to. We leave out of consideration altogether political and racial problems, and difficulties which, at this distance, we can very imperfectly understand, and appeal to you on the broad and simple grounds of Christian principle and human justice.

Our Lord Jesus Christ, in the days of his earthly ministry, when the zealous performance of outward forms of religion was receiving more attention than the practice of love to men, quoted with approval the words of an ancient prophet, "I desire mercy and not sacrifice." In direct anticipation of his teaching was the saying of another prophet, that what the Lord requires of us is "to do justly, and to love mercy, and to walk humbly with our God." He taught that the sons of God must be "merciful, even as the Father who is in heaven is merciful;" and declared that those who refused to act kindly to one of the least of his brethren were refusing kindness to himself. In full accord with this spirit, his great apostle urged that "Love is the fulfilling of the law."

As Christians, we believe that it is this Spirit of love and tenderness which has so largely removed the barbarous cruelties and the lawless injustice of the dark ages, and, in proportion as it has had free play in any country,

we trace to its influence the development of a broader commonwealth, in which to the weakest members are granted the inalienable rights of life, liberty and justice.

In the name of Christ, who died for all men, regardless of name or wealth, race or color, let us, both in England and America, do what we can to form a public opinion based on the principles of his life and teaching.

We are, in Christian love,

YOUR FRIENDS.

Signed on behalf of the "Meeting for Sufferings," representing the Society of Friends in Great Britain.

HENRY LLOYD WILSON, Clerk.

12, BISHOPSGATE WITHOUT, LONDON, ENGLAND.
1903.

A Tender People.

In the Journal of Thomas Story, the writer gives an account of a service which he and a companion once had in a little town in Scotland. When they had finished, he says, the people "very lovingly conducted us out of the town to a green hill a little without, directing us the way enquired after, with great respect. And when we were about a quarter of a mile from them, the tender love of Truth being much manifested in us, we were constrained thereby to look back, when we saw the multitude still standing on the hill looking after us and that love flowed towards them as from an open fountain—in the sense whereof we were tendered, and yearned towards them as a young man towards his beloved when he takes his journey from her for a season. There will be a tender people there in time."

This passage is but one among many that might be quoted from the journal of the early Friends, as illustrative of that tenderness of feeling which was once so marked a characteristic of the Society that it was said of them "See these Quakers, how they love one another! It is a quality that has ever distinguished the Lord's own people everywhere—the redeemed of God. Wherever in truth the love of God has pre-eminence in the heart there is a tenderness for human need and suffering—a sympathy with the longings and trials of our brethren's souls, as well as a desire to minister to their bodily wants. In such a heart, censoriousness has no place, no petulance with ignorance; neither is there any feeling of being holier than another, or of having attained to more than another; for the real child of the kingdom feels himself a least therein. That same Divine tenderness which is expressed in the prophetic declaration, "a bruised reed shall He not break and the smoking flax shall He not quench," the genuine disciple of the Lord experiences in his measure, and manifests in his dealing with his fellows. George Fox speaks of a meeting which he held at Underbarrow, at the ending of which "the chief constable and some other professors fell to reasoning with [him] in the chapel yard." Whereupon, he continues "I took a Bible, and opened to them the Scriptures, and dealt tenderly with them as one would do with a child." And is it not always so with those who are in reality under the government of Christ? Alive themselves to the abounding mercies of the Lord to their own souls, and dwelling in the Father's love, they live bear daily fruit of tenderness towards all their fellow men.—*From the United Friend.*

Selected for "THE FRIEND."

The Rise of the Puritan Sabbath.

The great reformers of the sixteenth century had sought to strip from the Christianity of their time what they deemed the second-hand garments of Judaism. Along with the theory of a priesthood they declared also against a doctrine known in the church at least from the fifth century, that the fourth commandment enforced on Christians the keeping sacred in some sense of Sundays and other church holy days. Luther maintained that a commandment to keep the Sabbath "literally understood does not apply to Christians, for it is entirely outward, like other ordinances of the Old Testament." He thought a festival day important for rest and for attending religious worship; but with characteristic outspokenness, he says: "If anywhere the day is made holy for the mere day's sake, . . . then order you to dance on it, and feast on it, to anything that shall remove this encroachment on Christian liberty." The Augsburg Confession makes a similar statement of the "protestant position. Calvin considered the fourth commandment binding on Christians only in a sense mystical and highly Calvinistic. It signified that "we should rest from our own works" under the Christian dispensation. He even suggested that some other day of the week might be chosen as a day of rest and worship at Geneva for an exhibition of Christian liberty in this regard. His practice was conformed to his theory. It is incidentally related that when John Knox once visited the Geneva reformer on Sunday, he found him laying at bowls. Knox was not more a sabbatarian than Calvin.

Writers on this subject have generally agreed in dating the rise of the Puritan Sabbath from its appearance, in 1595, of Dr. Bownd's book "The Sabbath of the Old and of the New Testament." But the doctrine of the strict keeping of Sunday may be traced farther back. In truth, the difference between the English and the Continental Sunday dates from the Reformation. The protests of Luther and Calvin go to show that Sunday had in the church before the Reformation, theoretically at least in practice, the sanctity of a church day. The English Reformation was conservative, like all other English revolutions. English reformers retained the Catholic Sunday, as they did the vestments and national hierarchy of the old church. Thomas Hancock has been styled "the Luther of the southwest of England." He was the great preacher of Poole in the days of Edward VI. That he, like other English reformers, did not agree with Luther in rejecting the obligation to rest on Sunday is shown by the record, for the voice of Poole was the voice of Hancock. About 1550 the juries in the Admiralty Court of Poole were charged to inquire into Sunday fishing; and so advanced was the premature Puritanism of Edward's time that even the leaving of nets in the sea over Sunday was to be investigated. There was a strictness unknown in Catholic times.

The word Sabbath does not occur in these early entries. But in the troubles among the Marian exiles at Frankfort, where so many other traits of Puritanism first came above the horizon, it is significant that one finds Sunday called the Sabbath. Sabbath as applied to

Sunday occurs first in literature, perhaps, in 1573, and then it is considered necessary to explain it. Bullein's Dialogue against the Fever Pestilence, a work of considerable popularity, first appeared as early as 1564. In the edition of 1573 there was inserted a new passage not found in the earlier issue. Mendax is relating incredible tales of travel in lands unknown, after the manner of David Ingram and other returned adventurers. Up to this point all is pure lying merely for the fun of the thing, or perhaps to ridicule the exaggerations of travelers. But the interpolated passage is not of a piece with the old garment into which it is patched. It is less grotesque and humorous, and it smacks of incipient Puritanism in several flavors. It treats, first of all, of the "Keping of the Saboth Daie," "whiche is the seventh daie, that is sondaie," in the imaginary city of "Nodhol," an anagram of London. The gates are shut, and nobody is allowed to "goe, neither ride forth of the cite duryng that daie, except it be after the evening prair: then to walke honestlie into the sweete fieldes, and at every gate in the time of service there are warders." "What so ever hee be he muste kepe hollie the Sabbath daie, and come to the church both man, woman, young and olde." "There were no people walking abroad in the service tyme; no not a Dogge or catte in the streete, neither any Taverne doore open that daie, nor wine bibbing in them, but only almose, fasting and prair." This is perhaps the oldest extant statement of an early Puritan ideal of Sabbath-keeping.

Scruples regarding recreations on Sunday come distinctly into view in the title of a sermon preached at Paul's Cross in 1576. In 1580 the magistrates of London secured from the queen a prohibition of the performance of plays within the limits of the city on Sundays. In other municipalities—Brighton, Yarmouth, and Lynne—ordinances were made about this time against such offences as the prosecution on Sunday of the herring fisheries, cloth working, and other labors, and even against the Sunday practice of archery, formerly thought a patriotic exercise. There are other evidences of a movement especially in the south of England, in favor of a stricter Sabbath in these and the following years. Stubbes does not fail to denounce "heathenical" exercises upon the Sabbath day, which the Lorde would have consecrated to holy uses. The Puritan mode of Sabbath-keeping already existed among the chosen few. "The Sabbath daie of some is well observed," says Stubbes, "namely, in hearing the blessed worde of God read, preached, and interpreted; in private and publique prayers; in reading of godly psalmes; in celebrating the sacraments; and in collecting for the poore and indigent, which are the true uses and endes whereto the Sabbath was ordained." He records the opposite belief of his opponents that Sunday was ordained "only to use what kinde of exercises they think good themselves." In practice this was the rule of the English people at large. These opposite opinions come into view when Martin Marprelate a few years later berates the Bishop of London for playing at Bowls on Sunday.

Dr. Bownd's book on The Sabbath of the Old and the New Testament, which, if we may believe its opponents, was nearly ten years

"in the hammering" was the outcome of a sentiment already rising among the Puritans, and not wholly confined to that party. It was preceded by a little work of Richard Greenham, which seems to have been circulated for some years in manuscript after a fashion of that time, and to have had at first more influence on practice than Bownd's stepfather, and his work was the parent of Bownd's, which is distinctly more extreme. But Dr. Bownd's book is none the less memorable as a point of departure, because in it the opinions on this subject which have since prevailed so generally in all English-speaking lands "were for the first time broadly and prominently asserted in Christendom;" at least, they were here first systematically propounded and defended. Bownd held that the fourth commandment is partly moral, in the phrase of casuists. He shifted the obligation to the first day of the week by arguments now familiar, and he laid down rules for the observance of the day. Honest recreations and lawful delights he flatly forbids on Sundays, but he rather obsequiously makes some allowance for the feasts of noblemen and great personages on this day. People of rank do not wholly escape him, however, for he points a moral with the story of a nobleman whose child was born with a face like that of a dog, because his father had hunted on the Lord's Day. He allows the ringing of one bell to call the people to church on Sunday. Chimes were quite too pleasing to accord with a severe Sabbath.

Such rigor fell in with the passion of that age for formal observance and with the exigent temper of the Puritans by whom Bownd's views were rapidly and universally accepted. The stricter divines might well be glad of a new lever for reforming the old English Sunday, which was devoted, out of service time, to out-door games, to the brutally cruel sports of bull and bear baiting, to merry morris dances, in which the performers were gayly decked and hung with jingling bells in different keys, as well as to coarse farces called interludes, which were played on stages under booths and sometimes in the churches. As an austere reaction against frivolity, Puritanism pushed Sabbath-keeping to its extreme, reproaching even the most innocent of domestic recreations, and changing a day of rest and refreshment into one of alternate periods of application to religious devotion and of scrupulous vacuity. Bownd's rather ultra propositions were carried yet further when reproduced by high-strung preachers. It is said that some of these declared that the ringing of more than one bell to call people to church on the Sabbath was as great a sin as murder, adultery, or parricide. The lack of a sense of proportion is the specific distinction of the zealot and the polemic. This lack was not peculiar to the Puritans, however. Joseph Hall, afterward a well-known bishop, could address men so worthy as John Robinson and his colleague in such words as these: "Your souls shall find too late . . . that even whoredoms and murders shall abide an easier answer than separation." Perhaps one may rather say that a lack of the sense of proportion in morals was a trait of that age, an age, of zealots and polemicists.

In such a time Dr. Bownd's book easily captivated the religious public, and there arose a

passion for a stricter Sabbath. According to Fuller, the Lord's Day, especially in towns, "began to be precisely kept, people becoming a law to themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint herein. On this day the stoutest fencer laid down the buckler; the most skillful archer unbent the bow, counting all shooting beside the mark; May-games and morris-dancers grew out of request; and good reason that bells should be silenced from jingling about men's legs, if their very ringing in steeples were adjudged unlawful." Some learned scholars were impressed by Bownd's argument, and others who did not agree with his conclusions thought it best not to gainsay them, "because they tended to the manifest of religion." And, indeed, the new zeal for Sabbath-keeping must have incidentally promoted morals and good order in so licentious an age.

But a violent opposition quickly arose. Some opposed the book as "galling men's necks with a Jewish yoke against the liberty of Christians," and many of the clergy of the new high-church type resented the doctrine of a Christian Sabbath, asserting that it put "an unequal lustre on the Sunday on set purpose to eclipse all other holy days to the derogation of the authority of the church." There were those who asserted that the "brethren," as they styled them, had brought forth Bownd's book, intending by this "attack from an odd corner" to retrieve lost ground. The manifest advantage to Puritanism from the shifting of the ground of debate, aroused Archbishop Whitgift. In 1599 he made the tactical mistake of ordering the book called in, and in 1600 Chief Justice Popham forbade the re-printing of it. The price of the work was doubled at once, and it was everywhere sought for, "books being more called on when called in," as Fuller says. When it could not be had in print, it was transcribed by enthusiastic admirers and circulated "from friend to friend" in manuscript. As soon as Whitgift's "head was laid," a new and enlarged edition was published.

The Theory of Sunday-Sabbath, which from the first was not confined to the Puritans, permeated English and American thought and life. But from that time forward the Puritans made rigid Sabbath-keeping the very mark and password of the faithful. From England the theory spread northward to Scotland, where it found a congenial soil. The strict observance of Sunday was embodied in those Laws, Divine, Moral, and Marital, under which Sir Thomas Dale oppressed Virginia, years before the earliest Puritan migration carried it to the coast of New England. On that coast Bownd's Sabbath took its deepest hue, becoming at last as grievous an evil, perhaps, as the frivolity it had supplanted.

The Puritans protesting against Hebraism investments, in priesthood, in liturgy, and in festivals, fell heading into the Pharisaism of the Sabbath. History records many similar phenomena. To escape from the spirit of one's age is difficult for an individual, impossible, perhaps, for a sect or party. Nevertheless, the Sabbath agitation has given a new impulse to the Puritan movement—had, indeed, given it a positive party cry, and had furnished it with a visible badge of superior sanctity.—*Edward Eggleston, in "The Beginners of a Nation."*

Aunt Susan's Socks.

FOUND ON FACT.

"It seems strange," said Aunt Susan, that none of my girls have called to see me to-day."

And as she said that she dropped her knitting work and looked up the village street. "But then," she continued, "I don't suppose an old lady like me, who never goes anywhere, ought to expect to have many callers."

Aunt Susan, as he was familiarly known to every one in the little village of P— in northern Maine, lived in a little white-painted house and earned a livelihood by knitting socks for lumbermen and hunters, who annually flock to that part of the State. She was one of those old ladies whom every one loves, and to whom the young people of the village were fondly attached. She did not have to wait long for callers on the afternoon in question, for Jennie Weymouth "dropped in" on her way home from school. She found Aunt Susan knitting as usual, and she watched the slowly moving needles intently as she related some of the little happenings of the school.

"I declare, Aunt Susan," she said at length, "it seems to me you are taking great pains with those socks. I shouldn't be so particular. You are going to sell them, and you will get just as much for them if you don't make them so well."

"Yes," slowly remarked the old lady, "but when I was a girl, the schoolmaster wrote one day on the board, 'Whatever is worth doing at all is worth doing well,' and," she added impressively, laying her knitting aside, "I have tried to live that motto ever since. I don't know what poor boy in one of the lumber camps may wear these socks this winter. Men have hard times enough working in the woods, and they need comfortable socks. And then, too, I sell a good many to the city fellows who come down here. They are used to fine things, and they want good socks. Many is the time I have heard my mother say, as she was getting dinner, 'Let's have a good dinner, as the President of the United States may call.' Perhaps the President of the United States may wear socks I make."

At that Jennie smiled, and said as if in encouragement: "You want to make them good enough for him, don't you, Aunt Susan?"

Several weeks passed, and Jennie was again calling at the same place, when there came a knock at the front door, and Jennie arose and ushered in Uncle Billy, as every one liked to call him. "I um!" he said as he helped himself to a chair. "It's been sometime since I've seen you, ain't it, Aunt Susan? How be you now? The last time I heard from you, you was having one of them rumaticky spells. But I hope you are over them. I've had them, and they're worse'n than the seven years' itch. But I called in to see you on a little matter of business."

At the mention of business, Aunt Susan, who had tried two or three times to say something, but couldn't get in a word between Uncle Billy's, laid her knitting work aside and looked perplexed.

"I want to know," continued Uncle Billy, "if you are making the kind of socks I used to buy when I guided them New York fellers. I got a letter last night from one of them chaps, and he remembers the socks you used to knit,

and he wants to buy some. Perhaps you would like to read the letter."

He carefully drew a letter from his inside coat pocket and handed it over to Aunt Susan, who adjusted her glasses and scanned the envelope closely.

"From Washington, I do declare!" she exclaimed.

"Yes," said Uncle Billy, looking pleased. "It may be from the White House."

"What kind of a joke are you trying to play now, Bill Soule?" she asked.

"No joke," he replied. "Read the letter."

She opened and read half aloud:

MY DEAR OLD GUIDE:

When you guided me, one fall, in Maine, you gave me a pair of socks made by Aunt Susan Jones, and I have never found any socks so comfortable. I am going to Mississippi on a hunting trip, and would like six pairs of socks such as you gave me."

She read the type-written letter with ease, but the signature puzzled her for a moment. At last she made it out, and exclaimed:

"From Theodore Roosevelt! And he knows my name."

"And so you are really knitting socks for the President of the United States!" exclaimed Jennie, excitedly. "And it's all because you had a good motto!"—*H. W. Foss, in Times.*

HAVING RESERVE POWER.—The following clipping taken from *Success*, shows the necessity for reserve power:—

In the street, when a firm has failed or when a business man has been pushed to the wall, how often we hear the expression, "he had no reserve." It would make a fitting epitaph for the grave of many a failure. A man with out reserve, is like a condemned, leaky vessel. On a calm day it can be towed from port to port, but it would be utterly helpless in a storm. Many fail from lack of reserve, of education, of early training, of solid, ingrained habit. Others fail from lack of reserve of savings, of capital. Many have gone for lack of character reserve, of health reserve, of friendship reserve. It pays to store up reserve of every kind, to be prepared for every emergency. Too exhausting effort, too extravagant expenditure, too reckless daring or too much reliance on unknown factor leaves no margin of reserve, so that a slip would mean a certain fall.

HAPPINESS is the greatest paradox in nature. It can grow in any soil, live under any conditions. It defies environment. It comes from within; it is the revelation of the depth of the inner life, as light and heat proclaim the sun from which they radiate. Happiness consists not of having, but of being; not of possessing, but of enjoying. It is the warm glow of a heart at peace within itself. A martyr at the stake may have happiness that king on his throne might envy. It is the aroma of a life lived in harmony with high ideals. For what a man *has*, he may be dependent on others; what he *is*, rests with him alone with God. What he obtains in life is but acquisition; what he attains is growth. Happiness is the soul's joy in the possession of the "things not seen" that are eternal.

"SIN and sorrow are inseparable."

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut Street, Philadelphia.

REGISTERED DRUNKARDS.

After three months' experience of the new licensing Act in Great Britain, the people have now an opportunity to judge as to the merits and efficacy of a system which is certainly the hardest blow ever dealt to the drink traffic in that country. Under the new law, the cities are divided into districts, and in each district the local magistrate has the power, if he rigidly enforces the law, greatly to diminish the too common evil of drunkenness within his jurisdiction, and to reduce the number of drinking places. In England, the saloon and not the saloon-keeper is licensed, and the aggregate of license revocations since the new law went into effect, has already been such as to gratify the temperance element and excite apprehension among the liquor men as to the future.

To illustrate the operation of the new law, should be explained that persons who have been arrested and convicted of habitual drunkenness are registered, and "black lists," containing full and accurate descriptions of such offenders, are furnished to the police and the saloon-keepers in the district where the conviction took place. Under a previous law, it was difficult to convict a saloon-keeper of selling liquor to habitual drunkards; but now the fact of a "registered" drunkard having been seen coming out of a dramshop in an inebriated condition, is of itself conclusive evidence of guilt on the part of the saloon-keeper. Unless he is able to prove his innocence beyond question, the license will be endangered, and the rum-seller will be subjected to the personal penalties provided in the statute. At each conviction, the premises are recorded as having a bad reputation; and three such entries on the record result in absolute forfeiture of the license. No new occupant can enter and conduct the place as a saloon. It is thereafter closed to the drink traffic permanently. Even though it should be the finest and most profitable bar-room in the city, its business is gone the moment the license is annulled. But the new law is equally drastic and uncompromising in its dealings with the drunkards. It can readily be understood that the saloonkeepers knowing the peril of violation, will keep well within the law by refusing to do doubtful cases. The same law makes a punishable offense for any one to be found intoxicated in public. It is punishable for one who has been registered as a "habitual drunkard," to even try to procure liquor from any licensed place within three years after conviction. No saloon keeper, grocer or druggist, knowing him as a registered man, will give him drink and incur the penalty of fine. He may, of course, procure it by going long distances; but the general effect of such a system as we have outlined is to deprive the drinker of his source of ready supply, and to keep him unavoidably sober.

Friends of temperance in our own land will catch the English experiment with a deep and anxious interest. Even if it should not accomplish all that could be desired, it is a re-

form in the right direction, since it makes for national sobriety.—*Christian Herald.*

CAUSE AND EFFECT.

Speaking of England's new liquor law at a great meeting of bishops and priests in Dublin the other day, one of the speakers said that while it might not be possible in the language of cynicism, "to make a man sober by act of Parliament," it had been demonstrated to be possible by act of Parliament to make it uncommonly unpleasant for the one who got drunk. "The next thing in the solution of the liquor problem will be an act of Parliament making it still more unpleasant for the man who furnishes the drink for the one to get drunk upon.

LOVE, LAW, LIBERTY.

The young and old of this self-indulgent age, which combines an increasing demand for "personal liberty" with a diminishing sense of personal responsibility, need to be reminded over and over again that there is no true liberty apart from law, and no true law that God has not made out of love. Anarchy is as much the opposite of liberty as is tyranny. Indeed the tyranny of the mob is worse than the tyranny of the monarch. Liberty is not an engine jumping the track, but an engine moving forward on the fixed rails of law, with liberty only to go the right way and lead others in it. In God's world of wise laws there can be no personal liberty to do wrong with impunity. The liberty of the person must be subordinate to the liberty of the populace. If it were true that a strong man might use a saloon without manifest harm to himself, yet, if on the whole, the saloon will be a harmful resort to the young and the weak; if it will disturb right relations among men by quarrels and crimes and impoverishment, the liberty of the community to promote its best good must overrule the selfish personal liberty that demands a dangerous indulgence.

"Liberty under law" has been the great Anglo-Saxon watchword, under which greater and more secure progress has been wrought than under the frantic French cry of "personal liberty." But "Young America" especially should be taught that law is not a stern taskmaster, but only another name for "Love divine, all love excelling." Man can not make or break law, though it may break him. Man can only translate God's law, born of his love, into his human applications, even as a lawyer does not make but only interprets and applies law. Legislators are "ministers of God," "ordained" to serve Him and humanity by applying the great constitutional law of God to civil affairs. A "license to do wrong" is not a law but a legislative crime. On the other hand, every prohibition of what works ill to our neighbor, is a translation of love for man into a statute, its purpose being as Gladstone has said, to make it "harder to do wrong and easier to do right." Since wrong-doing is the road to unhappiness here and hereafter, for the individual and for society, surely love can do no better service than to prohibit and prevent such wrong-doing. The solid, Divine foundation of all laws prohibiting liquor selling, and of all other prohibitory laws that forbid what is harmful, is, in our golden text, the best of "no license" texts: "Love worketh no ill to his neighbor: therefore, love is

the fulfilling of the law." Again, we suggest the use of that text as a saloon sign. If the saloon cannot bear such a motto, it is a crime, and not only those who own it, but those who keep it up by their patronage, or their petition or their ballot, are working ill to their neighbor, and so breaking the law of brotherhood, which is the law of God.

Even among Christians there are many who think it is not always "expedient" to do right. If God made and rules this world, can it ever be "expedient" for man to do wrong? Was Lincoln wrong when he said it was vain to seek a midway between right and wrong? "Right wrongs no man." Is not the man who denies that Christian axiom in word or deed an infidel? God forbid us to "call evil good and good evil," and to "justify the wicked for a reward." Do we not do both when we as a community permit a saloon to run in consideration of a fee paid into our common treasury? All will agree it is right to vote for any degree of prohibition we can get, but is it ever allowable to vote for any license of what is harmful? If it is not right for an individual to sell alcoholic beverages, can it be right for a town or State to become rum-sellers?—*Christian Herald.*

PERSONAL LEADERSHIP.

District Attorney Jerome, of New York, said some good things the other day in an after-dinner speech, about reform. He pointed out the necessity for personal leadership of the right sort. "Reform has made the mistake," he declared, "of trusting too much to the abstract principles instead of getting down among the people. The people who to day follow a Tammany leader who is brutal and corrupt would more willingly follow a man of educated and enlightened ideas if he had the same qualities of leadership as the ruffian leader."

The chief difficulty we see in the way of securing the kind of leaders we all recognize as a necessity in reforming our cities is that ward politics have been made so disreputable that no man who values his good name wants to have anything to do with them. *And wherever the saloon rules this condition will continue.—Union Signal.*

The general manager of the Union Pacific railroad recently issued an order prohibiting the use of cigarettes by the employees of that company, on the ground that it made them "dopy" and worthless. If cigarette smoking unfits men for railroad work, it unfits them for every other kind of work. The clearest-headed, steadiest-nerved, strongest-hearted men are those who let tobacco entirely alone.—*Christian Instructor.*

In connection with the above an interesting story is told. At the first meeting of the board of directors of the Union Pacific, after the rule referred to had gone into effect, several of the magnates were amazed at the polite request from the chairman to throw away their cigarettes. They did not take it seriously at first, but the chairman insisted, and said that he thought men should not be directors in companies and make rules for others if they cannot obey those rules themselves. If the use of tobacco renders men unfit to run trains much more unfit will it render men to run the complicated machinery of a great company.—*Id.*

AMELIA OPIE'S FAREWELL TO MUSIC.
I have loved thee, O Music, I have tasted thy powers,
And have praised thy sweet song, that has robbed
me of hours;
I have said thou couldst lull every feeling of strife,
And counted thee one of the blessings of life.

I have thought that thy anthems of holy delight,
Brought the dawning of day, 'mid the shadows of
night;

That the spirit oppressed with unspeakable grief,
Could at least find one refuge, one certain relief.

Ah! thou lily-white wand, and thou rose-bedecked
thorn,
Thou betrayest the heart, and then leaves it to
mourn;

For thou hast not one comfort, one boon to bestow;
From thy high-mourning anthems, what deep
meanings flow.

Then I'll leave thee, I'll shun thee, I'll bid thee
farewell,
Nor shall reason nor conscience, henceforward
rebel;
Thou shalt rob me no more of sweet silence and
rest,

For I have proved thee a trap, a seducer at best.

Yes, thou spirit of darkness transformed out of
light,
Thou voluptuous form clad in raiment of white;
It is thine when our passions seem conquered and
fled,
But to raise up and cherish the evils we dread.

Then go where vice haunts the thoughtless and
gay

Where the midnight of folly sends reason away;
Where the mind draws its sorrows, its pleasures
from thence,
And the heart pants alone for the raptures of sense.

But, Oh! enter thou not where devotion has trod,
To beguile the poor soul from its duty to God;
For the well-springs of life, and the bread of the
day,
It is thine not to give but to barter away.

Then may each son of folly, and each daughter of
care,
Hear the whisper that bids others reflect and
beware;
And ere sin shall reduce them from peace and from
rest,
Fly thy arrow whose point would venom their
breast.

For while sin, open sin, leads its thousands astray,
Tens of thousands are borne by false pleasure
away;

Let the Christian in heart redeemed and set free,
Never dare to return, Oh! Music to thee.

Science and Industry.

OVERCOMING DIFFICULTIES.—Less than twenty years ago, Charles M. Hall, then a young man of twenty-two, was attending a lecture in chemistry at Oberlin college. The professor was speaking that day of aluminum, the light, strong metal now so extensively used. The student became deeply interested when the professor declared that aluminum was the most plentiful mineral element known, but that because of the great difficulty of extracting it from other elements, it was too expensive for ordinary use. Thousands had tried to discover a cheaper process, but without success.

When the lecture was over, and others were rushing from the classroom without giving a further thought to aluminum, young Hall was making a resolution. "Because nobody else

has been able to obtain aluminum on a commercial basis, it does not follow by any means that I cannot do it," was his thought.

He did not wait for his graduation to experiment, but began the difficult work at once. Soon after leaving college, he secured a patent for a process perfected after many trials. Then he sought to interest capitalists. They laughed at him when he told of his discovery. It did not seem reasonable that, when hundreds of older men had failed, a young student should be successful. But capital was finally secured, and the new process was put to the most severe tests. The tests were convincing. C. M. Hall had succeeded. The price of aluminum has been reduced from ten dollars a pound to thirty-three cents, as a result of one man's determination to overcome difficulties.

John A. Brashear was a machinist's apprentice in Pittsburgh, who longed to become an astronomer. Instead, however, of neglecting his work because it was distasteful, he wrought diligently in the shop and became a skilled engine-builder. In the evenings he studied astronomy. As he was too poor to buy a telescope, he determined to build one for himself. It was not to be a toy, but a serviceable five-inch instrument. After making his drawings, he submitted them with fear and trembling to the astronomer of the Allegheny observatory, who, astonished at the lad's skill, assured him that his plan were well conceived.

In three years the telescope was successfully completed. But the lad was ambitious for a twelve-inch instrument, and he set to work to build it. He was now superintendent of the machine shop, and so was able to buy expensive tools and complete the work in two years. It was ready for use when the lens was broken. Undaunted, young Brashear began a new lens, which was ready in a month.

It was not long until friends persuaded him to give his life to the manufacture of astronomical instruments. He succeeded in his business as at his trade. Some of the finest instruments in the world have come from his laboratory, and astronomers know that the Brashear name on any instrument is a guaranty of superior excellence.

Francis H. Clergue was a young school teacher in Maine some twenty-five years ago. But he was eager to make his way in the world. He studied law in the evening, and was admitted to the bar. He studied mechanics and chemistry for recreation. He practiced law, became a banker, and laid by a comfortable fortune before he was thirty-five.

Nine years ago he was ready for further triumphs. Resolving to go into a new country and develop its resources, he associated himself with other young men, and went to Sault Sainte Marie, in the province of Ontario, Canada. Here he purchased a five-thousand horsepower canal. But it was insufficient for his purpose. He determined to deepen and widen it, in spite of the fact that it was cut out of the solid rock. At great expense, he blasted a channel with three times the old capacity, and used the rock so obtained for the construction of the power houses. Thus, at the beginning of his career in Canada, he showed that ability to make use of obstacles which has attracted the attention of the industrial world.

Now Francis Clergue had his water power ready for manufacturers. He waited for them

to come and make his fortune for him, and waited in vain. He must use his own power. But what should he manufacture? He thought of paper pulp. But there was no raw material at hand. Undaunted, he organized exploring parties to traverse the wild forests of Ontario. The life was hard. Privations were many. Eight men died before the quest was successful. But at last almost inexhaustible forest of spruce were found.

The next need was water to float the logs to the factory. But there were no rivers. Never mind! He could build railways; and build them he did. The timber was carried to the mill and paper pulp was put on the market.

Then another obstacle presented itself. An erican paper-makers combined, and refused to use the Canadian pulp. Canada used very little, and it would have been very unprofitable to export to Europe, as the pulp, saturated with water, weighed too much.

Then F. H. Clergue determined to make dry pulp for export. Knowing competitors confidently awaited his failure. He could not succeed, they said. So, when he asked manufacturers to make a drying machine according to his specification, they refused. There was nothing for it but to build his own machine. But he had no foundry and no machine shop. These were constructed, the machines were perfected, the dry pulp was produced, and the combination of American competitors was a failure.

It was not long until the ambitious manufacturer saw a chance to make an improvement in his pulp. To do what he wished, he needed sulphur. Sulphur was to be obtained only in Sicily, and the price was high. Freight charges would make it much higher. Why not have a sulphur supply of his own? Near him were some nickel mines in which were large deposits of sulphur. But way had ever been discovered to separate it from the ore with which it was found. This was no obstacle to F. H. Clergue. He built a laboratory and discovered a method to separate the sulphur. Then he bought a nickel mine, and his sulphur supply was at command. It seemed a pity to waste the ore remaining after the sulphur was extracted, so Francis Clergue experimented until he found away to use it in combination with steel. Thus a nickel steel alloy was formed, so superior to anything known that the Krupp's contracted for all that he could manufacture.

I have told only the beginning of the triumphs of this remarkable man. It would be too long to tell how copper alloy in the nickel ruined the nickel steel, until it was extracted by the use of caustic soda; how the caustic soda was extracted from common salt, and the products used for other purposes; how, when iron was needed for an improvement in nickel steel, an iron mine with thirty million tons of ore in sight was discovered by an exploring party under F. H. Clergue; how, when he wished ore boats, and could not secure them in America, he bought four steamers in England and paid the expense of bringing them over by loading them with cement for his tories.

This is like a fairy story, but it is on a sober account of what one determined man done. He had help, of course, but he came to him only after he had proved his courage when confronted by obstacles, his reso-

ness when his way seemed to be blocked. Capitalists stood by him when they saw the power of the man, and success crowned his efforts because he was undaunted by failures and worked up to the limit of his powers.—*Forward.*

Items Concerning the Society.

George Cadbury deems that Sacerdotalism is more rampant to-day than in 1650.—"largely because Friends have not been faithful."

We have received No. 3 of the "Friends' Ancient and Modern" Series, namely *Elizabeth Fry*, Georgina King Lewis—which is published by the London Friends' Tract Association.

A movement is said to be on foot for the establishment of a Friends' meeting for worship in Cape Town, South Africa. It appears that some fifteen friends reside there, three of whom have addressed letters to the rest inviting their approval of this offer.

The Committee on Lynching appointed some time ago by the London Meeting for Sufferings, reported that 30,000 copies of "A Plea for Humanity" were being distributed among ministers of Religion in the States where lynchings had occurred, and copies have been sent to the chief newspapers and to Friends and others.

The number of meetings in the compass of London Yearly Meeting is given as 369; members, 17,719; increase, 141 in the year; attenders and associates not in membership, 7,767; increase, 120; ordained ministers, 375, an increase of six; gains members by conviction, 378; by birth, 156; by disassociation, 114; by death, 264.

"Safety," says J. Ellwood Paige, "lies in the one being very close to the Master, and being dead with his spirit. It may be very important that his brain be clear upon the delicate points of logical belief, but it is immeasurably more important that his spiritual ear be attuned to detect about mistake the ring of the true metal."

Upon the reading of Joel Bean's paper recently "What does College Park Association stand for?" two members of the "Friends' Church," one pastor, acknowledged that the Association did not stand for, and strongly urged Friends to obtain their organization on the broad principles original Quakerism.

Young Sing, the Chinese Quaker (whose story has been adverted to in our columns) is said to have received as a member of Dover Monthly Meeting, New Hampshire, he having expressed a desire to be a member of the same Monthly Meeting as Hannah E. Bean and the other Friends of College Park Association whose membership dropped.

The sad intelligence reached us last week that Edward Rhoads, son of the late William G. Rhoads, the 4th instants while attempting, with others, in the Susquehanna Rapids, near Columbia, Pa., as an instructor in Haverford College, and who only thirty years of age, had reached his end in physical science.

The historic Jordan's meeting-house of the Society of Friends still stands in Amersham, England, visited by large numbers of Americans every year. It is a quaint old building with red-brick and whitewashed walls. Up to 1798 meetings were held there regularly every First-day. Seven members of the Penn family are buried near meeting-house. Not far from it is the little

"Upper Chapel" dating from 1680, where the Lords met in secret for worship.

The *Public Ledger* says of a book which may not be altogether representative of our Society, but has a connection with it by name and by some characteristics:—"Sally Wister's Journal," lately edited by Albert C. Myers and published here by Ferris & Leach, has reached England and has given not less delight there than it has afforded American readers. The *London Athenaeum* says of it: "Sally Wister is one of those charming maidens whose memory has been preserved—like that of Dorothy Osborne or the Jessamy Bride—by a fortunate accident. We shall never know how many as sweet and fair have passed away and left no sign, save, perhaps, a faded sampler or a characteristic smile inherited by their grandchildren. Thus we have to make the most of the few whose charm survives, and among these a high place must certainly be given to the delightful Quaker maiden whose diary has been published by the pious care of A.C. Myers."

In commenting on a pamphlet entitled "The Quaker Inheritance," which has been recently issued, the *British Friend* remarks that the author effectively "knocks the bottom out of the basket" by assuming that what he calls "private inspiration" is no longer viable.—"That is, we suppose that the idea of personal illumination, and the urgency of a prophetic message, are mere illusions. He pleads for prepared discourses; but apparently it never occurs to him to inquire who, when belief in prophetic ministry is given up, will take the trouble to prepare them without being paid for it. Nor, of course, is the further question faced, how much of Quakerism will be left when we have come to a professional ministry. On the whole, his counsel to the Society of Friends reminds us of nothing so much as the advice given to the captain of a steamer in difficulties—that he should lighten his ship by throwing overboard the engines."

Notes from Others.

Kataoka Kenkichi, of Tokio, Japan, president of the lower house of the Japanese Parliament, is a devout Christian man, and holds meetings in his house, where the principles of Christianity are explained.

"John Wesley was one of the first great religious teachers to maintain that it is the common privilege of all Christians to know their sins are forgiven by direct and instantaneous witness of the Holy Spirit. The doctrine of perfect love Wesley described as the special deposit of Methodism."—*Bishop Foss.*

There are in New York city to-day thirteen hundred and twenty millionaires, as against two hundred and ninety-four twenty years ago and twenty-five in 1853. There were no millionaires in the city one hundred years ago. The first person to reach that distinction was John Jacob Astor, who became a millionaire about the year 1820.

A bronze tablet to the memory of Emma Lazarus has been placed inside the pedestal and near the entrance door of the Statue of Liberty, New York Harbor. As the most talented woman her race has produced in this country and as a devoted champion of the persecuted and exiled Jew, Emma Lazarus is regarded as almost a saint by the Jews of this country and England.

Appeals which were published in favor of the reprieve of soldiers who had been sentenced to death in connection with the military riot in Pretoria, were based on the theory that "having been taught the last three years to take human life on every possible occasion, they were so accustomed to killing that in the heat of the moment it became the most natural thing for them to do."

Oppression of the weak, dishonesty, debauchery, robbery, deeds of violence, assassination, murder—these as a rule are the sins and crimes of individuals, not of communities, or States, or nations, or governments, which, the wide world over, through the leavening, revolutionizing power of Christianity, are becoming more and more humane and just.—*Christian Intelligencer.*

At a meeting of over one hundred and fifty representatives of the missions of Americans and European societies in foreign lands, held recently at Clifton Springs, the present conditions in the Congo Free State were denounced as "Christian cannibalism," and a letter of protest against their continuance was addressed to the king of the Belgians. The most horrible atrocities which are perpetrated in the Congo under Belgian rule.

The Countess of Carlisle, who has succeeded Lady Henry Somerset in the presidency of the Women's Christian Temperance Union of Great Britain, is intensely radical in her ideas. She would like to abolish all titles of nobility, and if her husband and relatives did not protest she would discard her title, which is very honorable and ancient. She is intensely enthusiastic in her championship of the total abstinence cause.

The *Presbyterian* comments on the following utterance of Bishop William Lawrence, at the recent Protestant Episcopal General Convention in Boston:

"The ministry is increasing neither in number nor in power. Infidelity is all about us. The tests of life are social and financial success. Sport and amusement have made inroads. Gambling is unsettling habits of industry. Below these are the lower standards of taste and gross immoralities. Temptations are undermining our youth. All these influences are potent enemies of the Christian faith."

All of his conditions are doubtless true, yet it is not a condition that can be charged especially to the twentieth century. The same words would apply equally as well to the centuries that are past, and would doubtless aptly express the state of things in decades to come. They are the fruits of sin, and since sin entered into the world and death by sin, these conditions have existed. The Church needs not to be discouraged. The wheat and tares must grow together until the harvest. The sowing of the seed, the cultivating of the crops, the gathering of the grain, so far as possible (to every man that hath received a gift to minister the same) is the church's business. The results must be left with God. Meanwhile, there is this assurance; His kingdom shall never perish from the earth, and like as there were found the 7000 who had not bowed the knee to Baal in the time of the apostasy of God's chosen people, so the faithful ones will prove again the salvation of the kingdom, and in God's own time ultimate, final, complete, glorious victory will be the result.

THE TURKISH METHOD OF REVISING THE BIBLE.—Our note already printed concerning the exceptions which Turkish officials take to special words in the New Testament as a bar to admission of copies of it into the empire, seems of sufficient interest to call for an expansion of it in the following words from *The Outlook*:

The American Bible Society has indirectly felt the result of recent political agitation in the Turkish provinces in a curious way. The Turkish Department of Public Education has become suspicious of the editions of the Bibles published by the Society. It has been aroused by such an insignificant change as the word "here" in the saying of Jesus (as recorded in Mark xiii, 2 and Luke xxi, 6) that "there shall not be left (here) one stone upon another." Perhaps the Department felt that that was bringing it too close to Constantinople. In another case the Department objected to the word

Macedonia. The substitute they suggested would, if uniformly adopted, make the famous passage in Acts vii, read, "Come over into the villayets of Salonica, and Monastir and help us," though in fact the objection seems limited to the word as used in but one of Paul's epistles, the First to the Thessalonians. As used there it seems to be the casual reader far more harmless. Other objections in past times have been even more curious, though perhaps more comprehensible. In one Bible a map of Egypt was objected to because it was printed in red, and that suggested British possessions. But perhaps the most native suggestion was that the sentence in I Timothy i:9, "Christ Jesus came to save sinners," was unparaphrased in including Mohammedan sinners with the rest of mankind, and that the sentence be changed so as to read, "Christ Jesus came to save Christian sinners!" Though this Turkish suggestion does not lack pertinency, it is satisfactory to be able to record that this change was finally not insisted on. Humorous as the procedure of the Turkish Department of Education may appear, it is not altogether different in principle from that followed by many theologians who have occupied themselves in reconciling the Bible to the systems of belief; it is only more frank and ingenious.

SUMMARY OF EVENTS.

UNITED STATES.—Thousands of teachers, estimated at not less than twenty-five thousand, from twenty-four States, on from Canada, lately met in Boston in the forty-second annual convention of the National Educational Association.

On the 5th instant, the water in a dam near Jeannette, Pa., after a sudden shower, burst, and sweeping away houses in its course, destroyed twenty lives and much property. Five miles of a populous valley containing twelve thousand inhabitants were devastated by the flood. Relief has been asked for by the authorities of the town.

In a recent attempt to lynch a negro in Evansville, Indiana, the authorities fired on the crowd of men and women who went to the town, which has been virtually under martial law. This negro was not the guilty party who had been removed to a place of safety. The governor of the State has announced his intention of maintaining the law—and also that the man who is accused of killing a policeman shall have a fair trial.

A dispatch of the 9th inst. from Wichita, Kansas, says: "In all the history of the State no such harvest had famine has been known. Thousands upon thousands perished in the open prairie, and the farmers are desperate. They do not hesitate to waylay passengers and rob them, and rob other farmers of their consignments of men by offering more money for harvest work, promising better accommodations and holding out the inducement of more generous table fare. Very frequently when they get the men out upon the stubble, they form for the purpose of negotiating with them, and they crowd around them in such a way as to prevent them from getting aboard the train upon which they have been traveling."

It is estimated that the yield in Kansas this year will be practically one hundred million bushels. Three weeks ago it was thought there would be only a third as much, owing to the crop being destroyed by the fire. Instead of a failure Kansas will have the crop of her history. All other crops are proportionately large.

A recent despatch from Washington says: Upon the conclusion of the food tests, which Dr. Wiley, of the agricultural department, has been conducting for several weeks, he proposes to institute another and quite as interesting a series of tests with tobacco, and which will include experiments to determine the effect of tobacco upon the digestion and upon the human system in general. When the tobacco tests are taken up, Dr. Wiley will proceed with the statistics of the last census it appears that Philadelphia maintains a larger proportion of native population than other large cities. In New York thirty-seven per cent. of the inhabitants are foreign born; in Boston, thirty-five per cent. and in Chicago thirty-two and a half per cent. and in Philadelphia the percentage is but twenty per cent. and eight-tenths. Among the more recently arrived aliens the number of those who do not speak English is comparatively small, and the general percentage of illiteracy is not alarming.

W. T. Wardwell, formerly treasurer of the Standard Oil Company, has given a tract of land in New York city

valued at two hundred and fifty thousand dollars, as a site for a model hospital building. It is a condition of this gift that alcohol should not be used in the hospital, to be erected on this site, and that the medical staff preference shall be given to those qualified who are abstainers from the use of alcohol, and that only total abstainers shall be eligible to the chief executive office of the medical and surgical departments. The medical and surgical departments of the Red Cross hospital in this city.

Dr. A. C. Abbott, chief of the bureau of health in this city, proposes to have vaccination compulsory, and as a first step towards that end, he said, he would ask the managers of every hospital in the city to refuse to receive patients who had not been vaccinated within five years and who refused to be vaccinated. Large employers of labor will also be asked to see that their employees are vaccinated.

A dispatch from Washington of the 9th says: "There are four hundred and eight cases of small pox in the State of Pennsylvania, or nearly one-fourth of the number of cases in the whole United States."

Philadelphia has a larger number of persons of negro descent than any Northern city, and a larger percentage than any other Northern city except Pittsburgh. The negro population of Philadelphia is fifty-two thousand six hundred and thirteen, or four and eight-tenths per cent. of the whole; New York has almost as many, but they represent less than two per cent. of the population. Boston has a little more than two per cent. of negroes, and Pittsburgh five and three-tenths.

A report of the postmaster at Point Barrow, Alaska, the most northern post office in the United States, was received in Washington on the 10th inst., having traveled six thousand nine hundred and four miles in five months as follows: By reindeer six hundred and fifty miles; by dogs sixteen hundred and thirty miles; by horses one hundred and twenty miles; by man one thousand miles; and on foot three thousand two hundred and twelve miles.

John B. Smith, State Entomologist of New Jersey, states that a square foot of water surface will suffice for the breeding-place of 5,000 mosquitoes at one time. He recommends thorough drainage as a preventive of their increase.

There has lately been in operation in 21 schools in this city, intended to practically instruct the children in the principles of municipal government. Wilson L. Gill, an earnest advocate of it, says: "The weakest part in our American system of government is municipal government. That is the part we must best to strengthen the rising generation most particularly in their municipal citizenship. To that end we organize a school as if it were an American city. Each child is a citizen, each room a ward. A City Council, Mayor, Judge and other officers are elected by the children. They are appointed by ballot as citizens and officers. As a city is granted a charter by the Legislature, so the school city is granted a charter by the school authorities, explaining their rights and duties. They are taught that the foundation principle necessary to the success of any government is that shall truly be of the people, and maintained by the people. They are taught the Golden Rule. The people cannot give up his arbitrary right to interfere, but if he is itself he will never need to use his arbitrary authority."

There were 576 deaths in this city last week, reported to the Board of Health. This is 97 more than the previous week. Of the foregoing 279 were males and 297 females; 57 died of consumption of the lungs; 38 of inflammation of the lungs and surrounding membranes; 6 of diphtheria; 21 of cancer; 13 of apoplexy; 17 of typhoid fever; 5 of scarlet fever; and 11 of small-pox. The people of this country are still in the grip of the influenza lately made to France, has been returned by President Loubet, who has spent a few days in England, where he has been cordially received.

The Nonconformist opposition to the new British Education act is in the form of "passive resistance." Passive resistance associations are in process of organization throughout the country. The members of these organizations are pledged to withhold payment of the school rates authorized by the act, which is believed to violate the principles of civil and religious liberty.

Andrew Carnegie, of the Netherlands for a court house and library for the use of the permanent court of arbitration at The Hague has received letters of acknowledgment from Wilhelmina, the Queen of the Netherlands, and Count Cassini, the Russian ambassador at The Hague, to convey to you the expression of his deep and heartfelt appreciation of this magnificent gift, bestowed on a

cause, the initiative of which belongs to my most gracious master, who trusts that its further development will prove of inestimable value to the future peace of the world and the happiness of all mankind."

The yield of camphor in the island of Formosa has lately averaged about 6,000,000 pounds. In other parts of the Japanese empire the total production is said to be about 230,000 pounds, and in China about 220,000. The Japanese Government has lately taken steps to control the sale of camphor, and to limit its production so that the market should not be overstocked.

RECEIPTS.

Unless otherwise specified, our dollars have been received from each person, paying for vol. 77.

Samuel P. Leeds, N. J., \$8, for Samuel P. Leeds Jr., Sarah W. Leeds, Henry W. Leeds and Edward C. Leeds; Samuel C. Moon, Pa.; Joseph Bailey O.; Alice H. Carter, N. J., and for Sarah Elie Carter, O.; Hugh Foulke, Wm. Berry, G. W. Jos. H. Brandon Phila., M. and S. Doudna, O.; Wm. G. Englan Nova Scotia; Henry Haines, Phila., \$6, for himself Hattie L. Deacon, Ky., and Newbold R. Haine N. J.; Frank W. Wood, Ill.; Jacob R. Elfreth, Pa. Henry Longstreth, Pa.; Elizabeth Allen, Geo. Forsyth, Cal.; Joseph E. Exton for Amy L. Eton, N. J.; John E. Carter, G't'n, \$20 for his self and others; Evan Smith, la., \$6 for himself Benj. L. Bates and Thos. Blackburn; Thos. W. Man, Phila.; Walter P. Stokes, N. J.; Robert I. Russell for Anna P. H. Magill for M. Elean Magill, Phila.; Tacy M. Bines, Phila.; Minerva H. Evney, Ia.; Wm. Biddle, Jr., Pa.; Laura A. Osborn Conn.; Ruth Anna Sharpless, Pa.; James G. Biddi Pa.; Samuel C. Webster, M. D., R. I.; J. Eliza Hancock and for Robert Taylor, N. J.; John A. Biddle, Jr., Cal.; Ann Hays, N. J.; Mary W. Carter, Pa.; Henry Hall, F'd'd; Ellen L. Lightfoot Pa.; A. F. Huston and for Elizabeth B. Calle Pa.; Rebecca A. Cox, N. J.; Joseph Evans, N. Mary Ann Wiggins, Pa., and for Mary J. Whit N. C.; Thomas H. Whittaker, Pa., \$6 for Mrs. E. D. Griffith, Cal.; Ann Hibberd and Charles S. Cart H. C. Leeds, Act., N. J., \$54 for J. Whit Nicholson, M. and R. Matlack, Joseph Stok M. D., Joseph H. Matlack, Sally A. Kaighn, Edw. R. Bell, Ebenezer Roberts, Wm. Matlack, F. How H. Bell, S. N. and A. W. Warrington, Wm. E. D. M. Wimmer and Enable, Anna K. Woodwa G. B. Borton, Mary Anna Matlack, Louisa L. precinct, Beulah S. Leeds, Uriah Borton, Chas. Lippincott, Henrietta Haines, Morris Linton, How ard A. Mickle, Ellen Maxwell, Lind, Samuel M. Whitson, Phila., Deborah W. Darby, \$6 for hers Whitson, Phila., Margaret M. Reeve; Joshua J. teris, Pa.; Joseph Thomason for Eunice Thom son, Calif.; Rebecca F. B. Hulme, Phila.; E. Pusey, Pa.; Zenaida M. Hartz, Phila.; R. B. F. Phila.; Matilda Yerkes, N. J.; Hannah F. Smedd Pa.; Josiah A. Roberts, Pa.; Elizabeth Wright, J.; Lydia Ann Hendrickson, N. J.

Receipts received after Third-day week will appear in the Receipts until the following week.

NOTICES.

Friends' Library, 142 N. Sixteenth Street Philadelphia.—During the Seventh and Eighth Mo. the Library will be open only on Second and Fifth 1 from 3 P. M. to 6 P. M.

Westtown Boarding School.—A stated meeting of the Committee on Admissions will be held in the committee room, Fourth and Arch Sts., on Seventh-day, 25th inst., at 10 A. M.

JOHN W. BIDDLE, Cler

Westtown Boarding School.—The fall term of the School will open on Third-day, Ninth Month 30, 1 Friends who are intending to send children at that time, should forward their application before 8 o'clock on the 25th, if the matter has not already received attention.

WM. F. WICKESHAM, Princip

DIED. at Moorestown, N. J., on the fifteenth day of Second Month, 1903, PHILENA P. LIPPINCOTT, wife of Edmund W. Lippincott, in the eighty-fourth year of age. For more than fifty years she was a member of Chester Monthly Meeting of Friends, New Jersey.

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Shall we Retain our Title to our Title.

The Christian society—which is to say, the fellowship—of Friends was instituted over sixteen centuries before it was organized under that name; for it was already instituted in the counsels of Christ when he said to those of its members who were with Him, "I have called you friends, for all that the Father hath said unto me, I have told unto you." The communication of Divine truths from the Father to men who would faithfully hear the Mediator between God and men, was the ground on which they were and are called Friends—friends of Christ, friends of Truth. For the same reason Abraham was called "the friend of God," who talked with him "as a man talketh with his friend;" and in the confidence that what he heard was truth, Abraham obeyed it. And when it was revealed to George Fox that he same direct communication to his mind and soul was open through Christ—when he heard his language. "There is one, even Christ Jesus that can speak to thy condition"—what was that but adding him to the number of those disciples to whom Christ said the same thing—that He had called them "friends," for he shared with them his knowledge of the Divine secrets, so far as they were able to bear them? And furthermore He added, to the society of Friends thus formed and embraced, "I have yet many things to say unto you, but ye cannot bear them now. Nevertheless, when the Spirit of Truth shall come, he shall teach you all things, and bring to your remembrance whatsoever I have said unto you." "Primitive Christianity revived" is all that early Friends asked for or would stand for—the simple discipleship of the Friends of Christ, the word of God to a man's soul—and to be heirs of the Word and not hearers only. A

hearing friendship and a doing friendship with Christ, linked the early Friends with the earliest Friends whom Christ said he had so named.

No church can claim an earlier institution than this church of the first-born, whose names were written in heaven. We believe it has had an unbroken continuity—even on the ground of that spurious and beggarly line called historical continuity, which some minds so idolize—in a living succession of those in all religions, sects, industries, sufferings, churches, solitudes, whose hearts were intent on hearing the word of God and doing it. They needed not to be organized, in order to be known by Christ as his Friends. But in the fulness of time the world needed an organization of some of them, as a testimony bearer to a forgotten or neglected truth—the truth that Christ speaks God's counsels and light to the individual man's condition. The whole fabric of doctrine, testimony, ministry, worship, and church government for that Society was shaped in the light of that truth and in accommodation to it—friends of Christ as receivers from Him of what the Father would communicate. Outside of the Divine communication there is no Quakerism. Let that sensitiveness to the inspeaking word of God be our glory—that quakerism which gets its name from "trembling at the word of the Lord!" "I have called you Friends for I have told you what I have heard; ye are my Friends if ye do whatsoever I command you." These two conditions fix upon us—or upon any obeying hearers of the Spirit who may not be joined in organization with us—the right to the title of Friends of Truth. A doing Friend without getting his directions from Christ's telling him, is no Friend; a hearing Friend, who takes his quakerism all out in hearing, takes it out of existence—even as into the desert where, like the heath of it, he "knoweth not when good cometh." Our hearing of the Spirit may be left abortive and so our title, "Friend," left to lapse; or our work may be the "strenuous life," too energetic and too idolatrous of action to wait upon the Lord for the sense of his true authority. Does He call such workers, to whom he has told nothing from the Father, his Friends? Pause and consider,—is the labor of patience less strenuous than the labor of push? Is anything done for the Lord that is of the Lord of a quality less Divine, or of a spirit less Christ,

because exercised or suffered out in the silence of all flesh?

That title which began to be laid upon us and all the faithful in the days of Peter—and even upon Abraham, and before Abraham was—even the title of the fellowship and society of the Friends of Truth in Christ, who conferred it upon his listening and his obedient ones, that clear title may be being aroused to retain by continual openness to his witness for Truth, and doing whatsoever He is found to command or to wish us to do.

Progressive Revelation.

A letter received by the editor, though not offered for publication, contains matter of sincere thoughtfulness which appears to deserve a wider reading. We extract the following portion:—

My interest still lingers towards those who are true to the light within, who set not formality above obedience, who smother not the quickening by fear of opinion.

He who said, "Ye have heard of 'an eye for an eye'" also said, there are things "you cannot bear now," the ages have since whispered, something yet beyond, something into which the life of the universe as irresistibly pushes the human race, as chaos was compelled to assume forms adapted to the sustenance of assuming man.

Many systems of faith passed into history ere religious expression was found waiting in silence for God to reveal himself, ere man knew that neither locality nor ceremony was essential to worship, ere worshippers required not an holy mountain nor Jerusalem to draw from the invisible realm the bread of life; yet these sequences of devotion were ever orderly; these leadings of the Infinite were as the age was able to bear.

Are not times and seasons as rigid as when the host of the Lord went out from Egypt? even on the self-same day.

Exactitude pertains not alone to stellar space, the image of God holds no secondary place in cosmic order.

Now, two hundred and fifty years from Fox, a new focus of spiritual thought finds acceptance;—"Heal the sick, cleanse the lepers, raise the dead, cast out demons," is recognized as a true sphere of spirit activity; the divinity of love is extolled beyond hitherto creedal recognition. If "God is Spirit," if "God is love," these qualities in the human ego are those attributes which must be evolved ere man glows in the Divine likeness. . . .

A professing orthodoxy has espoused manhood too often and too long not to have fallen under the sway of its progeny. The knotted scourge has long since been discarded. Nevertheless the Almighty is not merely an appellation of by-gone ages.

The Indian Sun Dance, and an Instance of Filipino Kindness.

The printed report of the proceedings of the twelfth annual meeting of the Lake Mohonk Conference of friends of the Indian, held last autumn, contains much matter that is interesting. The following about the Indian Sun Dance, occurred in some remarks by John H. Seger, Superintendent of Indian Schools, Oklahoma, when relating personal experiences in connection with the Cheyenne and Arrapahoe tribes.

"The question that has disturbed us more than anything else is the revival of the old Indian sun dance. For fifteen years the Indians had laid aside that particular exercise, but a year ago our agent thought it would be a nice thing to make him popular among the Indians if he would let them have an old-fashioned sun dance, and he gave permission, which they accepted very reluctantly. For eight or nine years the Indians have every year cut a hundred cords of wood and brought it to the school. I had them do the freighting, and for two years had given them the freighting of the coal. But this season the dancing was started, and they said they would have to go and see what it was like. They would see their old friends and have a good time; and they went, and I had to get white men to haul the coal and cut the wood. The Indians were gone about a month. When they came back their horses were all worn out, and not able to do anything the rest of the winter. They themselves were demoralized and in a bad condition, and it was very hard to get their minds on work or anything else. Our agent, in his last report, said that the Indian should be allowed to have the sun dance for the next ten years. Why should they not be allowed ten more after that, if it should be allowed at all? This summer we have had two sun dances, and it has been very demoralizing. We could not get the Indians to do anything during that time. Yet it is impossible to have a real sun dance. They have lost the old men who used to organize them. When they were being organized this summer, I took a trip to where the Indians were cultivating corn, and they brought up the question whether it was strictly necessary for them to go to the sun dance. The wet weather had put them back, and they had lost a good many ponies by not having corn, and they wished to raise a crop, and if they went to the dance the weeds would take the corn, and they were working from daylight to dark to get rid of the weeds. They said they would prefer to come to my school the Fourth of July and have a good celebration, and then come back to their corn; but they said the Indian office wanted to continue the sun dance for ten years, and was anxious to have them come back. They had tried to be loyal to the government, and tried to do what the Indian office wanted, and so they supposed they would have to go to the dance. It is a fact that circulars were sent to the outside Indians telling them that the Indian Commissioner wanted them to come in and have a sun dance, and that he would probably be there and have a council, and they should have several government beeves. That brought them.

"There is a lady here who knows how reluctant those Indians were to go. About that

time Big Smoke came to my house, and I asked if he were going. 'No, sir,' said he, 'I am not going. I have just buried my father. And before my father died he called me to his bedside, and said, 'My son, I do not want you to go to the sun dance. There is nothing in it for you. Those things are all behind us. You want to look ahead. What you have to do is to support your family. Take the white man's way and go to work. This is my last word to you. After I am dead I want you to go down and see Johnny Smoker, [meaning John H. Seger], and tell him what I have told you, and ask what you should do to make a living.' Now I have come to deliver that message. Tell me what to do.' His father was a typical Indian, imbued with respect for all the tribal customs and manners, and he valued them as much as any Indian could. I said, 'Big Smoke, there is work all over the country. You passed the steam threshers. You can have work at any of those machines; or you can have work hauling wood.' He said, 'Write a letter and tell them I want work.' So I did. Ten days later I met him on the road. He was going to the station with his wife and daughter, who had the bead work that they had been doing for the Mohonk Lodge. They were all smiling. He reined up his team and looked around, saying, 'Do we look hungry?' I said 'No.' 'Don't my family look pretty fat?' I told him they did. 'We have plenty to eat,' said he, 'I have been hauling wood for white man, and sometimes I make two dollars and a half a trip. My women at home are doing bead work, and now we have got fifteen dollars for it at Mohonk Lodge, and we are going to the stores and buy such things as we need before we go home to make the hay.'

"That is about what the best Indians think of the sun dance. They think it is something behind them. Some of them asked me if I was not going to the sun dance. I told them they could not have a genuine one nowadays; that if they could have one like what they had thirty years ago I did not know but that I would go; but I did not think there were any Indians now who would like to take a knife and put it through their breasts, and swing from a thong through it. The torture used to be the important thing."

C. W. Briggs, of New York State, a missionary among the Filipinos, gave the following pleasing instance of the disinterested kindness of that people in a place where the so-called insurgents had been severely dealt with by the American forces.

"About a year ago, in the course of my missionary work, I made a tour into the interior of the Panay Island with two helpers, and

*It may be well to state here, that an appeal having been made last year to the President against a proposed exhibit at the St. Louis Exposition, which should "show the Indian in the ring," dressed in fantastic costumes, with the old-time dancing, fighting, gambling and horse racing, the matter was at once laid by him before the Interior Department, and the statement elicited that "the Department has for several years past positively declined to permit the participation of Indians in any exhibition of the character of 'Wild West' shows, and it is not the intention to allow them to be present to engage in such exhibitions in the future." Commissioner of Indian Affairs Jones, was later quoted as saying, that "It has been the experience of the Department that these exhibitions work a great deal of harm to the Indians. No living creature loves admiration more than the Indian, and it ruins him to pose before crowds who give him money and buy his photographs and make a lion of him."

we went to a town among the peasants in the mountains. There had been no Americans there with two exceptions, a teacher and the American army, which had been there a few months before. This place had been marked out as a hotbed of an insurrection, and had been badly used. The greater part of the buildings had been razed and the stores destroyed, and the people had been used badly in many ways, because war is a terrible art; and though the commanding general prosecuted the fighting in Panay with all the humanity of which it was capable, yet all war and fighting were terrible. These natives among whom I went had been badly used by Americans, and I had no reason to look for anything but hatred in return. We stayed in that town three or four days, preaching the gospel of Christ to the peasant people. At the end of that time we were to return to the coast, but I came down with an attack of tonsillitis and fever. The days were very hot and my strength left me so that I was unable to return with the others, but was left alone with these people, who took care of me three or four days. They ministered to me with a kindness and love that my own parents would have shown me. Everything they could do was done. I had gone there on my bicycle. The time came for me to return, and at four o'clock in the morning I came down from the upper part of the house where I had been staying, to start on my twenty-five miles' journey. As I came down from the little shack there were twenty-five workmen standing there whom I had never seen before, with one or two exceptions. One took my wheel and started down the hill with it, while around the corner came four men bearing a bamboo litter, with rods holding a lattice-work over it, and a hammock hung below. I was put into the hammock, and the four men started down, and twenty others followed, who alternated with these; and between four o'clock in the morning and one they had carried me the entire distance to my headquarters. They would not take a cent of payment for this, and as I saw them trudging under the burning sun, the perspiration streaming from them, and heard their labored breathing,—for they would not permit me to walk a step,—I felt as though they had thrust a knife into my heart, and a knife that hurt. I learned then what it means to heap coals of fire on a person's head. They were doing all this to an American, and all that they knew of Americans so far was that they were people who came to burn their houses and destroy all that they had razed. That is the only kind of treachery I had practised on me. They are a kind people." J. W. L.

Through all my dainty little daily cares there is One thought that comfort brings where'er it comes. 'Tis this: "God knows." He knows Each struggle that my hard heart makes, to bring My will to his. Often, when night-time comes, My heart is full of tears, because the good That seemed at morn so easy to be done Has proved so hard; but then, remembering That a kind Father is my Judge, I say, "He knows." And so I lay me down with trust, That his good hand will give me needed strength To better do his work in coming days.

—Harriet Kimball.

"LET it be our daily concern to seek for Divine guidance and support."

INDIRECTION.

Fair are the flowers and the children, but their subtle suggestion is fairer ;
 Rare as the rose-burst of dawn, but the secret that clasps it is rarer,
 Sweet the exultance of song, but the strain that precedes it is sweeter ;
 And never was poem yet writ, but the meaning out-mastered the metre.
 Never a daisy that grows, but a mystery guideth the growing ;
 Never a river that flows, but a majesty sceptres the flowing.
 Never a poet that soared, but a stronger than he did enfold him,
 Nor ever a prophet foretells, but a mightier seer hath foretold him.
 Back of the canvas that throbs the painter is hinted and hidden ;
 Into the statue that breathes the soul of the sculptor is bidden ;
 Under the joy that is felt lie the infinite issues of feeling ;
 Crowning the glory revealed is the glory that crowns the revealing.
 Great are the symbols of being, but that which is symboled is greater ;
 Vast the created and beheld, but vaster the inward creator
 Back of the sounds brooks the silence, back of the gifts stands the giving ;
 Back of the hand that receives thrill the sensitive nerves of receiving.
 Space is as nothing to spirit, the deed is outdone by the doing ;
 The heart of the wooer is warm, but warmer the heart of the wooing ;
 And up from the nits where these shiver, and up from the heights where those shine,
 Twin voices and shadows swim stward and the essence of life is divine.

RICARD REALF.

William Dewsbury.

William Dewsbury was one whom God raised up in the morning of his glorious day, broken forth in our age.
 After that eminent servant of Christ, Geo. Fox, was set at liberty, having been almost twelve months in Derby jail, whereof nearly six months he was in the dungeon, for his testimony to the Truth, in the year 1651, he, passing from thence through several counties, came to Balby, in Yorkshire, where he was instrumental to convince several Friends of his note, who were afterwards serviceable in their days. viz, Richard Farnsworth, Thomas Aldam, Thomas Goodyear, Thomas and John Kilham, James Naylor, etc. George Fox having a meeting at Lieutenant Roper's house, William Dewsbury and his wife came to it, and heard Truth declared.
 The same evening, they, having some conference with George Fox, confessed to the Truth and received it; and after some time William Dewsbury publicly preached the same Truth. In the year 1653 he went into Westmoreland, Cumberland, and Lancashire, and declared Truth both in steeple-houses and in meetings, and underwent great sufferings, beatings, etc., and was imprisoned at York, and also at Northampton, in the year 1654. Indeed God made him an eminent instrument in his hand, for the publication of his mighty day of power, preaching repentance in order to the remission of sins. He bore a faithful and universal testimony of the free grace of

God to mankind; and the Lord was with him and prospered him in his manifold sufferings, travails, labors, and exercises in the gospel of Christ, and work of the ministry, as may be seen in his several books, testimonies and epistles, collected together in print. Many were made sensible of the benefit of his labors, counsel, admonition and encouragement, to the good and welfare of their immortal souls. For the Lord, in whose dread and zeal he labored, endowed him with faith and courage, and great boldness for his name and Truth; and he published the same in great plainness, and in the simplicity thereof. To the tender-hearted he was exceedingly mild, but to the stubborn and lofty, he was sharp and plain; admonishing them, and declaring the righteous judgment of God against that state; watching with much patience and long-suffering the recovery of such, who through the subtility of the enemy, had fallen from the Truth, and from unity with the people of God, but when any made it their work to cause division and discord, and to sow dissension among brethren he would plainly testify against them, as he did in his last visit to London. A little time before his departure he had a concern upon him for the honor of God, and that those who had believed, and made profession of the Truth, might answer it in a holy and blameless conversation; which he would often say could not be done by largeness of knowledge, and strength of comprehension, but by a real dying to their wills and affections, by virtue of the daily cross.

The envy of wicked and unreasonable men was very often and fierce against him, especially in those early days of his travels and labors; and for the sake of his testimony he was often beaten, stoned and imprisoned. He feared neither their malice, threats nor blows, but boldly went forth, publishing the Truth, testifying to that of God in all consciences; and the hand of Divine Providence often delivered him out of the hands of his enemies, for his name's sake.

A few weeks before his decease he came to the city of London, and visited most of the public meetings there, and bore a faithful testimony to Truth, and for love and unity; preaching up the cross of our Lord Jesus Christ, by whom the world "is crucified unto us and we unto the world." It being the Third Month, 1688, when he was in London, and he intending to tarry there with friends till the yearly Meeting, which was approaching, was taken ill about the 29th of the same month, so that he could no longer be in the city. He then determined to return home. . . .

He lived but seventeen days after he left London; and making short journeys, got home to Warwick, and continued weak in body. A few days before his departure, some friends being together with him in his chamber, he rising up in his bed in great weakness of body, said to them as followeth: "My God has yet put in my heart to bear testimony to his name and blessed Truth, and I can never forget the day of his great power and blessed appearance, when he first sent me to preach his everlasting gospel, and proclaim the day of the Lord to all people; also he confirmed the same by signs and wonders. Therefore, Friends, be faithful, and trust in the Lord your God; for this I can say I never played the coward, but as

joyfully entered prisons as palaces, bidding my enemies to keep me there as long as they could; and in the prison-houses I sang praises to my God, and esteemed the bolts and locks put upon me as jewels; and in the name of the eternal God I always got the victory; for they could not keep me any longer than the determined time of my God. . . . And this I have to signify that my departure draws nigh. Blessed be my God, I am prepared. I have nothing to do but die and put off this corruptible and mortal tabernacle, this flesh that hath so many infirmities; but the life that dwells in it, ascends out of the reach of death, hell and the grave; and immortality, eternal life, is my crown for ever and ever. Therefore, you that are left behind, fear not, nor be discouraged; but go on in the name and power of the Lord, and bear a faithful and living testimony for him in your day; and the Lord will prosper his work in your hand, and cause his Truth to flourish and spread abroad; for it shall have the victory, and no weapon formed against it shall prosper. The Lord hath determined it shall possess the gates of his enemies, and the glory and the light thereof shall shine more and more unto the perfect day." He concluded in prayers to the Lord, with fervent breathings, and supplications for all his people everywhere, but more especially for his dearly beloved Friends assembled together at the Yearly Meeting at London, where he had intended to be, if the Lord had given him health; his dear love was to all Friends who inquired after him.

He departed this life at his house in Warwick in a good old age, on the seventeenth of the Fourth Month, in the year 1688.

FOR "THE FRIEND."

A Leading in the Knowledge of Prayer.

A Truth-seeker who has at times not been feeling clear in his mind concerning the mystery of prayer, was favored recently with an opening of supplication in the following language:—

"O Thou who livest! who never, never canst die, speak to me from the depths of thy wisdom such things as comfort with the need of the hour.

"Before Thee I stand, naked, revealed just as I am; seen by Thee alone, unknown to man. Upon Thee I wait, thy will to know."

Since this experience he has acknowledged a measure of light to have been cast upon what he had called "the enigma of prayer;" and is now enabled to add these testimonies:—

"Words to the Father, instructive or suggestive, are worse than useless. An inspirational aspiration conveying to mortals the will of God is soul-edifying. It strengthens faith, gives vigor to action, and lifts the recipient into unity with the purpose of Him who worketh all things after the counsel of his own will."

"No spiritual uplifting can occur except by a fresh impulse from the Source of Life. No outward ceremony, no intellectual attainment, nothing but an outreaching of the human soul unto the eternal Father, can give part or lot in the glorious spiritual illumination prepared to dawn upon the human race.

"He who comes not into fellowship with Jehovah, who walks not in the radiance of obedience, will be devoid of power."

"CONFIDENCE cannot be won in a day."

FOR "THE FRIEND."

To Truth Seekers.

In what field or among what people, shall I find the pearl of truth for which my soul so ardently longs? Has God done so much, and given so great a gift to man as his beloved Son, and now left us in doubt? Not so. Jesus when personally among his disciples told them, "Whither I go ye know, and the way ye know," to which Thomas replied, "Lord, we know not whither thou goest; and how can we know the way?" Jesus said to him, "I am the way, the truth and the life; no man cometh unto the Father but by me."

From this it is evident that all who in all ages ever came to God, it was by this one way, appointed of God, and this ever remains the only way. But too many look upon the gospel as being merely a declaration of good things which were made known to Thomas and his fellow disciples, and by them declared unto us. It certainly is more. The "gospel is the power of God to salvation to all who believe." This gospel was preached unto the Israelites in the wilderness as it was unto all the early Christians. (See Heb. ii: 4.) But it goes on to say, "the Word preached did not profit them, not being mixed with faith in them that heard it." This is in direct allusion to those who when led by God to the very border of the promised land, and commanded to enter, refused to go, through want of faith in God. They refused the testimony of the two faithful spies, because in their own hearts they were not themselves true to God's witness to the Truth.

We also may fail to enter into the "inheritance of the saints in light;" we may fail to come "to sit in the heavenly places in Christ Jesus," if we also like the unbelieving Israelites, refuse God's witness to the Truth, in our own hearts; for there it is, God's word is preached, his will made known. The prophets wrote, "they shall be all taught of God." Is He, then, the God of Truth, a doubtful teacher? He bears witness with the Spirit of the believers, that they are his. Is not the witness of God true? He hath laid a sure foundation in Zion. Is that foundation subject to the disputations of men? No, it cannot be. God and his Word in our hearts is to be believed before the witness of man. But when men by God's Spirit are moved to speak God's Word, the same Spirit in us testifies to the word as coming from Him who is the fountain of all Truth. Thus did king Jehoshaphat in his heart believe the word of Micahiah, God's prophet, in preference to that of the four hundred prophets of Baal. Want of implicit obedience thereto brought him into trouble.

This Word came to Enoch and he prophesied. He came to Abraham who believed and obeyed. He came to Moses and spake out of the burning bush, and commissioned him with power to bring God's people out of Egypt. The angel of God's presence inseparable from his Word, accompanied both him and the flock the Lord had entrusted to his care. So did the Word go with Joshua. God by his Word led them by the way; He fed them with manna; He gave them water out of the rock to drink. He discomfited all their enemies and gave them possession of the land promised to Abraham and his seed. These all attained to these promises through faith in God's Word.

Moses told the Israelites "the Word is very

nigh thee, in thy mouth, and in thy heart, that thou mayst do it," (Deut. xxx: 14). Paul quotes Moses as preaching the same Word, "that is," says Paul, "the Word of faith which we preach," (Rom. x: 8). But "this faith cometh by hearing, and hearing by the Word of God," (x: 17). It is the word which "came unto the Colossian as in all the world" (Coloss. i: 6), and brought "forth fruit, as it doth in you, since the day ye heard and knew the grace of God in Truth." It is God's Word whose "sound went into all the earth;" it is the Word of the "gospel which ye have heard and which was preached to every creature which is under heaven." This word is Christ whom Paul preached, and whom he exhorted Timothy, saying, "Preach the Word." The same Word, the Spirit of Christ, was in the prophets and testified beforehand the sufferings of Christ, and the glory which was to follow. Paul declares "the Word of God [to be] the mystery which hath been hid from ages and generations, but is now made manifest to his saints; to whom God would make known this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, who worketh in me mightily" (Col. i: 25-29).

This Word of God is Christ, the Word, who one with the Father, was sent into the world, was made flesh and dwelt among men; He is the same who now comes in Spirit, and dwells among his people. This word of the Lord came to the prophets foretelling them of his coming in the flesh. Whilst in the flesh Christ foretold his coming in Spirit, saying, "I go away, and come again to you" (John xiv: 28). He comes as the Spirit of Truth, reproving the sinner of sin and unbelief, forgiving the repentant sinner, strengthening and comforting the wrestling saint. He comes and by the admonitions of his Spirit knocks at the door of the sinner's heart, patiently and persistently seeking entrance there, till "his head is filled with dew, and his locks with the drops of the night." Whoever turns a willing ear and opens the door, his entrance giveth light, dissipating the darkness, as the Psalmist says, "the entrance of thy word giveth light" (Ps. cxix: 130).

This is the Word of God's grace which is able to build up believers in their holy faith; it is God's word which is able to present them faultless before God's glory, it is able to save to the uttermost all who come thereto. This is the true witness to God, and against those things that are displeasing to Him. "He that believeth hath the witness in himself." By and through this Word, as the true light that lighteth every man, we come to a true knowledge of God and Christ, and this true knowledge is eternal life. As we come like Abraham to hear and obey this Word of God which is none other than Christ come in Spirit, we shall be found walking like Abraham before God, walking in the light. Therein we have fellowship and communion with God, and partake of the cleansing efficacy of the fountain God hath set up in Christ Jesus his Son, wherein in all may wash and be clean.

How then shall I come to know this? Faith precedes all, to believe that God is able and

willing to save, and will reward every true seeker by the finding of Him. God is in that light which condemns sin in the heart. Diligently guard against things reproved by the light of Christ; prayerfully ask and patiently wait for power to overcome. To those who watch for the morning, the day star and dawn will arise; to those who patiently wait, strength to overcome, and to walk in the light will be given. Thus in walking with God, is found "a fullness of joy; at his right hand are pleasures forevermore." Sweet is the foretaste, how great then will be the fruition of our hope.

W. W. B.

FOR "THE FRIEND."

Dwarfs in Israel.

In No. 43 of THE FRIEND, on page 339, "A Declaration by William Savery," was so in accord with my mind that I felt to write something relative thereto. How true it is that we must be on the alert oftener than the returning morning, and through the day, watching over our words and actions, and seeing whether we are doing that which would be displeasing to our Heavenly Father, knowing that there is nothing hid from Him; and when feeling inwardly reproved for deeds committed or omitted, should it not be cause of rejoicing to know of being so carefully watched over? Then may we endeavor to improve, with his holy help, from our missteps or shortcomings; and as we do, we will have gained, and made some advancement in our pilgrimage journey.

William Savery says, "The want of faithfulness in little things is the cause of there being so many dwarfs in Israel." Now there always has to be a beginning in the Christian's life, as well as in other things; and if we want to be followers of the Lamb, there must be a willingness to observe the little things that are to be done, or left undone, and not "despise the day of small things." So these beginnings are very essential to the Christian life and cannot be done without.

It is with the writer to encourage any that are making a few straight steps, or have made, Zionward, to hold on their way, looking to their Divine Leader and Guide, who will teach as never man taught; and the sweet peace that will follow to the earnest faithful ones, will be the reward. It is not for any to look to this one, or that one to see how they are doing, but simply to follow the pointing of the Divine finger, who will do so much for his trusting, dependent children, even more than they can think or ask.

"Then the language is, "Come taste and see that the Lord is good," and know for yourselves that your Redeemer liveth, and because He lives, you shall live also.

E. C. COOPER.

WEST GROVE, Pa., Sixth Month, 1903.

ISAIAH.

Mine eyes have seen the king and yet I live!
Purer the pavement of the temple court,
Than this my weary heart, these hands, and tongue;
Thy thy felt presence saves me from despair.

I press my willing ear to lips divine,
Absorbed, revised, equipped, compelled, enchained,
Give to my tongue to sound thy high behest,
And re-enthroned the erring in thy joy.

H. T. MILLER.

SILENCE.

chains of silence hold my weary feet to the floor of refuge well prepared, secret interchange of thoughts complete, no shade and shadeless light may be compared. Sweet retreat detains me with its charm, whispering walls are charged with meaning pure, fits me to receive monitions rare.

silence serene He meets the soul's silent hands He folds it to his breast. Sinful garments melt at his control, quivering fear is brought to calmest rest. Light of might to gather to his fold, once sublime the bonds that never sever, arising terms which never can be told, only lips in mutest bliss for ever.

H. T. MILLER.

RAMSVILLE, Ont.

Science and Industry.

BUSY BEE.—In the *Evangel* we are told the amount of work a busy bee will do in a day:—

very head of clover consists of about sixty or tubes, each of which contains a very small quantity of sugar. Bees will often visit hundred heads of clover before returning to the hive, and in order to obtain the sugar necessary for a load must, therefore, thrust their tongues into six-thousand different flowers.

A bee will make twenty trips a day on the clover patch is convenient to the hive thus will draw the sugar from one hundred twenty thousand different flowers in the course of a single day's work.

WOMAN MAIL CARRIER.—One of the most courageous young women in the West, so says *Young People's Weekly*, is Ida Russell, carries the United States mails between Rapid City and Rockerville, in the Black Hills of South Dakota:—

is a tedious journey of twenty-two miles. She travels it every day in the week except on Sunday, regardless of sunshine, rain, or snow. The route is a rough one, being bordered by timber and under-brush, but Ida Russell has never felt any fear to speak of. Mail-bags have no terror for her. On winter days, when the endurance of the most hardy hunters men is taxed by the excessive cold, she makes her trips regularly, invariably arriving at her destination on time.

THE USE OF BOTH HANDS.—There is no reason why the left hand should not be developed equally with the right hand. Many physicians who have given the matter study in the use of both hands to the same extent, factory results to the general health. Accordingly, the German authorities have given considerable attention to left hand work in their mechanical schools. The students are taught to saw, plane and hammer as well with the left hand as with the right, and the importance of ambidexterity is impressed upon the minds of the young men and women. Among the uses of both hands is not by any means an uncommon accomplishment. They are more than any others, realize the real importance of it. Menzel and Klimsch, both well-known painters, may be mentioned as instances of men who in the performance of their

work employed both hands equally. In Japan the children are taught to work and draw with both hands at an early age. It is to that method, indeed, that many attribute the superiority in certain classes of Japanese art.

THE WORLD SCHOOL.—"The cooking school is all very well," remarked a wise little woman one day, "but I tell Alice that, after she has learned all she can there, she'll have a lot still to learn that no cooking school can teach her. "There'll be times when she'll have to make one egg take the place of two, and skimmed milk do for cream, and when she'll have to pick up a meal out of nothing at all. Cooking school gives you the theory all right, but it takes life to give the experience."

The word is a true one for more than cooking school. The girl comes home from academy or college with her head full of the latest discoveries in science, and the latest theories in mathematics. It seems to her sometimes, especially if her home in the country or a small town, as if the people about her were narrow in thought and knowledge. Yet these people round her, even the humblest of them, have their wisdom, won in a school greater than the highest university—life itself. A thousand problems of necessity and comfort, baffling to the girl in her inexperience, are met by them every day with the unconcern of those who are masters of their subject. So the girl, if she is a wise girl, instead of thinking her education "finished," will count it but just begun, and set herself afresh to a greater task than any she has met—that of learning the homely wisdom of every-day life.

THE EIDER DUCK.—"The Icelanders carefully protect the breeding grounds of their Eiders and hand them down from father to son as valuable inheritances.

"Fine sea-weed, mosses and dry twigs are used in the nest building, and as soon as the five or six or seven eggs are deposited in them, the mother strips the down from her breast and covers them up snugly to keep them warm, in the event of her absence.

"In these breeding grounds there is always some one watching out for these occasions and when she returns she finds an empty nest and all of her motherly work is to be gone over for a second robbing!

"The third supply the drake gives from his own breast as hers is stripped. And this time the eggs are allowed to hatch.

"The down taken from the nests in this way is of superior quality to that taken from a bird that has been killed. The latter is called in commerce "dead down"—the former "live down."

"Each nest is said to supply about a half pound. This down is so very elastic that three-quarters of a pound will fill a large hat, although two or three pounds may be pressed into a ball and held in the hand.

"The nests are built so very close together in these breeding places that they are in danger of being trampled under foot.

"The male Eider is larger than the female and in the breeding season has the under parts black, and the upper parts and the neck white, the crown of the head velvety black, the cheeks greenish white. After the breeding season the white color almost disappears from the

upper parts and gives place to black without change of feathers.

"The female is of a pale brown color tinged with red, and varied with transverse marks of dark brown.

"Young males at first resemble the females and do not acquire the full adult plumage till the third winter."—*Scattered Seeds.*

Why Should I Be Kind ?

Because I am a Christian and it is the mission of the Christian to scatter sunshine and gladness as he goes through life, and to help to make others happy and better. Roughly speaking, I see before me two great masses of humanity. One is suffering and miserable; the other is happy. If I meet a little fellow who is crying as though his heart would break, because he has lost his last penny, and I can make him happy by giving him another, by all means let me open my purse and transfer him from that means of miserable humanity to that of happiness. If I see a little fellow who is crying because he has cut his finger or stubbed his toe, let him stop long enough to bind up that wounded toe or finger and transfer him from the miserable to the happy. Sometimes it takes but little to make happiness, but the returns are great.

One day a lad stood looking into a beautiful flower garden. The owner's son said to him: "Be gone, you beggar. Why are you looking at our flowers?"

His little sister coming out at this time, said: "Brother, you ought not to talk that way to that boy." She asked the boy if he would not like to have some of the flowers. He thanked her and said that he would. She plucked him a large bouquet of the choicest and gave them to him.

Twelve years pass, and that girl is a woman and to-day as she walks in that flower garden, arm in arm with her husband, there stands, looking in upon the flowers, a young man, clothed in workman's garb. She says to her husband: "I wonder if he would not like to have some of the flowers?" She asks him. He answers:

"Madam, twelve years ago, you asked me that same question and gave me some of these flowers. I was then but a boy, and a wicked and bad one. Those flowers and that act of kindness made a man of me. I am still but an humble workman, but I have a heart that is full of gratitude, and what I am I owe to that act of kindness."

The possibility of my affecting a whole life in this way, lays it upon me to be kind.

I must be kind, because I have the journey of life to make. The probabilities are that I shall pass from childhood to youth; from youth to manhood; from manhood to old age, and as I would that others would do unto me, so I should do unto them. There are others ahead of me upon life's way. If I am not kind to them, what right have I to expect that others will be kind to me, when I reach that point? Life is filled with uncertainties. To-morrow, I may be stripped of my little possessions; health may be gone, friends may disappoint me, and the law of self-preservation says to me: Be kind, if you would have others to be kind to you.

I should be kind, because opportunities never repeat themselves. Other opportunities may

come, but those that I now have will never be repeated. I am journeying this way to-day. Let me do all the kindness that I now may. When I come to this way again, if I should ever do so, those that are now about me may not be here. The child will have passed into the man, lacking the bright childhood that I might have made for him. The strong man has found the battle too fierce for him, and I might have helped him to fight it successfully by my kindness. The old man has gone down beneath the burden of his accumulated years, and I could have made his last days so happy, but did not.

As the curtains of darkness were gathering about, a little girl, who sat in the room of her invalid mother, said to her:

"Mother, why is it I always feel, at this time of day, as though I want to be good?"

The mother, to draw the child out, answered: "I do not know, dear. Why is it?"

And she said: "I get to thinking how many things I might have done to make you happy and how many things I have neglected and then I think, if you should die before morning, how I would miss you and how sad I should be, and I feel as though I want to be good and kind always."

Alas, there are many who put off their kindness till death has stolen in and divided us! If we have any flowers to bring, let us bring them while the soul is tabernacling in the body and when our friend can enjoy them. If we have any eulogy to pronounce, let us pronounce it while those for whom it is intended can enjoy it. I sometimes think, as I stand beside the coffin of the dead, where I am called in to officiate, and see it literally hidden from sight as the flowers are banked upon it, that there are more flowers than this man has had all of his life put together. How much better it would have been if those flowers had been distributed all through his life, when he could have enjoyed them, rather than wait till the soul has taken his departure and it amounts to nothing more than a display! How much better still, if all through his life, the flowers of kindness had been brought to him and the offerings had been made day by day.

I must be kind, because my Saviour was kind. He was kind to the hated Samaritans. He was kind to the despised publicans and outcast sinners. He was kind to those that cursed Him as well as to those that blessed Him; kind to those that reviled Him, and to those that prayed to Him; kind to those that were ungrateful as well as to those that were filled with gratitude. If you would know what kindness is, go and study 1 Cor. xiii and then see it embodied in the life of Jesus, and then go and put it into practice.

It is said of Mark Guy Pearse, that when he was a boy he attended school in Germany. On his way home he had to go part of the way by rail and part by boat.

On board the boat he ordered such things to eat as he desired. Just before the boat reached its port, the steward presented him with a bill for food. The boy answered: "I have no money, sir."

"Why, then," asked the steward, "did you go to the table and order food as though you had?"

Pearse told him he thought the ticket in-

cluded his board and that it had taken every cent that he had to purchase it.

The steward asked for his name and address. He began to write it in his book, but when he heard the name Pearse, Cornwall, Wales, he asked him if he was the son of such and such a man. On learning that he was, the steward put his book back into his pocket, clasped the lad's hand, and told him it was all right. When he was a youth, his father had befriended him and had told him to pass it along. As Pearse left the boat the steward gave him another hand shake, and placed in his hand some money for the rest of the journey and told him to see that he, too, passed it along.

In the great work that he has done, who can doubt but that he has been passing that kindness along. We need more of those that will pass it along. We have all had kindness shown us and it is our duty, as recipients of the mercies of God, to pass along his kindnesses to others and help them to bear their burdens and help to dissipate their clouds and darkness and bring them joy instead. Let us be kind one towards another.—*Hamilton A. Hymes, in the Presbyterian.*

NEW ALBANY, Indiana.

Playing War.

A recent newspaper article tells us of a new game which has been introduced into the Boys' Department of a Young Men's Christian Association. The article tells us that "it is called 'War,' and bring into play what Robinson calls 'Savage Virtues.'" A description of the game is given and rules are added to enable any one to play. We shall not reproduce these rules, for we hope that they would not be considered of interest or of value by our readers.

It seems to us a strange thing that an association professing to be engaged in extending the kingdom of God, should take the boys from whom it is to draw its future strength and endeavor to interest them in a play of this sort. Boys will play "War" enough without being encouraged to do it by those who profess to represent the Prince of Peace. The training of children in mimic warfare comes with a poor grace from Christians. One well-known American general has given it as his mature judgment that "War is hell;" and Christians who seek to interest children in the work of Christ, by teaching them to play war, may well look to their ways lest instead of extending the kingdom of Christ they should be found serving the Prince of darkness.

The daily papers recently announced that the United States had constructed the largest gun in the world, that would carry a shot weighing a ton and a quarter a distance of twenty-one miles. It cost \$2,400 for every shot. Dr. Edward Everett Hale recently addressed a Peace Conference in Boston upon the waste of war. "Even powder manufacturers," said he, "suffer in time of war. This seems strange, but it is a fact that the industries which flourish in times of peace and which involve the use of powder are arrested to such a degree that the comparatively unimportant increase in the use of powder in war does not begin to make up the difference.

"Twenty-five more battle-ships are wanted, they say, costing about five million dollars each. Do you realize what this means. Do

you realize that all the property which is noble University of Harvard has accumulated in its two centuries of life is only ten million dollars or the price of two of these things?"

But there is another consideration. It is the financial burden of the war, serious as is, which weighs so heavily upon a nation, by the loss of life, the loss of productive labor, and worse than all these, the moral deterioration which results. There are those who think that a war may often have a good effect, uniting people. War has had that effect, but there are better ways to unite a people than to set them killing their people. War is an exaltation, but a debauch. Even in a past year or two we have seen this. We believe that our own soldiers are as honorable as kind-hearted and as merciful as those of any nation. We sometimes say that they are more so. And yet how often have we had blush during the past two years at the revelation which, in spite of many attempts to suppress them, have been made regarding the conduct of some of our soldiers towards helpless prisoners in the Philippine Islands. True it is that they have had great provocation. It may be that they have done better than soldiers of other nations would have done under similar provocation. The fact remains that men who at home were merciful and kind have had their passions so aroused that they have committed utterly barbarous actions, a have been justified in these acts by their superior officers. This is the price that have to pay for war. And this is a price more heavy even than the financial burden heavy as that may be.—*H. B. Hastings.*

A LITTLE INCIDENT.—An instance of a child leading to suggestive thought, as well as proving that all children are not lacking in reverence, came under my observation some little time before. It was while looking out a window in a leisure moment. All was quiet and serene as the house opposite, from whose front door was suspended a symbol of mourning. Not a person seemed to be in existence. All at once there came gliding along a hair girl of about ten years of age. She was life and animation. Upon spying the blue drapery on the door she suddenly stopped, then in a slow, thoughtful manner she began to walk on tiptoe. This she kept up until the house was passed, when she resumed her lively, active gait. She had no idea that the house was passed, when she resumed her lively, active gait. She had no idea that the house was passed, when she resumed her lively, active gait. She had no idea that the house was passed, when she resumed her lively, active gait.

"A little child shall lead them,
A prophet shall be of old,
And still to-day this truth is seen
In what has just been told.

"And so we learn the message
God means us all to know,
That in the little children's hearts
He does his Truth bestow.

"To guard such with our wisdom,
And quicken with our love,
Makes life on earth a love below
And leads to life above."

"A POOL or a pond undisturbed looks calm and limpid, throw in a stone and the sediment in the bottom rises, revealing the impurities beneath. So with some good professors, and good natured until you displease them then rely waters tell the sad tale."

Springett Penn.

Springett Penn was the eldest son of William, of Worminghurst, late of Pennsylvania. more than half a year before it pleased Lord to visit him with weakness, he grew retired, and much disengaged from youth-delights, showing a remarkable tenderness of meetings, even when they were silent. But when he saw himself doubtful (as to health), turned his mind and meditations more aptly towards the Lord, often praying with fervency to the Lord, and uttering many thank-expressions and praises to Him, in a deep sensible manner, saying one day, "I am resigned; what God pleaseth; He knows what best; I would live if it pleased Him, that I might serve Him; but O Lord, not my will, thy will be done." One speaking to him of the things of this world, he answered, "My looks another way, where the truest pleasures are."

At another time his father going to a meeting, parting he said, "Remember me, my father, before the Lord. Though I cannot go to meetings, yet have I many good things; the Lord comes in upon my Spirit, I have heavenly meetings with Him by myself." In more to the same purpose, expressing contentments of the vanity of this world, and entering into secret covenant with the Lord, and his thankfulness for the Lord's provision and goodness to him. Fixing his eyes upon his sister, he took her by the hand, saying, "Poor Tishe, look to good things; child, there is no comfort without it. The drop of the love of God is worth more to all the world. I know it; I have tasted. I have felt as much or more of the love of God in this weakness, than in all my life; with more that he said to his father.

One night in bed, just before going to rest, at up and reverently prayed thus: "O God, thou whose Son said to his disciples, whoever ye ask in my name ye shall receive, I give thee in his name, bless this to me this day and give me rest, if it be thy blessed will, O Lord," and accordingly he had a very comfortable night, of which he took thankful notice the next day. At another time he expressed a desire to serve the Lord if he lived. One day said, "I am resolved I will have a thing done;" he immediately caught up, and fell into this reflection with much contentment, "O Lord forgive me that irreverent hasty expression. I am a poor weak creature and live by thee, and therefore I should say, "if it pleaseth thee that I live, I intend to do so or so." Lord forgive my rash expression." He desired his mother not to pray for him, that he might live and serve his time more in the Lord's service. His brother he said, "Be a good boy, and there is a great and mighty God, who is the Father of the righteous; and so He is of value; but their rewards are not the same."

Have a care of idle company, and love company, and good Friends, and the Lord less thee. I have seen good things for my sickness, if thou dost but fear the Lord; and if I should not recover, remember that I say," with many more religious expressions. Taking his leave of his father, brother and sister, he said, "Come life, come

death, I am resigned. Oh! the love of God overcomes my soul."

Feeling himself decline apace, one went to fetch the doctor; but as soon as he came, he said, "Let my father speak to the doctor, and I'll go to sleep;" which he did, and wakened no more.

He died the tenth of the Second Month, 1696, in the twenty-first year of his age.

An Expensive Badge.

A young man in a London omnibus noticed the blue ribbon total abstinence badge on a hawling-passenger's coat, and asked him, in a bawling tone, "how much he got" for wearing it.

"That I cannot exactly say," replied the other, "but it costs me about £20,000 a year." The wearer of the badge was Frederick Charrington, son of a rich brewer, and the intended successor of his father's business. He had been convinced of the evil of the ale and beer trade, and refused to continue in it, though it would have brought him an income of £20,000 a year.

He preferred a life of Christian philanthropy to a career of money-making; and his activity soon made him known through the kingdom as a most successful temperance evangelist. His work, organized in the tent-meeting on Mile End Road, has grown steadily for twenty years, and now fills "the largest mission hall in the world."

Notes from Others.

"The laity are coming to hold large place in the organization and working of the modern church." The future of Methodism will depend, Abel Stevens believes, greatly on its fidelity to the primitive idea of the "priesthood of the people."

The Moravians who have translated the Scriptures into the Tibetan language have for years held their station 17,000 feet above the sea, ready to enter the "Great Closed Land" of Tibet, which is the stronghold of Buddhism in the heart of Asia, when any possible path shall be opened to them.

Professor J. Milton Green says that "No work fits into the actual situation in Cuba with more perfect adaptation to existing conditions than that of the colporteur who, in representation of the Bible or Tract society, finds his way into the homes of the people and scatters among them the printed truth."

In his recent address at the meeting of the Congregational Union, "Dr. Horton told how, while laid aside for long weeks, he had been bound to occupy the seat of the hearer. He then found "how little the hearer needs curious and ingenious discourses, or learned dissertations or bursts of meditated eloquence. He found how irrelevant much of his own preaching had been, and how often the hungry sheep must have looked up and not been fed." He wanted the sincere milk of the word, the settled certainties of the faith, the manifestation of the Divine heart, the power of the cross to break and to mend, to wound and to bind up."

The system of leasing the labor of convicts in Alabama, amounting in its practical application to peonage, or slavery, has been under investigation for some months. Various atrocities have been brought to light, including instances of cruel punishment of negroes held and compelled to labor because of debt and minor offenses. Many arrests have been made, and most of the cases are still pending in the State and Federal courts. In Montgomery, Ala., Seventh Month 1st, two farmers of

Tallapoosa County, pleaded guilty to the charge of peonage in the United States Court, and were sentenced to serve one year and a day in the Atlanta penitentiary.

The persecution of Nonconformists in England has begun. Goods are being seized and removed from the owners' houses. Some of the goods taken have far exceeded the sum for the education rate in value. At Hastings twenty-eight persons, including three ministers, have been summoned before the court. The bench refused to listen to the objections of those summoned.

Among the articles seized and removed from the houses of Non-Conformists who refuse to pay the "Parson's rate" are a sewing machine, a chest of drawers, couch, fire-irons, looking-glass, writing-case and a clock. These were all taken from a man whose education tax amounted to one pound eight shillings. None but women were in the home when the goods were removed.

Priestcraft is the curse of history. While it remains Christianity and superstition will go together. The recent outbursts in Russia are but the expression of priestcraft. They are the same old fires that once burned at Smithfield and gave us the Inquisition. When our armies invaded Porto Rico they came upon an island where priestcraft had held sway for four centuries. Churches existed, but not religion. Protestantism of the priestless kind has given the world its highest civilization. With all its defects, it is the best exponent of the Christ. That which is true of the many is also true of the individual. That particular religion that makes the best neighbor, the most loyal, helpful friend, will always rank highest in the estimate of men. The world has no time to examine creeds or testimonies. The study of botany does not absorb it; but the fruit of the tree or the vine will always command interest. — *The Presbyterian*.

The Presbyterian says that "The average missionary organization 'plays at prayer,' and does not even play at it very hard.

"In most societies prayer is at once the most important and the least important item on the program—the most important in that no society dares to begin without it; the least important in that scant time and little thought are given to it. Too often an opening prayer is offered largely because it is the proper thing to do, and the omission of it would offend both God and man. An almost superstitious feeling seems to prevail that if the heads are bowed for a few moments while a brief petition is offered, or the Lord's Prayer is repeated (not prayed) in unison, all will be well, and the society may safely proceed to their business. Yet prayer that is offered merely for the sake of praying cannot prevail with God, and leaves scarcely a memory in the heart of man. A few turns of a prayer-wheel from Tibet would serve the purpose nearly as well."

TWENTY RULERS ASSASSINATED IN A CENTURY.—Annalists are showing that bad as was the record of royal assassinations in the nineteenth century, the twentieth has begun worse than its predecessor. In the nineteenth century the first victim was the Czar Paul I, of Russia, in 1801. The next, Sultan Selim III, 1808. In 1831, Count Capo d'Istria, President of Greece; 1854, Duke Charles of Parma; 1860, Danilo I, Prince of Montenegro; 1865, Abraham Lincoln; three years later, in 1868, Michael Obrenovitch, Prince of Servia; 1870, President Salvane, of Hayti; 1875, President Moreno, of Ecuador; 1876, Abdul-Aziz, supposed to have died a natural death, but proved afterward to have been assassinated; Third Month 13, 1881, Alexander II, of Russia; Seventh Month 2nd, 1881, dying Ninth Month 19th of the same year, James A. Garfield; 1890, President Merendez, of San Salvador; 1894, President Carnot, of France; 1896, Nasr-ed-Din,

Shah of Persia; 1897, Borda, President of Uruguay; Second Month 9th, 1898, President Barrios, of Guatemala; Ninth Month 10th, 1898, the Empress Elizabeth, of Austria; 1899, President Heuraxa, of San Domingo. Humbert, of Italy, was shot by Bresci, Seventh Mo. 29th, 1900; William McKinley by Czolgosz at Buffalo, Ninth Month 6, 1901; King Alexander and Queen Draga, of Serbia, were the last victims.—*Christian Advocate.*

THE DEAD SEA.

I looked upon a sea,
And lo! 'twas dead,
Although by herman's snows
And Jordan fed.

How came a fate so dire?

The tale's soon told:
All that it got it kept,
And fast did hold.

All tributary streams
Found here their grave,
Because this sea received
But never gave.

O sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.

And, Lord, help me my best,
Myself, to give,
That I may others bless,
And, like thee, live.

—*Wm. P. Finney, in S. S. Times.*

MOORESTOWN, N. J.

SUMMARY OF EVENTS.

UNITED STATES.—The Russian Government has declined to receive or to consider the petition in relation to the condition of the Jews in Russia, signed by several thousand citizens, and cabled to St. Petersburg by direction of the President.

With the refusal of the Russian Foreign Office to receive the protest against the atrocities that at Kischeneff, the United States Government feels that it has done all that can reasonably be done in regard to the matter. The State Department has made public the correspondence between the two Governments regarding the petition, which consisted of an instruction to the United States Charge at St. Petersburg, reciting in detail the petition, and directing him to present the same to the Russian Foreign Office, if it were willing to receive it. It is stated by him that the Foreign Office would not receive it under any circumstances.

It is reported from Washington that the Russian Government has indicated by the adoption of severe measures a genuine disposition to punish adequately the perpetrators of the Kischeneff murders, and in addition those who instigated them, and it is believed that although the petition has not been officially received, yet the action of the United States Government in this matter has had a useful effect in the eyes of the Russian people.

The Russian Foreign Office has authorized the statement that the reason for its refusal to accept the Kischeneff petition was the unalterable objection of the Russian Government to outside interference in the internal affairs of the Empire, and that, even had the petition been acceptable as a diplomatic document, Russia would have regarded the publication of the text before transmission as unusual. The Foreign Office said it was willing to regard the incident as closed, and adds that Russia continues to cherish American friendship.

A dispatch from Washington of the 14th says: Secretary Hay, by direction of the President, has named the Czar, through the proper diplomatic channels, to be the arbitrator who will pass upon the contention of Great Britain, Germany and Italy, that they are entitled to preference in the payment of the claims of foreign nations against Venezuela. These arbitrators are to be selected from the list of the members of the permanent Court of Arbitration and will hold their sessions at The Hague. The selection of the Czar in the capacity of nominator was due to Herbert W. Bowen, United States Minister to Venezuela, who conducted the peace negotiations between Venezuela and the blockading Powers in behalf of the South American Republic. The Czar has signified his willingness to nominate arbitrators, provided all parties concur in the request, and the State Department has communicated with the London, Berlin and Rome Foreign Offices on the subject, suggesting that they join in the application.

The *Country Gentleman* says that the brick wheel tracks placed some years ago in a short but considerably used street in Albany, are still in good condition and very useful. It states that the cost was twenty-two cents per running foot, and adds that "the plan seems ideal for the practical reconstruction of many country roads at about one-tenth of the usual cost."

"Philadelphia excels in the production of carpets and rugs, and produced in 1900 nearly one-half the product of the United States.

It is stated that Oregon spends for the education of children \$12 a year per capita; Colorado, \$11; Illinois, \$11; California, \$10; while Kentucky expends only \$8.32; South Carolina, \$1.39; Mississippi, \$2.06.

A dispatch from Muskogee, Indian Territory, says: A decision has been handed down by Judge C. W. Raymond, of the United States District Court for the Western District of Indian Territory, which will invalidate leases on 2,000,000 acres of Creek Indian lands. Judge Raymond holds that the parent of an Indian has no right to lease the land of his minor children unless he has been made the legal guardian, hence thousands of acres allotted to minors that have been leased by their parents have been let irregularly, and the leases will not stand.

It is stated that the District Attorney of Philadelphia is instituting a rigid inquiry into the indiscriminate sale of toy pistols to children, because of the many cases of tetanus and the deaths of eight persons from this cause in this city during the month of May. A number of cases of lockjaw from the same cause are reported from several large cities and towns throughout the United States.

Coroner Burke, of Cleveland, Ohio, has lately said that he will make an attempt to suppress the publication of details in all cases of suicide, having noticed that persons are influenced by such statements to their own harm.

There were 546 deaths in this city last week, reported to the Board of Health. This is 30 less than the previous week and 37 more than the corresponding week of 1902. Of the foregoing 302 were males and 244 females; 49 died of consumption of the lungs; 25 of influenza and 25 of pneumonia; 12 of typhoid fever; 6 of diphtheria; 11 of cancer; 12 of apoplexy; 19 of typhoid fever; 1 of scarlet fever and 14 of small-pox.

FOREIGN.—The Chinese government has assured the United States that it will soon open as treaty ports several ports in Manchuria now closed to the world's trade.

The Russian government has formally assured the United States, in a note of the 14th inst., to agree with the opening of these ports, as proposed in China.

Although the ports to be opened have not been specified, it is gathered from communications that they are Moukden, the principal inland port of Manchuria, and Ta Tung Kao, at the mouth of the Yalu River.

Pope Leo XIII. died on the 20th inst., aged upwards of ninety-three years, having been Pope more than twenty-five years. His name was Vincenzo Pecci.

A recent dispatch from St. Petersburg says that the Czar has abolished punishment by castigation with cudgels, and the knout, and has substituted for it a prolongation of imprisonment. Corporal punishment is not, however, entirely abandoned. A bill has been produced in France and Germany and a demand for it has arisen, at seventy-five thousand dollars per ounce. One-fifth of a grain of it has been successfully employed in cancer.

A material called galium or milk-toe is manufactured in Germany from skimmid milk, and has been made into buttons, buttons, buttons and a variety of similar articles, replacing celluloid in several instances.

Esperanto is the name of a new language which is proposed for the acceptance of the people of every country. The language consists of about one thousand root words; by means of these, and with only a few simple prefixes and affixes, every idea can be fully and logically expressed. Of these root words one-third are identical with corresponding English words, one-third are easy recognizable from the English synonyms. It is said that in every principal city of Europe Esperanto has its society and its faithful adherents. Peru, Brazil, Montreal, Ottawa and Siberia have also their societies or "groups." In many of the schools of France and Sweden it is a special subject. Upward of a dozen journals in the language are published in France, Germany, Sweden, Holland, Bulgaria, Russia, Canada and elsewhere.

Canada has lately made granting naval and coaling stations to the United States upon the payment of an annual rental, and also the treaty relating to the Isle of Pines, which the United States relinquishes all claims in.

A dispatch from Caracas of the 10th says: The Venezuelan government yesterday paid to the representatives of the United States the last installments of the indemnity as stipulated by the protocol.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 77.

Levi R. Cowperthwaite, N. J.; Phebe H. Burgess Pa.; Hannah Mickle, N. J.; Anna Deacon, Pa. Caspar W. Thompson, and Edith M. Deacon, Pa.; Wm. E. Rhoads, N. J.; Ruth S. Abbott, Phila. John Stamp Keeling, Ireland; Mrs. Mary M. Rees for Wm. C. Reeve, N. J.; Mary E. Cadwalade Phila.; Mary Randolph, Phila.; Wm. Scattered Pa.; Thos. C. Scattered, Pa.; Rebecca Hales, and Susan H. Hales, Pa.; D. M. Mart Del., M. Jennie Murray, Pa.; S. S. Kite, Gt. Mt. Esther K. Alsop, N. Y.; John E. Darnell, N. Sarah L. Price, Pa.; Ely M. Chace per Robt. Gifford, R. I.; Emma Jones, N. J.; Wm. H. Radolph, N. J.; Robert J. Gifford, Gt. Mt. Esther, Pa.; William Bishop, N. J.; Ruth A. Harned, N. J.; Samuel W. Jones, Pa.; Matilda V. Warner, Pa.; A. M. Warrington and for T. Warrington, Pa.; Anne E. Howell and for Aubrey Howell, Gt. Mt. R. C. Shoemaker, Pa., \$5 for his self, Elizabeth L. Iradell and Comly B. Shoemaker Jr.; Thos. H. Whitson, Agt. Pa., \$10 for Susan F. Sharpless, Isaac Sharpless, Thos. Sharpless Wm. Sharpless, M. D., and Elizabeth Tayle Henry Wood's Sons for Edmund Wood, N. and George Wood, Toga; Joseph B. Bettles in Pa. Susanna; Wm. H. Hunter, N. Y.; Geo. W. Ind., \$10 for himself, Ezra Barker, Ann Hawort Charles W. Jones and George W. Mendenha Joshua Brantingham, Agent O., \$26 for Alfr. Brantingham, Wm. Brantingham, Cyrus Brantingham, Jonathan Brown, Alice G. Cope, Griffin L. Cope, John Hoyle, Rebecca Price, Charles Combs Joseph Masters, Chas. W. Satterthwait, W. Satterthwait and Joseph C. Satterth; Joseph Middleton, N. J.; Henry W. Satterthwaite, P. Joshua S. Willis, N. J.; Benj. Heritage, N. J.; Ja. P. Corse, Phila.; P. Ellis DeCon, N. J.; Susan Passon, N. Y.; Henry L. Hunter, N. Y., \$5 to Vol. 77; Barclay Penrose, O.; Wm. W. Haza, Agt. N. Y., \$18 for himself, Persis E. Hallo Elizabeth Gardner, Samuel G. Cook, Elisha Co. L. P. Hazard, Hazard Library, Jesse M. Otis A. P. Meaker, M. D.; Hannah H. Ivins, N. J., for herself, Howard Ivins, 30; Wm. H. Gibbons and for Sean Miller, Pa.; Jose T. Whitson, Pa.; Lydia C. Hoag, N. C., \$1 to 27; Martha Mickle, Pa.; Wm. Mickle, Pa.; T. Evans, Pa.; E. S. Deats, N. J.; Joseph G. Eva N. J.; Jane D. Engle, N. J.; Fascalh Worth, I. C. Shoemaker, Pa.; Wm. Deans; Anna Bailey and Comly B. Shoemaker, Pa.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

Friends' Library, 142 N. Sixteenth St. Philadelphia.—During the Seventh and Eighth Mo. the Library will be open only on Second and Fifth Mo. from 3 P. M. to 6 P. M.

Westtown Boarding School.—A stated meeting of the Committee on Admissions will be held in the meeting room of the Fourth and Arch Sts., on Seventh-day 25th inst., at 10 A. M.

JOHN W. BIDDLE, Cler.

Westtown Boarding School.—The fall term of the School will open on Third-day, Ninth Month 8th. Friends who are intending to send children at that time will confer a favor by making application before 1st Month 26th, if the matter has not already received attention.

WM. F. WICKERHAM, Princip.

DIED, at Salem, Ohio, Fifth Mo. 4th, 1906, CATEY FAWCETT, widow of the late Josiah Fawcett, in the 63rd year of her age; a consistent member of 8th Monthly Meeting of Friends, and deeply attached to doctrines and principles of her beloved Society. She resided at her residence in Dwight, Kansas, on twentieth of Sixth Month, 1903, REBECCA M. B. aged sixty years, one month and twenty-one days daughter of Daniel and Esther Miller, both dead. She had been a greater sufferer most of the time from youth, and bore her condition with much patience resignation. She was much attached to Friends' circles, but on account of her infirmities was seldom to attend meeting. She leaves four daughters, 3 invalid, bequest for many years.

THE FRIEND.

A Religious and Literary Journal.

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In Christ's Stead.

A man who has been assumed to be the vicar of Christ on earth has passed from works to reward, and arrangements are immediately in progress to replace the lieutenant by another professed representative of the living Christ. And since Christ is "the image of the invisible God," he who should stand as his representative and object lesson before humanity should be in his character an unmistakable reproduction of that holy image, without whose Spirit one can be "none of his." The awfulness of the responsibility of engaging one's self, or any most available appointee, to stand as the substitute for Christ on earth seems overwhelming to any sensitive spiritual conception. The mere thought speaks for itself,—only no mind of man has the scope to measure it or contain its stupendous significance.

To our view, the viceregent of Christ on earth is his *Holy Spirit*, operating in the hearts of men. We know no other Mediator between God and men promised in Holy Scripture of the New Covenant, "He shall take of mine and shew it unto you," and "Ye shall receive authority after the Holy Spirit is come upon you," was said for every disciple that would submit, as his sheep, to hear his voice, and follow Him, and love his appearing.

Every true believer in the living Christ is thus by his Spirit made a "king and priest unto God" by direct intercourse. Helps, instruments of grace, we can be one to another and to those who are out of the way; but that we are the necessary channels of spiritual grace from God to them, or that we can give grace even to our own children, it would be monstrous in us to assume. We may pray men "in Christ's stead" to be reconciled to God; in his name, or authority, we can do many mighty works; as ambassadors for Christ

we may be commissioned to "persuade men;" but to be the essential channels, or to have the monopoly of communicating spiritual grace and power, we have no claim or promise. His is the power to mediate and bestow these directly, and ours is the commission, when so bestowed, to persuade men's wills to enter into a receptive condition before Him, the Source and Fountain of all sufficiency.

In this sense a service in Christ's stead is valid for every Christian: In the sense of representing his virtues and character; of being crucified unto the world, which we hold as crucified unto Him; of so living in Him and by Him that "for me to live is Christ;" of reflecting in our own characters his image as he shines into our hearts the graces and the services of love and self-sacrifice,—in the sense of being Christian so far as we are Christ-like, and thus "as He is, so are we in this world," we can be, according to our respective measures of Life, as such vicars of Christ on earth "that the world may know that the Father hath sent Him," and we witnessed to "know that the Son of God hath come, and given us an understanding."

NOTE.—The editor regrets that the narrative entitled "Aunt Susie's Socks" found a place in the first number of the present volume without his revision. He certainly intended to obliterate therefrom certain slang expressions which our young readers, or any others, ought not to be aware of. But it appears that the selection, covered with other matter, passed on into print unpruned.

Giulietta Maria Penn.

Giulietta Maria Penn was the wife of William Penn, of Pennsylvania, and daughter of Sir William Springett, of Darling. Her illness continued eight months upon her, in which time she uttered many living and weighty expressions upon divers occasions, both before and near her end. At one of the meetings held in her chamber, only her husband, children and one of the servants being present, in a living power she said, "Let us all prepare, not knowing what hour or watch the Lord cometh. Shall we receive good, and shall we not receive evil at the hands of the Lord? I have cast my care upon the Lord, he is the physician of value; my expectation is wholly from Him; He can raise up and He can cast down." A while after, "O! what shall be done to the unprofitable servant?"

At another meeting, before which much ea-

viney lay upon her natural spirits, she said, "This has been a precious opportunity to me. I am finely relieved and comforted, blessed be the Lord." At another time, her husband speaking to her of the peace of well-doing, she replied to him, "I never did, to my knowledge, a wicked thing in all my life." To a friend, aged seventy-five years, who came to see her, she said, "Thou and I to all appearance, are near our end." And to another about sixty-five years old who came also to see her, she said, "How much older has the Lord made me by this weakness than thou art! But I am content; I do not murmur. I submit to his holy will." In the height of her sickness she said, "It is the great goodness of the Lord that I should be able to lie thus still. He is the physician of value to me, I can say. Let my tongue set forth his praise, and my spirit magnify Him whilst I have breath. O! I am ready to be transported beyond my strength. God was not in the thunder nor in the lightning; but He was heard in the still, small voice." She called the children one day, when very weak, and said, "Be not frightened children; I do not call you to take my leave of you, but to see you; and would have you walk in the fear of the Lord, and with his people in his holy Truth." Speaking another time solemnly to her children, she said, "I never desired any great things for you, but that you may fear the Lord, and walk in his Truth among his people, to the end of your days."

About three hours before her end a relation taking leave of her, she said, "I have cast my care upon the Lord; my dear love to all friends; and lifting up her hands and eyes, prayed to the Lord to preserve them and bless them. About an hour after, causing all to withdraw, she took leave of her husband, saying all that was fit upon that solemn occasion. She continued sensible, her children and most of the family being present, and quietly expired in her husband's arms, with devout resignation of her soul to Almighty God, on the 23rd of the Twelfth Month, in the year 1693, in the fiftieth year of her age.

LET those who regard it as of human origin produce a book as timeless and universal as the Bible and thereby demonstrate their theory. Is it a product of mere evolution—religious or literary or both? Why then its uniqueness in all the ages and its changelessness as the ages come and go? No; none of these suggestions give us the key to its universality. It is a universal book because it is God's book, expressing God's thought, God's purpose, God's will, God's principles of moral government; because the scriptures it contains were "given by inspiration of God," "holy men of God" having written "as they were moved by the Holy Ghost.—*Wayland Hoyt.*

I NEVER KNEW.

I never knew, before, the world
So beautiful could be
As I have found it since I learned
All care to cast on Thee ;
The scales have fallen from mine eyes,
And now the light I see.

I never knew how very dear
My fellow-men could be,
Until I learned to help them with
A ready sympathy ;
Their inner lives have made me know
A broader charity.

I never knew how little things
As greater ones could be,
When sanctified by love for One
Who doth each effort see ;
But now a daily round of care
May win a victory.

I never knew; and still, dear Lord,
As through a glass I see,
And perfect light can only come
When I shall dwell with thee;
When, in thy likeness, I awake,
For all eternity.

—Living Church.

A Crime Against the Family Table.

Has it ever been your lot to sit at a table with a group of young folks who eat the meal in silence, or with a few constrained remarks, looking askance at the head of the family before venturing on any remark? I have seen such a sight on more than one occasion. Doctors have told us over and over again of the beneficial results arising from a meal eaten with a contented frame of mind and with cheerful surroundings, but, sad to say, there are many households where each meal is a constant scene of bickering, nagging and fault finding.

This is not only the case where there are young children, who require a reprimand occasionally for carelessness, but I am speaking of the homes where the girls and boys are well into their teens. Sad is that house and wrong is that parent, either father or mother, who chooses the hour when all are assembled round the table to mention some half-forgotten grievance or to find some fault.

If any trivial thing has been done wrong, or any duty omitted, wait until after dinner or tea is over before you scold, blame or reprimand. Let the food which God gives us for the purpose of nourishing and sustaining our bodies have the opportunity of accomplishing that end, which cannot be the case if every mouthful is swallowed with either a sarcastic word or an uncomplimentary remark. More indigestion, nervousness and other derangements are caused by the too common fault of uncomfortable meal times than many people would suppose, and it is our positive duty, which we should all try to remember, to make those hours of the day cheerful and agreeable to the children, and to set them an example which you would be the first to notice and approve in others.—The Scotsman.

A YOUNG woman complained the other day that "life held so little happiness for her." "Have you tried putting some in now and then and seeing how much it will hold?" was the suggestive reply. Those who put nothing in and look for happiness to produce itself, are inevitably disappointed.—Selected.

FOR "THE FRIEND."

Testimony of London Yearly Meeting Respecting George Keith.

It is probable that but little is known among Friends in the present day relative to the controversy as to George Keith which agitated the Society both in America and England about two centuries ago.

The testimony against him by the Yearly Meeting of London which appears below is from a cotemporary copy in possession of the writer.

George Keith was a minister among Friends in England in good standing. He came to Pennsylvania a few years after the settlement and taught a small school established by Philadelphia Monthly Meeting. He was a man of good abilities and had been well educated. His character was marked by intense personality accompanied with much ambition, and he was active in connection with Society matters. He pursued a course which was unsatisfactory to the generality of Friends, but gained some following, mostly among those who were least capable of forming correct judgments. Failing to obtain control of the body he precipitated a separation and founded a new sect. Returning to England he appealed to English Friends for a vindication and recognition of his proceedings, but they were almost unanimously against him and the testimony referred to was given forth in the year 1695.

Unable to obtain any substantial following in our religious Society he joined in membership with the Anglican Church and became a priest therein. Following this he was employed by one of the missionary Societies of that denomination to visit America in the interests of their cause.

During this second visit, which was about 1702, an incident occurred, his version of which in his own words is as follows:—

"As we were crossing the Ferry at Portsmouth on Rhode Island, by the good Providence of God we escaped a great danger . . . our mast and sail were beat down by the wind . . . for some time we remained there much tossed by the waves . . . and were in danger to be driven out to Sea and overwhelmed. . . . But a Quaker of my former acquaintance whose name is John Burden . . . came with all speed in his boat to relieve us, and towed us to land. . . . I offered money to his men but he would not permit them to receive any. I thanked him very kindly for his help in our great danger and said to him, John ye have been a means under God to save our natural life, suffer me, under God, to be a means to save your soul, by good information to bring you out of your dangerous errors. He replied, George, save thy own soul, I have no need of thy help; then I said, I will pray for your conversion; he replied, the prayers of the wicked are an abomination."

We would naturally suppose that Keith would have had civility enough, under the circumstances, not to allude to subjects which might bring about an unpleasant discussion, and we cannot but conclude that his discomfiture in his tilt with his former Quaker Friend was deserved.

Whatever may have been the result of Keith's effort to establish Church of England congregations, he had no success in America in gaining converts from Friends.

Returning to England, he was furnished with "a living" in one of the smaller parishes. He died about 1717 at the age of 77, having been bed-ridden for nearly seven years. It is stated upon reliable cotemporary authority that during his last illness he was visited by a Friend and in the course of their conversation, Keith remarked to him, "I wish I had died when I was a Quaker, for then I am sure it would have been well with my soul." This is some evidence of repentance, though it is not conclusive.

I now have before me a cotemporary list of the followers of George Keith comprising names from Philadelphia, Abington, Dublin, Oxford and some other country meetings. It is probably approximately complete; the whole number aggregates 149. I do not recognize any prominent persons among the names except Lyonel Brittain, who it is said ultimately became a Roman Catholic.

Keith's separate organization in Pennsylvania did not long survive his departure to England from his first residence in Philadelphia.

Some of his adherents returned to Friends, a percentage went to the Episcopalians, and another percentage to the Presbyterians, and what remained of the organization appears to have affiliated with the Baptists and was an important factor in the formation in 1698 of what is known as the First Baptist Church, which for many years had its place of worship at Broad and Arch Streets, but is now located at Seventeenth and Sansom Streets.

GEORGE VAUX.

PHILADELPHIA, Seventh Month 18, 1903.

At a Yearly Meeting held in London, 17-3-M, 1695.

This Meeting taking notice of the judgment and advice of the last Yearly Meeting concerning George Keith and enquiring whether he had answered the sense and advice, which in the name of the Lord that meeting then delivered to him; Doth find that he hath not only not followed the Christian advice and judgment of that meeting but hath rejected it and printed against it, denying it to be the judgement or sense of the Yearly Meeting, and affirming that meeting that gave it forth not to be the Yearly Meeting but a party or Faction.

And also that he hath since the last Yearly Meeting been very troublesome and burthensom to Friends in public meetings in and about this City as was testified in his presence by many faithful Friends who were eye and ear witnesses thereof.

And in this Meeting the said G. K. did openly read a paper of his containing Reflections, Accusations and Exceptions against divers Friends that are members of this Meeting, in which paper he justifieth himself in those things for which the last Yearly Meeting reproved and censured him and in what he hath printed since, and being afterwards desired to come into the Meeting again and acquainted with the great Dissatisfaction which the Meeting had concerning him with respect to what he had printed, spoken and done against Truth and Friends, he broke forth into great Disorder and very unseemly behaviour uttering many bitter and unsavory expressions and in a very angry manner rose up and departed before the further sense and judgment of the Meeting could be given him.

At which this Meeting taking into their weighty Consideration and being fully satisfied both by his printed books and other outward Evidences, with respect to matters of Faith and by that Divine Sense which in the opening of the Heavenly life Ran as a mighty Stream through the meeting and was Confirmed and sealed by any living Testimonies born in the name of the Lord in the powerful demonstration of the Holy Spirit that the s^d G. K. of late hath been and yet is actuated by an unchristian Spirit which hath moved and led him to stir up contention and strife in the Church of Christ and to cause Divisions, Separations and preaches among those that profess the Truth and that the tendency of Divars of his late writings and actings hath been to expose the Truth and the Friends thereof to the reproach of the World, did unanimously agree and declare it to be the sense and judgment of this meeting, and it is the sense and judgment of his meeting that the s^d G. K. is gone from the blessed unity of the peaceable Spirit of our L^d Jesus Xⁱ and hath thereby separated himself from the holy fellowship of the church of Xⁱ. And that whilst he is in an unrepentant and uncharitable state he ought not to preach and pray in any friends meetings, nor be owned or received as one of us, until by a publick and hearty acknowledgement of the great offense he hath given and hurt he hath done and condemnation of himself therefore; he give proof of his unfeigned repentance and do his endeavor to remove and take off the reproach he hath brought upon Truth and Friends, which in the Love of God we heartily desire for his Soul's sake.

Signed by appointment of the Yearly Meeting and on behalf thereof as their act, which is to my own certain knowledge.

EEN. BEALING.

Every Wrong Act Leaves A Scar.

John B. DeMotte, A. M., gives this little story of his father's teaching:

My boyhood home was not far south of the great chain of North American lakes. Our fuel was poles cut from the neighboring tamarack swamp. It was my business, after they had been brought to our yard, to saw them to proper length for the stoves. They were long and slick and hard to hold. One morning, when I was in a hurry to be off fishing, they seemed to be especially aggravating. Getting the saw fast, I jerked about until finally I plunged the teeth some distance into one of my feet, making an ugly gash. My father saw the exhibition of my temper, but said nothing until I had finished my work and my passion had subsided. Then he called me to him.

"John," said he, very kindly, "I wish you would get me the hammer."

"Yes, sir."

"Now a nail and a piece of pine board."

"Here they are."

"Will you drive the nail into the board?"

It was done.

"Please pull it out again."

"That's easy."

"Now John," and my father's voice dropped to a lower, sadder key, "pull out the nail hole."

Ah! boys and girls, every wrong act leaves a scar. Even if the board were a living tree, yea, a living soul, the scars remain.

Speak Up, Boys.

Next to standing erect and having a manly bearing I like to have a boy speak up when he is spoken to. He can never make a good impression if he mumbles or "mouths" his words when he is talking to others. Clear and distinct enunciation is a valuable trait for a boy to possess. I was in the office of the proprietor of a large business one day not long ago when he rang his bell for the office boy. The boy came in a moment, and the proprietor said:

"Did you take that package over to Brown and Smith's for me?"

"Mum-mum."

"Did he send any message for me?"

"Mum-mum-mum."

"What did he say?"

"Mum-mum-mum-mum—"

"Oh, speak up so that I can understand you!" said the proprietor, a little sharply. I do not know what "mum-mum-mum-mum" means."

It sounded exactly as if the boy was saying "mum-mum-mum-mum" every time he opened his mouth. When he had finally held up his head and spoken more intelligently, and had then gone from the room, his employer said—

"I really think I shall have to let that boy go. He mumbles everything he says so that I can hardly understand what he means. I do not like to send such a boy with messages to our customers. I like a boy who can speak up like a man. He can do that, and, at the same time be a perfectly modest and respectful boy. Somehow I feel rather suspicious of a boy who hangs his head and mumbles everything."

I think that a good many people have that feeling, although a boy may be excessively shy and mumble all that he says, and, at the same time be a perfectly honest boy; but he makes a very poor impression, and will not advance so rapidly as the boy who looks one squarely in the face and speaks up like a man when he has anything to say.—*Selected.*

Our Little Grievs.

The train stopped suddenly between two stations. Several of the passengers rushed out of the car excitedly, and came back with the tidings that there was an obstruction on the track which would delay the train an hour.

The countenances of most of the passengers instantly fell into depths of gloom and despair.

"This is simply intolerable!" muttered one middle-aged man to his companion. "I shall not reach the city before the market closes. It will cost me two or three thousand dollars."

A physician dropped his newspaper, and paced impatiently up and down the car. "An hour late with all my patients!" he exclaimed.

"Are any of them in immediate danger?" asked a by-stander.

"No. But an hour late! It is unbearable!"

A young girl looked at her companion with the tears in her eyes. "I am going into town for the trimming for my dress. Now it will not be done in time. I shall have to wear my old blue to the party."

A short, pompous old man talked loudly and incessantly, scolding conductors and brakemen, as if they were personally responsible for the delay.

"I am to lecture this afternoon before the Lyceum," he explained, in hot indignation. "The audience will have to wait twenty minutes!"

A young man sat immovably, his head bent upon his breast, his face set and hard.

"My little boy is dying," he said to some one who questioned him. "I was telegraphed for. I shall not see him alive."

But there was one woman who sat silent and tranquil.

She was near the end of a long life of pain and hardship and wide experience. She had come, too, near enough to the God who rules over all lives to understand how every event and accident, great or little, has its place and purpose in the Eternal Order, as have motes floating in the sunshine. She was close enough to the gate of the future life to see how little in its infinite height and meaning was the old ball dress, or the fall of stocks, or even the loss of an hour with the dying child.

"One of the most singular studies in life," says Bouchet, "is to note how different men, each with his own scales, weigh the objects, and attach to them different values."

The lost bit of finery which brought tears to the eyes of the school-girl was lighter than a feather in the eyes of the stock broker; and his loss of thousands was contemptible to the man whose child was going from him into the grave without a word; and doubtless even his pain seemed momentary and trivial in the vision of angels, to whom a thousand years are as a day, and death is but a momentary change of life.

How, then, are we to find the true weight and value of things in the world?

In the United States Mint when they built a machine for weighing coin with absolute accuracy, they sank a shaft deep into the earth and through upper formations, which are shaken by passing jars, and rested the foundation upon the immovable granite beneath.

Only the man who digs in this way to find a foundation for his life, through the flowers and surface growths which shake with every storm, to the everlasting Rock below, can weigh the events and belongings of the world at their real value.—*Youth's Companion.*

THE BIBLE A SAFEGUARD.—The following clipping, taken from the *Young People's Weekly*, shows the confidence and assurance that the mere presence of a Bible gave to two shipwrecked sailors:—

The ship was wrecked off the coast of Madagascar, and a boat's crew managed to make their way through the breakers to the shore. But here they were in the greatest possible terror lest they should fall into the hands of the Malagasy, many of whom, they had been told were cannibals.

The company, however, were in need of food and drink, and finally started out in different directions in search of supplies. Two of them found a hut and crept into it, and, as they lay there wondering what would become of them, one suddenly called out joyously to his companion: "All right, Jack! There's a Bible on this chair; no fear now!"

"The only way God can keep brotherhood alive in some of us, is by the bonds of common suffering."

FOR "THE FRIEND."

The Church in All Ages.

He who intends to build a ship first makes a model, and he who would build a house draws a plan. The designer in either case has the completed ship in his mind, or the mansion intended to be built. But neither the model of the ship nor the plan of the house, would answer the full purpose of the deviser. God's purpose from the foundation of the world has been the salvation of men from sin and its inevitable punishment, and to restore man to holiness and reconciliation with himself and fit him for the realms of heaven. God instructed his faithful servant Moses in the mount saying, "Look that thou make them after their pattern, which was shewed thee in the mount" (Ex. xxv: 40).

God was the designer; the ritual law of Moses was but the model or the plan, but being outward and rudimentary and applied outwardly to the body, it could no more cleanse from sin whose root and dwelling is in the heart, than the ship-builder's model could safely transport passengers across sea, or the architect's plan could provide shelter from cold or storm. Such outward observances even though commanded to those under the law were of themselves weak and unprofitable things; the like things are none the less so under the gospel dispensation. God's promise of life and glory were not, as the Apostle Paul conclusively proves, to the doers of the outward law, but of Christ's inward law. And the righteousness, which the Lord requires of man now, is not one of keeping an outward law but of an inward law, that of the Spirit. Israel received Moses' law and became a party to the covenant which God made first with Abraham, and which he afterwards ratified to them, whereby they, keeping thereto, God insured to them quiet possession of the promised land. But the law in itself failed to impart any life or power whereby they, who naturally were so prone to forsake the Lord, could fulfil the requisitions of the law. Indeed, it appeared the more God blessed them with peace and plenty, the more ready were they to lie down at ease, and neglect their duties as servants of God. Wherefore they, neglecting the terms of the covenant, the Lord withdrew his protecting power and their enemies ruled over and oppressed them. Then remembered they their negligence, and in true repentance cried to the Lord, who again and again stretched forth the arm of his power and saved them from all their distresses. Now these Israelites were the children of Abraham, the called and chosen of God, who by the grace of God and through faithful obedience to his word obtained the title of the Friend of God and the Father of the Faithful, and yet this chosen people utterly failed to keep this covenant made purposely for their own good. Nor would we or any others have done any better than they.

But the Lord, knowing the frailties of men, and foreseeing these shortcomings, divulged somewhat of his glory and purpose. He spoke by Moses to them of another lawgiver, of a holier law, one nearer to everyone and accessible to all, and by the spirit of prophecy he led them to look for a new and better covenant to be made with the Messiah, one never to be broken, as made not directly with man,

so frail and liable to stray, but mediately through this Messiah, whose goings forth have been from of old, even from everlasting, and would be when time should be no more. And since the contracting parties, God and Christ, are Divine, this covenant shall never be broken.

When for their multiplied transgressions God suffered the Jews to be slain in their own land and the remnant carried captive to Babylon, the hope of Israel to human view seemed lost forever. But for all that, when as it had been in the wilderness, there were those in whom the fear and love of God were found, and in them God found a dwelling place, and these were called "the church in the wilderness," so also upright and God-fearing men were found amongst the captives in Babylon, as Daniel and his three friends, as Ezekiel, Ezra, Nehemiah, Mordecai and Queen Esther. Likewise in every age and nation God hath not left himself without witnesses to the Truth, such as Noah, Abraham, Job and Cornelius the Centurion, as Plato and Socrates amongst the Greeks, and in later days such of the noble army of martyrs as John Huss and Jerome of Prague, such as Wyclif, Thomas á Kempis, Martin Luther and his companions in labor, besides many thousands of others whose names forgotten men are without exception enrolled in the book of life; many of whom sealed their testimony with their blood. The apostle selecting a few as examples to us, speaks of them all as a cloud of witnesses. So we see God has never utterly forsaken his church, though to human eyes she may have disappeared, fled as it were into the wilderness. Nor will He ever leave her. He has purchased her to Himself at too great a price, even that of the death of his beloved Son, ever to allow his church, the temple of his Truth, to become utterly extinct.

Her members may be widely separated by earthly distance, they may deeply feel their isolation and loneliness, yet are they one in the Lord, and, with him who inhabiteth eternity, and whom the heaven of heavens cannot contain, not only are a thousand years but as a day, but also a thousand miles are as nothing. These are very dear to God for the love that they have towards his Son, and because they obey his word.

Nor should this seeming isolation be a cause of discouragement to anyone, but rather an incentive to learn more closely on the Divine arm. Elijah thought himself to be left alone, still he had faithfully obeyed God's word, who comforted his servant by the assurance that amongst a nation of Baal worshippers, the Lord had reserved his hidden ones who yet numbered seven thousand men. Christ having fulfilled all the ritual law, and abrogated all carnal ordinances, no one any longer needs the intervention of his fellow man to fulfill the Divine law, that of his Spirit, which is love to God and man. Neither should we compare ourselves with others, but rather with the plumb line of that witness to Truth which God has placed in every heart, which approves or disapproves of acts not only after having been done, as conscience does, but oftentimes before, that we may not do them. The presence of others walking in the fear of the Lord is comforting and strengthening but not essential to a growth in grace. The very want of them may be used as a means in the Divine hand of

causing our faith to take a deeper root, it may bring us to a closer watch over our thoughts, and to a closer walk with God, who alone is the fountain of all good, the rock and refuge of his people. He chooses our lot. Esther and Nehemiah proved faithful in the court of kings as Joseph had done whether in the dungeon or on the throne, and the promise of the great Captain of our salvation to every faithful follower of the Lamb is "Be thou faithful unto death, and I will give thee a crown of life."

W. W. B.

The Christian Life.

Did a holy life consist of one or two noble deeds—some signal specimens of doing or enduring or suffering—we might account for the failure and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford or Brainard or Martyr. Little words, not eloquent speeches or sermons; little deeds—not miracles, nor battle, nor one great heroic act of martyrdom make up the true Christian life. The little constant sunbeam, not the lightning, the waters of Shiloah, "that go softly" in their meek mission of refreshment, nor the waters of torrent, noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence, incision or slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper or crossness or selfishness or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of holy life. And then attention to the little duties of the day and hour, in public transactions or private dealings or family arrangements; to little words and looks and tones; little self-denials and self-restraints and self-forgetfulness; little plans of quiet kindness and thoughtful consideration for others; to punctuality and method and true aim, in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes your green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things will find little in Bible characters to admire or copy.—*Dr. Donar.*

If God cares for such trifles as our food and raiment, He will likewise care for the greater interests of our lives. If we can trust Him for our bread and butter, we can trust Him for the welfare of our loved ones, for the prosperity of his church and for the problems of our souls. The Father's care is complete enough to comprehend everything that affects the life of one of his children.—*Selected.*

A Hint to Mothers.

On one of the trains entering New York recently, says *Harper's Bazaar*, a woman asked her fellow-passengers an unconscious, powerful, object lesson. With the woman a little girl about six years old. The dust was warm, and through the open windows it drifted in a fine gray cloud. Each passenger was exceedingly uncomfortable, but she forgot his discomfort in the spectacle of a child suffering cold.

The mother began by seating her little daughter beside her with a thump that made the child's teeth rattle. Then, at intervals of two or three minutes during the weary journey, she paid these maternal attentions: She took her hat; she smoothed her hair; she put her hat on again; she removed the child's le jacket and put it on again; she straightened her collar; she wiped her face with her handkerchief; she removed an imaginary cinch from her eye; she smoothed her hair again; she took off and re-tied the ribbon on her hair; she stood her up and smoothed her down; she fastened the bow at her neck and re-tied it. Over and over she followed this program, till the passengers looked on. The child accepted the situation with grim endurance. Evidently she had been used to it all of her short life. The world to her was a strange one, where mothers exhausted their nervous energy in useless attentions to little girls. Her small face was pathetically sad and tired. When the journey's end was reached she rose bravely, was put through it all once more, and got languidly off the car.

Among those who watched the scene was a prominent New York specialist in nervous diseases. He turned to the writer and summed up the entire situation in one sentence, which has in it a sermon for every American mother.

"Every touch," he said, grimly, "pushes that child a little nearer to the doors of aitarium that will some day open for her." "There were others on the train. Perhaps they took the lesson home.

WHEN Pope Innocent IV. parading the wealth of the Church before Thomas Aquinas, said, "You see, we can no longer, with Peter, say, 'Silver and gold have I none,'" the hermit quickly rejoined, "Nor can you say, like Peter, 'Rise up and walk!' We have far descended from apostolic poverty, self-denial and worldly reproach, but we have also lost prime purity, simplicity of faith, and power in prayer. We need primitive piety revived, even though it brings primitive persecution instead of popularity."—*Pierson*.

THE IMMORTALITY OF INFLUENCE.—The innocence of a human life is limited only by the boundaries of eternity. Man is related in an equal, vital manner to all others of his kind. His thoughts and words, his manners and habits, his teachings and purposes are not confined in their effects to their influence upon his personal self, but affect the wide world of humanity. The disturbance in the body of humankind is not of interest only to the individual, "for no man liveth to himself." In man to man, throughout the whole mass of humanity, the work of personal influence is on.—*Presbyterian*.

THOUGHTS ON PRAYER AND FORMS OF PRAYER.

The following lines are said to have been written by a poor mechanic of Killyleagh, Down, Ireland, on seeing a family prayer-book which contained these words in the preface: "This book is intended to assist those who have not yet acquired the happy art of addressing themselves to God in scriptural and appropriate language."

While praying is deemed an art so happy

By a few who others rule,

Jesus, teach us its importance,

In thy self-denying school.

Prayer's the sweetest, noblest duty,

Highest privilege of man.

God's exalted man's abased;

Prayer unites their natures one.

God alone can teach his children,

By His Spirit, how to pray;

Knows our wants, and gives the knowledge,

What to ask, and what to pray.

Why should man then manufacture

Books of prayer to get them sold?

Sad delusion.—strive to barter

Christ's prerogative for gold!

Where's the book, or school, or college,

That can teach a man to pray?

Words they give from worldly knowledge.

Learn of Christ, then; He's the way.

Why ask money from the people

For these barren books of prayer?

Paper, ink, and words are in them,

But, alas! Christ is not there.

Those who seek shall surely find Him—

Not in books; He reigns within.

Formal prayers can never reach Him,

Neither can He dwell with sin.

Words are free as they are common;

Some in them have wondrous skill;

But saying "Lord" will never save them;

Those He loves who do his will.

Words may please the lofty fancy;

Music charms the listening ear;

Pompous words may please the giddy;

But Christ the Saviour is not there.

Christ's the way, the path to heaven.

Life is ours if Him we know.

Those who can pray, He has taught them;

Those who can't should words forego.

When a child wants food and raiment,

Why not ask his parent dear?

Ask in faith, then! God's our Father;

He's at hand, and He will hear.

Prayer's a blessed, simple duty;

'Tis the language of the soul;

Grace demands it; grace receives it;

Grace must reign above the whole.

God requires not graceful postures,

Neither words arranged with form:

Such a thought! it presupposes

That with words we God can charm.

God alone must be exalted;

Every earthly thought must fall:

Such is prayer and praise triumphant;

Then does Christ reign over all.

Every heart should be a temple;

God should dwell our hearts within;

Every day should be a sabbath,

Every hour redeemed from sin.

Every place a place of worship,

Every tune a tune of prayer;

Every sigh should rise to heaven,

Every wish should centre there.

Heartfelt sighs and heaven-born wishes,

Or the poor uplifted eye—

These are prayers that God will answer;

They ascend his throne on high.

Spirit of prayer! be thou the portion

Of all those that wait on thee:

Help us! shield us! lead us! guide us!

To Him the praise and glory be!

In the New Mint.

BY PRISCILLA LEONARD.

It is safe to say that no millionaire is known to keep an actual cash balance of a million dollars on hand. He may have it in convertible securities, bonds, and certificates that are as good as gold, but not in the coin itself, though he be a Morgan or a Vanderbilt. "Uncle Sam," on the contrary, keeps a cash balance at the present time, not of one million, but of three hundred million dollars, in gold and silver, in the vaults of the new mint in Philadelphia alone, not to mention what may be stored in the branch mints and in the treasury at Washington. Aladdin's cave is not to be compared with the mint, and the wildest visions of the Arabian Nights romances are discounted by this stupendous mass of treasure—ingots of gold, kegs of double eagle, endless vistas of bags of coin.

"If a thief should get in," says the veteran custodian, "or a band of thieves, even, they could not carry away a thousandth part—unless they had a railroad train handy to load it on," and, indeed, a horse and cart would be of little use in transporting this mass of money. Thieves are not likely, however, to have any chance. Fifteen watchmen guard the vaults night and day, with artillery to help them at the entrances. The vaults themselves are surrounded by five feet of chilled steel and concrete beneath, around and above. No attempt has ever been made to rob the mint, and in view of such precautions, there probably never will be one.

Yet, fortress as it really is, the Philadelphia mint is not a grim or frowning affair. It is a very beautiful example of architecture, on the outside, and it is the lightest, airiest and handsomest of places within. Built round a spacious court, its wide upper corridors have a succession of windows on one side to the open air, and on the other overlooking the rooms below, where the various processes of minting the coin are carried on. The entrance hall glitters with splendid mosaics, made after Pompeian models by Tiffany, and costing over forty thousand dollars; and its arches and ceilings are, most appropriately, of a gleaming, golden tone, as if the precious metal had been splashed profusely upon them from the melting pot.

As a matter of fact, however, the government allows no such recklessness, but weighs every grain of its golden millions. Looking down into the great melting room, where the processes begin that are to change the ingots into coin, the first thing the visitor notices is the queer honey-combed iron floor, evidently laid in small removable sections, and with a rough surface. As the workmen move busily about below, pouring the white hot metals into the mold, then taking out the glowing ingots with tongs and plunging them into cold water, to make them as soft as possible in the cool-

ing, the guide explains that this rough, perforated floor acts as a scraper, removing any particles of gold and silver from the workmen's shoes. It also holds in its honeycombing all the dust which settles constantly from the air. Every now and then the sections of this perforated floor are taken up, and the dust swept from the wooden foundation floor beneath it. The value of these sweepings, in this one room, is some twelve to fifteen thousand dollars a year. The government would lose a great deal by careless housekeeping in the mint, and sweeping becomes a fine art under these circumstances.

Six thousand ounces of gold go to a single "melt" in the melting room furnaces. The value of a melt of gold is about one hundred and twenty thousand dollars. A melt of silver contains only three thousand eight hundred ounces, and is valued at four thousand dollars. Each ingot in a melt is marked with the number of that melt, and when all the ingots are cast, one of them is taken to the assay room, and put through the necessary tests to determine its fineness. If it should fall below the standard, it and all its fellows marked with the same number go again into the furnace to be alloyed and cast afresh, until they meet the standard test triumphantly, and then they are ready for the rolling room, next in order.

In the old mint, the ingots went through "drawing" machines as well as the rollers, in order to lengthen the strips while keeping their thickness exactly equal. But in the rolling-room of the new mint there are no "drawing benches." The new and improved rolling-machines stand alone, and are further noticeable because there are no pulleys or belting. Each has its own electric motor, for the department has introduced the very newest ideas in gas for the furnaces and electricity for the machines, instead of the old-fashioned coal and steam. All this helps to keep the work so free from dirt and smoke and grime that everything looks as clean and glittering as the coins themselves, and the fresh, white aprons of the women workers, of whom there are many, do not look at all out of place.

But let us watch the ingots, as they are fed into the rolls. Twelve times they must go through, lengthening and flattening each time. Half way in the process, the strips of metal are likely to begin to scale, and get too hard to roll to advantage. The annealing furnaces stand ready, near the rollers, to correct this trouble. Reheated, and plunged anew into cold water, the strips become pliable again, and into the rolls they go, to emerge at last just the width and thickness to cut a silver dollar from or a gold eagle, or a double row of dimes, whichever the case may be. All they need is a bath in sulphuric acid, to clean off all oxidation, and then how they shine, as they hurry along to the cutting machines!

One hundred and fifty "blanks" a minute, if the blanks are of dollar size, is the record of the cutting machine, which does it as deftly as a good cook cuts biscuits out of a strip of dough. Only enough is left of the strip of gold or silver to "hold the holes together" as a looker-on expressed it; and this remnant goes back to the melting furnaces. The first two blanks (or "planchets" as they are also called) cut from a strip are weighed before feeding the rest of it through. If but slightly

too heavy, the strip is allowed to pass, since extra weight can be filed off. If too light, however, the strip is rejected at once, and goes back to the furnaces.

Before going to the coining room, the planchets now pass through the "adjusting" process, where women only are the workers. The scales used are so delicate that even a breath of air affects their accuracy. If above weight, the planchets are here filed off to the exact standard. So skillful and practiced are the operators that they work with apparent unconcern, scarcely seeming to glance at the scales, and using the file with unerring touch. Next comes the milling of the coin—which does not mean grooving the edge of it, as is popularly supposed. If we examine any of our coins, we will see that the edge of the faces is slightly raised all around, to a height a little greater than the relief of the coin. This is milling, and its object is to protect the stamping on the coin from being rubbed off by use. Each planchet is milled before it reaches the coining press; and each milling machine can turn out five hundred and sixty of the smaller coins a minute, ready for stamping.

The coining presses, for the most part, have been brought just as they are from the old mint and what new ones there are, are facilities of the old, because they are so perfect that even American invention does not seem able to improve upon them any further. The old coiners of Europe, in past centuries, who used to hammer the metal laboriously into sheets, cut it out with shears, and then stamp it by hand, would think this modern machine a bit of black magic. One hundred times a minute, and thus quicker than any wink that was ever winked, these presses take in a planchet, stamp it on both sides, and groove the edges all in one instantaneous operation, dropping it gently into the hopper beneath, a completed eagle, dollar, dime or whatever it may be. The same coining press, by changing the pressure, can turn out several varieties of coin, though the largest pieces can only be struck, of course, upon the larger machines. It takes one hundred and eighty tons pressure to stamp a double eagle, and only ninety of these big gold coins can be turned out a minute. As there are twenty-four presses altogether, it will be seen that Uncle Sam can coin money at a wonderful rate. Women manage all these coining machines, and also count the coins upon a clever device called the counting board. This has spaced brass strips, each holding so many coins of a certain denomination. When the board is full, the count is exact, and so expertly do the counters handle them, that twenty-five dollars in five-cent pieces can be counted in less than a minute.

It all looks so plain and business-like that one almost forgets, looking down on it through the wide windows, that great sums are being handled every minute. The mint never forgets this fact, though. In every room stand tremendous scales, and all the gold and silver is carefully weighed twice; first when it comes into the room, and again, when the time comes for it to pass on to the next department. A certain tiny percentage is allowed for "natural loss," but beyond that, any deficiency is noted, and every worker in that room is detained till the cause of the short weight is discovered. The thief has no more chance at this end of

the mint than where the treasure vaults are located. It is pleasant to chronicle, however, that no one of the workers here has ever tried to steal a single coin, and that on the few occasions in which the force in any room has been detained, it has always turned out to be an error in the weighing that made the apparent deficiency. All the employees, except a few laborers, are under the civil service, and at least one-third of them are women.

The new mint is conceded to be the finest in the world. When Alexander Hamilton, our first secretary of the treasury, aided by Morris and Jefferson, established the Philadelphia mint (the corner stone of which was laid on Seventh street, near Arch, in Seventh Month, 1792), even his patriotism could hardly have foreseen the splendor of this great national edifice. Forty years or so on the first humble site, and seventy in the beautiful building on Chestnut street whose destruction all must regret, have now been followed by the establishment of the present noble structure on Spring Garden and Seventeenth Streets. No further change seems probable, for it has room to grow indefinitely. Yet, as America adds her prosperity, and Cripple Creek and the Klondyke pour their golden treasures into her lap, who can say what the future of the United States mint may be.—*Forward.*

Science and Industry.

The green turtles of Southern Florida live in deep water and feed on sea plants, mostly the kind called "turtle grass," which they cut off near the roots, eating the lower parts, and leaving the tops floating so that it collects in great fields, and marks the spots where the animals are to be hunted for by the fishermen. After browsing on such ocean pastures the green turtles go to the mouths of rivers to bask in baths of fresh water, which they seem to need from time to time. The Florida fishermen see the reptiles enter the creeks and roll together in masses of grass, cementing them into balls with clay. When the turn of the tide takes the balls out to sea, they follow them. The fishermen watch for such balls floating down the creeks, and when they see them stretch nets across the mouths of the stream and always catch the turtles.

A PUBLIC discussion of the opium bill relating the sale of the drug by the United States commission at Manila has taken place. "The commission now wants to restrict the sale to physicians' certificates, and introduced a bill making the importation of opium unlawful except by pharmacists and permitting the disposal of the drug only by a physician's certificate, though final action on it was indefinitely postponed. All the while learned American lawyers representing the Asiatic Local Syndicate and also the monopolists operating Hongkong and Singapore argued in favor of the adoption of the bill and quoted statistics showing that the rapid spread of the opium habit had been undermining the Filipinos since the expiration of the Spanish monopoly. All this does not change the fact that we propose to make money by drugging the Filipinos. Nonsense to talk of physicians' certificates in the Philippine wilds."—*Boston Globe.*

OIL.—The oil industry of the United States

its inception only some forty-four years ago, but so great and rapid have been the strides it has made that to-day it ranks as one of the most important and profitable businesses in the country. Hundreds of millions of dollars have been invested in its various branches, and it is giving employment to tens of thousands of workers. Last year sixty million barrels of kerosene were produced in the United States, and it is reckoned that the proceeds from the sale of this and the various by-products obtained from crude petroleum aggregated nearly five hundred million dollars. The use of oil for illuminating and heating purposes has been steadily extending. Although there have been of late years an enormous increase in the production, the latter has not more than kept pace with the consumption. There is no doubt in connection with which there are brighter prospects of a large and continuous expansion.

HOW PEARLS ARE MADE.—As is the case of diamond, which is only crystallized carbon blacklead, pearls exhibit a humility of origin which stands out in striking contrast to their intrinsic worth. For the pearl is an unnatural, and one might almost call it a diseased, product. Each pearl has for its nucleus, or starting point of formation, a parasitic worm. Formerly it was regarded as a common occurrence that the pearl owed its origin to the presence under the "mantle" of the oyster's skin which envelops the animal and lines the shell of some concretion in the shape of minute grain of sand. A scientist now decries that his experience negatives this view, and, at any rate, places the sand nucleus in the position of a very infrequent occurrence. If the shell be injured and sand gains access to the interior, pearl formation around a sand grain may then be possible; but by far the water number of the pearls found lying free of the oysters owe their being to the presence of parasitic worms. The real nature of the process which causes the formation of a pearl is the deposition around the little foreign body of the pearly substance of the shell lining, seated by the "mantle." Presumably this is an attempt on the part of the animal to lessen or abolish the irritation which a foreign parasite must set up within the living tissues.

ONE ULTIMATE BASIS OF MATTER.—Professor William Crookes, before the International Chemical Congress at Berlin, recently, according to press dispatches, dealt with the possibility of reducing all the elements of matter to one ultimate basis by finding that each and every element is resolvable into a single form energy.

The subject was "Modern Views of Matter and the Realization of a Dream." Sir William Crookes' utterances of Sir Humphrey Davy and Faraday as anticipating the possibility of reducing the elements to simpler bases, and the significance of the Roentgen rays and Becquerel rays and the experiments of Crookes and others. He said:

"All these observations find internal confirmation in the discovery of radium, which is probably the basis of the coarser chemical elements here. Probably masses of molecules solve themselves into the ether waves of the visible, or into electrical energy. Thus we

stand on the border line where matter and force pass into each other. In this borderland lie the greatest scientific problems of the future. Here lie the final realities, wide-reaching and marvelous.

"The nineteenth century saw the birth of new views regarding the nature of atoms, electricity, and ether. While our views about the composition of matter are generally satisfactory to-day, will that be the case at the end of the twentieth century? Do we not again see that our investigations have only a temporary value? Will we be content to see matter dissolving into a multitude of revolving electrodes?"

"Such a mysterious dissolution of atoms appears to be universal. It occurs when a particular place is rubbed with silk. It is present in sunshine, in a raindrop, in lightning, in a flame, in a waterfall, and in the roaring sea."

SLEEPLESSNESS.—The causes that produce insomnia are many and various. That which is most common is an excess of blood in the brain. Exercise is the very best method of evening the circulation. A walk in the open air just before retiring, is excellent. The impurities are expelled from the lungs and a reserve of fresh air inhaled for the night. Sometimes a glass of milk and crackers, or other food, eaten either before undressing or during the night, will be effective in sending the blood to the stomach, so taking it from the brain. It is well to drink the milk heated. Cream is frequently prescribed instead of milk.

Matters requiring discussion should not be broached at bedtime, for the same reason of keeping the brain in a quiescent state. A close bedroom is always disadvantageous to a peaceful sleep. During mild weather the windows should be opened wide, but invariably from the top. If the bed is placed in line of a draught, a folding screen can serve as a protection.

Sleeping medicines of all kinds are injurious, and must never be taken unless by the advice of an attending physician, and never because advocated by a druggist, however reliable. The druggist may have an efficient knowledge of the use of his drugs, but he has not a physician's knowledge of his purchaser's system. Some doctors advocate a tepid bath just before getting into bed. Others suggest that after an hour or two of restlessness a cold sponge bath will produce sleep.

Obstinate cases which seemed beyond check have been known to succumb to what is called a hot pack. The hot pack is a simple treatment, but requires the attention of a second person. A bath towel, or a piece of flannel, is soaked in water, hot as the patient can endure. The towel is then wrung out and folded lengthwise. This elongated wad is placed directly on the patient's spine, and remains there for about ten minutes before it is removed. When necessary the application is repeated after the expiration of the first ten minutes. The patient must not be spoken to after the pack has been removed. When drying it is soothing to rub the spine with a downward motion, always beginning at the neck. Sleep will not be induced at once, but when the patient does sleep it will be an undisturbed rest, lasting probably until morning.

Persons whose minds are sluggish during the wakeful hours of the night do not suffer as do

those whose active brains never relax. Worries and plans never assume such tantalizing proportions as when harassing a sleepless individual. It is only by accurately comparing the phantasm with the real facts in broad daylight that this distressing state of mind can be relieved. The humor of the exaggeration is often apparent.

Insomnia is usually the result of over-exertion in some form. The cause should be analyzed and averted.—*Philadelphia North American.*

DEGENERATE BEARS.—"The tameness and impudence of the bears in Yellowstone Park have been commented on a great deal of late by the newspapers," said a native Adirondack dweller, "but I doubt if these bears can beat our Adirondack bears much in that respect."

"There was a time when the Adirondack bear was as wild and shy and fierce as his Pennsylvania or Sullivan county brethren are reported to be, but as a rule, he has got over it, and degenerated into a thieving camp follower and hanger-on around club house and hotel and camp grounds, a pensioner on the garbage pail and the refuse supplies.

"At camps or club houses where they have not been disturbed bears have in many instances forgotten their shyness and fear of danger to such a degree that they come swaggering to the very kitchen doors, and, if not chased from there, do not hesitate to enter the camp itself and nose around for choicer morsels than the garbage pail contains. Bears became such a nuisance in this way at Garry Benson's place in the Peseco Lake region last season that he attacked one impudent old bear one day with a horsewhip. The bear went back to the woods, stopping every few steps to rub himself, looking back to Garry each time in evident surprise at the reception he had received.

"Nobody at Benson's Camp would think of killing one of these shaggy intruders any more than he would think of killing a woodchuck. Garry Benson says that kicking them off the premises and stoning them is only a temporary relief, but the horsewhip once laid well over a bear, he finds, causes that bear to give that place a wide berth thereafter.

"At the district school at Sander's Mill, on the Mad River, a big bear came slouching out of the woods one day, a week or so ago, and advanced directly on the school house. Some of the children had eaten their luncheon on the grass in front of the building,

"The bear stopped and licked up the crumbs and remnants of the repast, and then put his head in at the school house door. The screams of the pupils and the school ma'am frightened him, and he hurried back into the woods.

"The next day the bear came to the school house at about the same hour, and ate the crumbs and crusts he found on the grass. He didn't venture to the school house door, though, and after he had cleaned up the remnants of the school lunch he went slowly back to the woods.

"His visits became of daily regularity, and it was being evident that he came with no evil intent, the teacher, and now and then a pupil, took to tossing him an apple or other bit of luncheon, and finally to feeding him out of hand, until now, so it is reported, that bear has almost quartered himself in that school

district and lunches regularly with the Sander's Mill school children and teacher.—*New York Sun.*

SUMMARY OF EVENTS.

UNITED STATES—Statistics lately published show that while in 1870 the United States occupied the fourth place in the list of exporting countries, it now stands first in the list of the countries that import the most goods. For the last fiscal year, having aggregated \$1,892,000,000, and are greater than the exports of any other nation.

F. P. Sargent, Commissioner General of Immigration, in his study of the distribution of the 857,000 immigrants who landed in America last year shows that only 19 per cent. of the total went west of the Mississippi River. Nearly 600,000 of these immigrants came from Italy, Russia and Austria-Hungary, and are of the least desirable class. Of the total immigration, the six States, Massachusetts, Rhode Island, Connecticut, New York, New Jersey and Pennsylvania, received nearly 600,000, and this vast array is largely composed of the most ignorant, the most destitute of the whole. They congregate in the slums of the cities of the East, and form a criminal and dependent class. He says: "Immigration under present conditions presents a serious problem. I am not an alarmist, but when I see hundreds of thousands of ignorant foreigners coming into our great cities every year, I think I can realize in some degree the danger that will come from their discontent and dissatisfaction when there are no wages to be earned."

It is stated that the Reading Company is now mining more coal than at any time in its history. It has thirty-three collieries in full operation, and is sending ten thousand tons of coal westward daily. Every one of its large fleet of barges is busy carrying coal to Boston and other New England points.

The Health Bureau, of Philadelphia, has decided to establish a system of visiting and registering babies under one year old through the city. A circular has been issued with instructions to mothers on the care of infants to be issued. The statistical work, the actual directory itself, which is to register the health of all of the thousands of little ones promptly, accurately and permanently, of course, is said to be but the commencement. It is the knowledge at hand that the city is anxious to save life. Dr. Abbott, of the Health Bureau, said: "We are organizing a series of very plain talks to that class of mothers who have little or no knowledge of the commonest way of taking care of children or their homes. A group of young physicians have volunteered their services for this purpose to cooperate."

The largest producers of honey in the United States are California and Texas.

Borell's comet, now visible in this latitude, is the brightest seen for about twelve years. At present it is as bright as the pole star. It is said to be traveling at about twenty-five miles a second and is something like 25,000,000 miles from the earth. It can be seen best about nine o'clock in the evening when it is plainly visible to the naked eye in the northeastern sky. On Eighth Month 27th, the astronomers have calculated that the comet will be 31,000,000 miles from the sun, when it will begin to recede.

A despatch from Washington says: The commission of experts sent out by the Marine Hospital service, who made thorough examinations and elaborate experiments at Vera Cruz, Mexico, regarding the cause and prevention of the spread of yellow fever, reported these three propositions as having been established by their experiments.

First. That the cause of yellow fever is an animal parasite and not a vegetable germ, or bacterium.

Second. That the disease is communicated only by the bite of mosquitoes.

Third. That only one genus of mosquitoes, which is called *Aedes Stegomyia fasciata*, is the pest of the yellow fever parasite.

It is stated that probably ten thousand business places in the Philadelphia Saturday Association with different business agencies desiring to diminish labor and trade on that day. T. T. Mutchler, the society's corresponding secretary, says a recent canvass showed that fully 85 per cent. of the American citizens desired to close their places on that day if all in their line of business would do likewise. He also said the society felt convinced that a large percentage of both employers and employees wanted a day of rest in the week, and the belief that established custom should not deprive them of it prompted the society to offer to co-operate in attaining this end.

Several earthquake shocks were felt at Salt Lake, Utah, on the 23d ult.

There were 500 deaths in this city last week, reported

to the Board of Health. This is 46 less than the previous week and 26 more than the corresponding week of 1902. Of the foregoing 276 were males and 224 females; 53 died of consumption of the lungs; and 24 of influenza; 10 of lung disease, including membranous; 5 of diphtheria; 15 of cancer; 13 of apoplexy; 11 of typhoid fever; 2 of scarlet fever; and 11 of small-pox.

FOREIGN—The French Senators and Deputies representing the International Arbitration Court have lately visited London, and emphasized the desire for continued international friendship and the conclusion of a treaty of arbitration.

It is understood that the result of this visit to the French legislators to London will be the formation of a Franco-British arbitration agreement independent of The Hague Court. Baron d'Estournelles de Constant said that the French Government would receive the hearty support of the French Parliament.

Under Secretary for Foreign Affairs Cranborne, in the House of Commons, spoke of the presence of the French delegation in London as an important event which argued well for the peace of the whole world.

General Balfour, President of the Board of Trade, lately stated in Parliament, that 700 cotton factories in Lancashire were working on short time and 360,000 operatives were affected. This was due to the deficiency in raw cotton, and added that the question of cotton growing in the United States would be to create a supply outside that of the Southern States of America. After receiving careful consideration, and the Board of Trade was prepared to give any practical help to those interested in the matter.

In England, in 1851, there was practically no general occupation open for women of the middle class except teaching. Now practically the whole range of employment outside the army, navy and the law is open to both sexes alike. Seven thousand women now work as chemists; there are nearly 200 women undertakers; 4000 work as butchers. There are nearly 300,000 women now employed in professions, partly, mainly as teachers. There are 850 women doctors or dentists, 64,000 care for the sick. Fifty years ago the Government employed about 2000 women; now it engages 26,000.

A conference of the American and Mexican Monetary Commissions at Berlin, with German representatives, has resulted in an unanimous agreement on a series of resolutions regarding a uniform monetary system for China on a gold basis with a silver circulation.

The resolutions declare it to be desirable for both China and the gold using countries trading there if a fixed relation of the silver coins to gold could be fixed. The resolutions further recommend the gold using countries buying silver subsidizing countries to secure regularity in the hope that the fluctuations which have been so injurious to the trade between the silver and the gold countries will cease.

Permission has been given for the construction of a railroad between Manchester and Liverpool, a distance of 24 miles, on the electric motor system, which it is expected a speed of 110 miles an hour can be attained with safety.

King Edward with his wife Alexandra, and princess Victoria have arrived in Ireland, proposing to make a stay of several days. They have been warmly welcomed and it is believed they will have improved the relations between England and Ireland.

In Switzerland, hotel-keeping is a regular profession, and young people may receive a theoretical and practical training to qualify them to become hotel-keepers.

The Soufriere volcano, on the Island of St. Vincent, has been more or less active since September 10th. On the 21st, a severe earthquake shock caused consternation among the inhabitants.

The Canadian Government has issued a census bulletin which gives statistics as to agriculture in Alberta, Assiniboia and Saskatchewan, which united compose the northern prairie. The total area of the territories is 190,163,117 acres. Of this area 75.99 per cent. is unimproved.

RECIPTS.

Unless otherwise specified, all contributions have been received from each person, paying for vol. 77.

William Evans, N. J.; Thomas C. Hogue, Pa.; John Carey, A. O., 26 for Jacob Barrett, William Haworth and I. M. Haworth; Mary J. Foster, R. I.; Richard Fatten, Ia.; C. P. Chambers, Pa.; R. H. Reynolds, Pa.; have each contributed \$5.00. Anna M. Sherman, O.; Mary A. Osborne and for Mary M. Frazier, Ind.; Emilie F. Metzler, Phila.; A. Engle Haines, N. J.; Albert C. Hill, Mass.; Susanna Kite, Phila.; Mercy A. Roberts and for Elizabeth M. Phelps, Pa.; Geo. W. Gawthrop, Pa.; Samuel S. Cowgill, Calif.; Wm. P. Churchill,

Nova Scotia; Charles Perry, R. I., \$16 for himself, George Foster, Elizabeth P. Foster, Geo. C. Foster, Lucy W. Foster, Mary A. Gardner, Martha B. Sheffield and Arthur Perry; James G. McCollin, N. J.; John W. Cole, P. Stokes, N. J.; Rebecca J. Allen, Pa.; Hannah T. Hilyard, N. J.; Wm. Smallwood, Pa.; Samuel Haines, N. J.; Sara P. Darnell, N. J.; Alfred C. Haines, N. J.; Peter Thomson, G't'n; Dr. S. S. Haines, N. J.; Sarah J. Smith, A. G., \$2 for Elizabeth Bowman, Lydi J. Lee, Haines, N. J.; John J. Young, G't'n; John J. Young, David Smith, Hannah P. Smith, Belinda F. Schofield, Martha M. Vaughan, Charles Vanla and Susan Worstel; Anne Roberts, Phila., \$3; Emma T. Clement, N. J.; Isaac W. Stokes, N. J.; \$35 M. Emma Allen, Samuel J. Fives, Joseph F. Haines and Annie H. Stokes; Joseph Campbell for Elizabeth C. Yarnall, Pa.; Jacob V. Edge, Pa. Chas. P. Morlan, O.; Sarah A. Gilbert, Pa., \$10 for herself, Eliza G. Cope, Ann Case, Albert M. Cor and Charles E. Gibbons; Jesse Coggeshall, A. G. \$5 for Wm. Branson, William N. Coggeshall, J. H. Hickey and A. J. Pennington; Pennington Taylor, Phila.; Henry B. Leeds, A. G. N. J., \$18 for Samuel L. Allen, Elizabeth H. Bromley, Miriam L. Roberts, Allen H. Roberts, Mary W. Robert Nathan H. Roberts, John M. Roberts, S. Sibley and Henrietta Willis; Beulah Panner and for Charles Palmer, Pa.; Sophie R. Sheppard, Dal. Reeve, N. J.; Hannah E. Sheppard, Phila.; J. M. Cope and for David Cope, Pa.; Thos. J. Whitson, A. G. Pa., \$32 for Thomas F. Scattegood, Mary E. Forsythe, Debbie C. Spackman T. Walter Scattergood, Herbert C. Scattergood, James H. Electa, J. H. Farmer, Joseph Meyers, Ia., Martha Price, Hannah F. Fell, Wm. H. Rhoads, Gilbert Cope, Edward H. G. Sidley Temple, Deborah J. Windle and Geo. Hayden; Sidney Garrigue, Pa.; Annie J. Jones; Rebecca M. Willis, P. J.; Eliza Roberts, N. J.; Elizabeth M. Willis, N. J.; Wm. H. Roberts, E. Roberts Richie, M. D., a Mary H. Walker; Thos. A. Crawford, A. G., \$14 for David Ellyson, Robert Ellyson, Edw. Fogg, Eliza Ann Fogg, Lydia Warrington, Edw. Warrington and Abner Warrington, Esq., Wm. L. Lewis, \$14 for himself, John G. Giddis, Isabel I. Gifford, Sarah E. Mitchell, James Tucker, Jesse R. Tucker and John S. Wrigg Joseph Henderson, agent, Ia., \$25 for Lewis Rockwell, Roy W. Rockwell, David C. Hendrix Archibald Henderson, Arthur Rockwell, Ole Hovsen; Ann K. Low, Severn, W. Christ Thompson, Daniel J. Peckham, Lorenzo Roy held, Walter Clayton and Hugh L. Knowles, N. Geo. B. Allen, Pa.; R. J. Dutton, N. J.; Re Thompson, O.; Samuel Biddle, Phila.; Deborah Parry, N. J.; George Lippitt, A. G. J.; Susan J. Hays, N. J.; \$10 for Elizabeth Phelps, who himself 2 copies, Wm. E. Leatum, Daniel L. Lee Tenn., and William H. Leeds, Oregon; Joseph Hopkins, and for Susanna Brinton, Pa.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

Friends' Library, 142 N. Sixteenth St. Philadelphia.—During the Seventh and Eighth Mo. the Library will be open only on Second and Fifth I from 3 P. M. to 6 P. M.

Notice.—The Committee of Managers of "Fric City Home Association," to provide a home in Philadelphia for Young Friends, have leased the premises 1623 Summer Street, near Logan Square, which they desire well adapted for the purpose. The committee now in need of funds, contributions from our friends to enable them to carry forward the work. Contributing money will please send the same to W. A. Y. Treas., 409 Chestnut St., Phila. Those who submit furniture, &c., to donate may notify any member of the committee.

JACK CADBURY. ELIZABETH K. HUTCHINGS—11729 VINE ST., I. BENJAMIN VAIL, DEBORAH P. LOWRY, Media, Pa. 4035 VINE ST., W. I. BENJAMIN F. WITSON, C. C. PIRGINS SELLEW, 409 CHESTNUT ST., Phila. COLWY, P.

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Andrew Soule

Andrew Soule, of London, received the Truth as professed by the people called Quakers, in his young years, and became obedient thereunto, and gave himself up to the living power thereof, which enabled him with much cheerfulness to undergo those manifold afflictions and persecutions with which he was exercised. Being just and upright man he was zealous for the propagation of the Truth, to which, both by conversation and sufferings, he bore a faithful testimony.

He was a printer by trade, and engaged himself freely in the printing of Friends' books, when he had large offers of advancing himself to the world, made to him by his other friends and relations, if he would have desisted therefrom. But his love to Truth, and the desire he had to be instrumental in his calling for spreading it abroad, would not suffer him to hearken to any of these offers.

He freely gave himself up to the service thereof, even in times of the hottest persecution, believing it his duty so to do, though therein he should hazard not only his life, but so that outward substance God had blessed him with. For several years together he was a continued danger upon that account, his house being often searched, and his printing materials, as presses, letter, etc., so often broken to pieces and taken away if any Friends' books were found printing by him; and this they did for many years together. During this time, though he met with great losses, and had at one time, by his adversaries, about a thousand pounds of printed books taken from him, yet he was never heard to complain, but he would say, "I was glad to have anything to lose for the truth, and that the Lord had made him worthy to be a sufferer for it. This quiet resignation of himself to the will of God, caused one of those who came to seize upon his goods to do that he could with his partners, to put a stop to the seizure; and when he saw he could not prevail he went out and wept. When at another time his adversaries came to take away his printing-press, he was so resigned and easy in giving up all to his persecutors,

that when they had done their work and seized upon all, he (as he often did in like cases), set forth meat and drink before them, according to the command Rom. xii: 19, 20, to feed even his very enemies; and his good so overcame their evil, that some of them departed under a concern; but one of the chief being filled with malice against the Truth, survived not long after, but died in a miserable condition.

As this sincere man met with great sufferings so had he also large experiences of the goodness of God toward him in many remarkable providences. At one time he was taken at a meeting of the people called Quakers and carried to Newgate and being examined by Sir Richard Brown, the persecuting mayor, who, understanding that he was a printer, threatened to send him after his brother Twin, (as he called him, who some time before suffered in Smithfield for printing a treasonable book) to whom the meek man replied, "Thou wilt not live to see it;" and the event justified it, for Brown died soon after.

After many exercises and trials divers ways, which it would be too long to recite, he was visited with weakness of body the beginning of the Tenth Month, 1695, and grew weaker and weaker till the twenty-fifth of the same month. His patience and resignation to the will of God, during the time of his weakness were such that he seldom was heard to complain, but would say that he was given up to the will of God; saying often, that he had no dependence on anything, save upon Christ Jesus, the good Samaritan, on whom was his whole reliance. George Whitehead, with another Friend, coming to visit him, he said he had served Truth faithfully, according to what the Lord had been pleased to make manifest to him; and that in what he had done he had not sought himself, but the honor of God. He would often exhort his family to faithfulness and to seek the Lord in the days of their youth.

His reproofs to those who had done amiss, were so kind and so convincing, that a servant of his said he stood more in awe of a reproof from him, than the severest treatment of another. "His object" said he, "being in love to convince me, that I have done that which is not right."

William Penn, the night before he departed, came somewhat late to visit him, and finding him in a sweet, composed frame of mind (for indeed he was to appearance as though he ailed nothing), asked him how he did; he answered with much cheerfulness, his satisfaction and peace of mind were great, and that he waited for his change. The said Friend, who had been many years acquainted with this industrious and innocent life, after some discourse with him, kneeled down and prayed that the Lord would give him the reward of his labor; for through him many blessed

truths had been brought into the world, etc. After prayer was ended, he acknowledged William Penn's love, telling him he was well satisfied in his condition, and in the truth of God which he had professed; and that he had nothing to do but to wait in the will of God till his change came; and so in much love they parted, he signifying his love to, and unity with all Friends in the Truth.

After that he lay sweetly retired, waiting for his change, and had his senses perfectly clear to the last. His wife asked him how he did; he answered, "Oh Jane, never such a good night as this;" and the same minute shut his eyes, and with a hymn of praise to God offered up his last breath and fell asleep. . . So easily and so quietly did he leave this world, in which he had known much exercise, and is gone to his everlasting rest with God's faithful servants.

He finished this life the twenty-sixth of the Tenth Month, 1695, at his house in London, in the sixty-seventh year of his age.

Romans, viii. 18: "For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

CHRISTIANITY is a revealing religion, a teaching religion, a religion which conveys to the inquiring spirit certain positive solutions of the problems of life. It is not silent nor ambiguous, nor incomprehensive in its utterance. It replies to our questions with a knowledge which, though limited, is definite and sufficient. It tells us that this "order of nature, which constitutes the world's experience, is only one portion of the total universe." That the ruler of both worlds, seen and unseen, is God, a Spirit, and the Father of our spirits. That He is not distant from us nor indifferent to us, but has given his eternal Son Jesus Christ to be our Saviour. That his Spirit is ever present with us to help us in our conflicts with evil, in our efforts toward goodness. That He is making all things work together for good to them that love Him.

Now these are doctrines. And it is just because Christianity contains such doctrines that it satisfied the need of man.

For a true revival of Christian doctrine in our age, we must deepen our own hold upon the truths which Christ has taught us. But most of all we must keep them in close and living touch with the problems of daily duty and experience. For no doctrine, however high, however true, can make men happy until it is translated into life.—*Van Dyke*.

"He who is afraid to trust God and to go forward regardless of consequences, wherever He calls or leads, is certain to come short in the realization of a high, manly and worthy ideal."

"Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest
of the wheat;
And still He asks his own with gentlest pleading
To lay their highest hopes and brightest talents
at his feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our stores we give to Him
the best we have."

"Praise not thy work, but let thy work praise
thee;
For deeds, not words, make each man's memory
stable.
If what thou dost is good, its good all men will see;
Musik by its smell is known, not by its label."

"Who liveth best? Not he whose sail,
Swept on by favoring tide and gale,
Swift wins the haven fair;
But he whose spirit strong doth still
A victory wrest from every ill;
Whose faith sublime
On every cloud a rainbow paints—
'Tis he redeems the time."

"Small service is true service while it lasts;
Of humblest friends, bright creature, scorn not
one;
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun."

"To make rough places plain, and crooked straight;
To help the weak; to envy not the strong;
To make the earth a sweeter dwelling place,
In little ways, or, if we may, in great,
And in the world to help the heavenly song,
We pray, Lord Jesus, grant us Thy grace!"

"A little rain and a little sun,
And a little pearly dew,
And a pushing up and a reaching out,
Then leaves and tendrils all about—
And that's the way the flowers grow,
Don't you know?"

A Boston Policeman.

"I saw an unofficial act performed recently
by a policeman," said an observer, last week,
"which persuaded me that a stony heart does
not always beat under brass buttons. A poorly
dressed and feeble old woman was coming down
one of the side streets in the Back Bay, care-
fully balancing a basket on her head. Sudden-
ly a treacherous bit of ice, or an inequality
in the pavement, caused her to miss her foot-
ing, and in striving to regain it, the burden
she carried was thrown to the ground, its con-
tents, a quantity of small wares, flying in every
direction. Almost before she had time to
realize the catastrophe, a policeman, who had
been a spectator of the scene from the oppo-
site corner, came hastening across the street,
and with a word or two of condolence, began
deftly to collect the scattered spoils, pieces
of tape and thimbles. Several of the former
had rolled into the gutter and were rendered
useless by their contact with the mud, and my
knight of the brass buttons noticed the rueful
glance cast upon them by their owner. When
the last of the articles had been restored to
the basket, and he had assisted her to raise it
to her head, he took a piece of silver from his
pocket, slipped it into her hand, and with a
pleasant little nod in return for the volumi-
nous blessing showered upon him, sauntered
slowly back to his post. This kindly act was
certainly not done for effect, as the street was
deserted at the time, and I was screened from
view by the curtains of the window."—S. Exc.
Gazette.

The Zerograph Described.

L. Kamm, an engineer, thus describes to
the London correspondent of the *Manchester
Guardian* his new invention, a typewriter
which receives and prints wireless messages.
In appearance the "zerograph" is like an ordi-
nary typewriter, but of simpler construction,
with a keyboard figured with the signs of the
letters and numerals, which can be printed or
telegraphed to any number of instruments.
"Each instrument," said L. Kamm, "is at
once a receiver and transmitter, enabling op-
erators to converse with one another in writ-
ing, and thus obviating misunderstandings,
which are apt to occur in telephonic communi-
cations. Although I have only at present sent
messages from one room to another in my
workshop, I intend shortly to set up an instru-
ment in my house at Highgate, from which
my wife will send me messages here in Powell
Street. I shall thus demonstrate its ability for
long distance communications. In fact, I ex-
pect to send messages to any distance that
either waves will carry. My machine is always
ready for immediate use, and as there is no
mechanism which requires to be wound up as
a preliminary in order to obtain synchronism,
the operator has both hands free for manipu-
lation. Further," Kamm continued, "it has an
advantage which, from a military point of
view, is of inestimable value. Messages can-
not be picked up, for in sending a message
you are sending two other waves which allow
you a choice of fifty-six signs, and these are
given direct in print, either as letters or fig-
ures. Absolute secrecy is thus obtained. The
only way to intercept messages would be to
employ a similar instrument, which would have
to be synchronised to the same degree as the
transmitting instrument. Lastly," he said,
"these machines will receive their messages
(which are given at present at a speed of
twenty-five words a minute) without anybody
being present, and would thus be of great ad-
vantage in a signal-box, as the signal-man will
receive clearly printed instructions should he
be absent at the time that the message is sent
to him. Nor will the machines," he continued,
"work only without wires. I gave a lecture
in Paris before the Society of Civil Engi-
neers, of which I am a member, during which
I sent messages to Brussels, where another
instrument had been set up in the Bourse,
while telephonic communication was actually
going on over the same wires."

OUR VOICES.—Dear children: Did you ever
think of the dear Father in heaven for your
voices? I believe they are among the most
wonderful gifts He has given us, and yet,
would you believe it? I have heard children
and larger people, too, speaking in tones that
sounded very cross and unkind. I think they
must have forgotten that God meant their
voices always to have a ring of love in them.
Did you ever notice how sweet mamma's voice
sounds when she calls you her dear little girl,
or her helpful little boy? How happy it made
you all the day. That is just the sound we
like to hear in all the voices around us. I be-
lieve if we ask God to keep our hearts kind
and loving we will always speak in tones that
will make others happy, and I know that we
ourselves will be happy also. — *Words of
Cheer.*

William Penn's Portraiture of George Fox.

He was a man that God endowed with a clear
and wonderful depth, a discerner of others
spirits, and very much a master of his own
And though the side of his understanding which
lay next to the world, and especially the ex-
pression of it, might sound uncouth and un-
fashionable to nice ears, his matter was never
theless very profound, and would not only be
to be often considered, but the more it was so
the more weighty and instructing it appeared
And as abruptly and brokenly as sometimes his
sentences would fall from him about Divine
things, it is well-known they were often a
texts to many fairer declarations. And indeed
it showed beyond all contradiction that God
sent him, that no arts or parts had any share
in the matter or manner of his ministry, and
that so many great, excellent, and necessary
truths as he came forth to preach to mankind
had therefore nothing of man's wit or wisdom
to recommend them. So that as to man he
was an original, being no man's copy. And
his ministry and writings show they are from
one that was not taught of man, nor had learned
what he said by study. Nor were they notions
or speculative, but sensible and practical truths
tending to conversion and regeneration, and
the setting up the kingdom of God in the
hearts of men, and the way of it was his work
So that I have many times been overcome in
myself, and been made to say with my Lord
and Master upon the like occasion, "I thank
thee, Oh Father, Lord of Heaven and earth
that thou has hid these things from the wise
and prudent of this world, and revealed them
to babes;" for many times hath my soul bowed
in an humble thankfulness to the Lord, that
He did not choose any of the wise and learned
of this world to be the first messenger in our
age of his blessed Truth to men; but that He
took one that was not of high degree, or ele-
gant speech, or learned after the way of this
world, that his message and work He sent him
to do might come with less suspicion or jeal-
ousy of human wisdom and interest, and with
more force and clearness upon the conscience
of those that sincerely sought the way of
Truth in the love of it. I say, beholding with
the eye of my mind, which the God of heaven
had opened in me, the marks of God's finger
and hand visibly in this testimony from the
clearness of the principle, the power and efficacy
of it in the exemplary sobriety, plainness, zeal,
steadiness, humility, gravity, punctuality, char-
ity, and circumspect care in the government of
church affairs which shined in his and their
life and testimony that God employed in this
work, it greatly confirmed me that it was of
God, and engaged my soul in a deep love, fear,
reverence, and thankfulness for his love and
mercy therein to mankind; in which mind I re-
main, and shall, I hope, to the end of my days.

In his testimony or ministry he must labor to
open Truth to the people's understandings,
and to bottom them upon the principle and
principal, Christ Jesus, the light of the world,
that by bringing them to something that was
of God in themselves, they might the better
know and judge of Him and themselves.

He had an extraordinary gift in opening the
scriptures. He would go to the marrow of
things, and show the mind, harmony, and ful-

filling of them with much plainness, and to great comfort and edification.

The mystery of the first and second Adam, of the fall and restoration, of the law and gospel, of shadows and substance, of the servant and son's state, and the fulfilling of the scriptures in Christ, and by Christ the true light, in all that are his, through the obedience of faith, were much of the substance and drift of his testimonies. In all which he was witnessed to be of God, being sensibly felt to speak that which he had received of Christ, and was his own experience in that which never errs nor fails.

But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fervency and fullness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. The most awful, living, reverent rapture I ever felt or beheld, I must say, was his in prayer. And truly it was a testimony he knew, and lived nearer to the Lord than other men; for they that know Him most will be most reason to approach Him with reverence and fear.

He was of an innocent life, no busy-body, nor self-seeker, neither touchy nor critical: what fell from him was very inoffensive, if not very edifying. So meek, contented, modest, easy, steady, tender, it was a pleasure to be in his company. He exercised no authority but over evil, and that everywhere and in all; but with love, compassion, and long-suffering. A most merciful man, as ready to forgive as unable to take or give an offence. Thousands can truly say, he was of an excellent spirit and favour among them, and because thereof the most excellent spirits loved him with an unguessed and unending love.

He was an incessant laborer; for in his younger time, before his many great and deep sufferings and travels had enfeebled his body (for itinerant services, he laboured much in the word and doctrine and discipline in England, Scotland, and Ireland, turning many to God, and confirming those that were convinced of the Truth, and settling good order as to church-affairs among them. And towards the conclusion of his travelling services, between the years seventy-one and seventy-seven, he visited the churches of Christ in the plantations in America, and in the United Provinces, and Germany, as his following Journal relates, to the conviction and consolation of many. After that time he chiefly resided in and about the city of London, and besides the services of his ministry, which were frequent, he wrote much, both to them that are within and those that are without the communion. But the rare he took of the affairs of the church in general was very great.

He was often where the records of the affairs of the church are kept, and the letters from the many meetings of God's people over all the world, where settled, come upon occasions; which letters he had read to him, and communicated them to the meeting that is weekly held there for such services; he would be sure to stir them up to discharge them, especially in suffering cases: showing great sympathy and compassion upon all such occasions, carefully looking into the respective cases, and endeavoring speedy relief ac-

ording to the nature of them; so that the churches and any of the suffering members thereof were sure not to be forgotten or delayed in their desires if he were there.

As he was unwearyed, so he was undaunted in his services for God and his people; he was no more to be moved to fear than to wrath. His behaviour at Derby, Litchfield, Appleby, before Oliver Cromwell at Lancaster, Scarborough, Worcester, and Westminster-hall, with many other places and exercises, did abundantly evidence it to his enemies as well as his friends.

The Price of Manhood.

Into one of our college communities there came, last commencement, an old man of splendid presence and fine oratorical gifts. The boys, in their parlance, "went wild" over him. There was but one sentiment among them, "That's the man I want to be like."

"Boys," said an old professor, "that's a fine ambition; there isn't a nobler man in the State than Judge R.—. God bless him! But before you make up your minds to be just like him, let us count up the cost."

Then the professor told his eager listeners something of the private history of their hero from boyhood up: of privations, of thwartings, of misunderstandings, of losses, of crosses, of disappointments, aye, and of failures, all of which had gone to make up their man.

"You may be sure," he said, "God needed every one of these strokes; He never wastes workmanship. Are you willing to pay this price for noble manhood?" And the young hero-worshippers scattered, each hoping to receive his knighthood, even at such cost, but making no more noisy demonstrations about it.

It is for you to desire the best gifts—you who stand at life's threshold; but remember that precious things are also costly. Hold yourselves ready, then, to pay the price of being strong, tender, successful, of being what includes them all, useful.

Your Master says to each one who desires to reign with Him, "Are you able to drink of the cup that I drink of?" And as that cup is offered to your lips, may He grant you grace to say in humility and faith, "Master, by thy help we are able."—*Forward.*

WHEN one relaxes his grasp upon the spiritual possibilities of his life there is no longer any place for hope, consolation, happiness, or faith. Under such circumstances it is not strange that we read these words from a disciple of the doctrine of despair in "Amiel's Journal": "Of all possible world's that which exists is the worst. It's only excuse is that it tends of itself to destruction, and the hope of the philosopher is that reasonable beings will shorten their agony and hasten the destruction of everything to nothing."

How different is the testimony of the Christian.

The larger life and the larger hope are the rich possession of the faithful follower of the Lord Jesus Christ, who is Himself the solution of the many sided and often vexed problem of life, and in whom the spiritually minded find peace, joy, righteousness, and eternal life.—*Christian Advocate.*

•••••
DENUNCIATION never cured any one of sin.

Thy Brother's Conscience.

Conscience is not an infallible guide. There may be an evil conscience, which has not been sprinkled with the cleansing blood; there may be a conscience which is defiled, which is seared with a hot iron; there may be a conscience which calls evil good, and good evil, as an appetite may be perverted, and instead of craving healthy food, may long for substances which are deleterious and poisonous. Some of the worst things that have ever been done in this world, have been done by the most conscientious men. Paul, who had persecuted the Church, lived in all good conscience before God while he did it, and the Saviour declared that the time shall come when he that killeth you shall think he doeth God service. The Apostle introduces one element to enable us to form a judgment as to matters of right and wrong, when in answer to questions about eating things offered to idols, he said if an unbeliever biddeth you to the feast, what is set before you eat, asking no questions for conscience' sake. But if one say, this hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake: "Conscience, I say, not thine own, but of the other." 1 Cor. x: 29.

We are bound therefore, to take into consideration, not only our own consciences, but the consciences of our brethren, who may be quite as conscientious as we are in their intentions, and possibly more clear and correct in their apprehensions of what is true and right. Hence, it appears that no one has a right to make his own conscience an infallible standard of action. He may be right, and he may be wrong, and he is to take this possibility into consideration, and go cautiously, and with some respect for the conscientious convictions of others. His own conscience is not an absolute guide, and he is to candidly compare his convictions with those of others, nor is he by persuasion or deception to seek to exercise an undue influence over others' convictions, and compel them to think and act as he does. Willfulness is no mark of grace or wisdom. Our heavenly Father would have his children walk in quietness and peace and in the love of God; and those who know Him and trust Him will be sure that it is better for them to walk in the Lord's way, than it is to have their own way, however pleasant it may seem for the time.—*Common People.*

Again: "Conscience, I say, not thine own, but of the other" when that other is Christ.

If our own conscience is not infallible, and another man's is not, whose is? None other but that of the Living Christ. His Spirit enlightening our conscience is infallible, though our impaired consciences may interpret his dictates imperfectly.

There is no surer remedy of an imperfect conscience to make it whole, than the working of the Holy Spirit in the heart and whole being submitted to Him. There is no better treatment that one can give to his own impaired conscience than to press on doing the best it knows in the light of Christ, and that light obeyed and practiced will keep on clearing the conscience more and more unto the perfect day.

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BE careful not to worship your religion instead of God.

SEA VENTURES.

I stood and watched my ships go out,
Each one by one, unmourning free,
What time the quiet harbor fill'd
With floodtide from the sea.

The first that sailed, her name was Joy,
She spread a smooth, white, ample sail,
And eastward drove with heaving spray
Before the singing gale.

Another sailed, her name was Hope,
No cargo in her hold she bore,
Thinking to find in Western lands
Of merchandise a store.

The next that sailed her name was Love;
She showed a red flag at the mast,
A flag as red as blood she showed,
And she sped South right fast.

The last that sailed her name was Faith,
Slowly she took her passage forth,
Tacked, and lay to; at last she steered
A straight course for the North.

My gallant ships, they sailed away
Over the shimmering summer sea;
I stood and watched for many a day,
But one came back to me.

For Joy was caught by Pirate Pain,
Hope ran upon a hidden reef,
And Love took fire and foundered fast
In whelming seas of grief.

Faith came at last, storm-beat and torn,
She recompensed me all my loss,
For as a cargo safe she brought
A Crown linked to a Cross.

—Author Unknown.

The Caps That Fit.

Many years ago a company of young men—half a dozen or more—sat together around a country fire. In the course of conversation one of the number spoke against the doctrine of human depravity.

"Now, we are not such a bad lot of fellows," he said lightly; and his companions applauded the statement.

But one of them—the one, too, from whom a sermon was least expected—said gravely.

"That is not my experience; I will read you over a list of my special characteristics, and see if you recognize any of them as belonging to yourselves." He then read them from the first chapter of Romans that dark list of human depravity: "Ungrievousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful."

A solemn silence followed the reading, and then, one after another, they all pleaded guilty—in some measures, at least—to many of the charges there laid down. The humility that followed such a realization of sin was not without its blessed effect on many of those young lives.—Banner and Herald.

It is God that speaks in secret promptings. The Spirit will leave you if you refuse obedience; every warning disregarded is a door closed against future progress. If you do not now do the good which you ought, the time will come when you cannot do the good which you would.—Selected.

ISRAEL.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said, what is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel; for as a prince, hast thou power with God and with men, and hast prevailed." (Gen. xxxii: 24-28.)

Power with God and men arrays the prince,
Who, through the cheerless night of faith, contends

With every brother whom the Father sends,
That each to each love's token shall evince.

At transient maim he will not weakly wince,
Knowing that patience needs make large amends,
Where all at best are but imperfect friends,
For scorn when strangers or for coldness since.

Honoring all men, honor back to Him
From comrade and achievement learns to flow,
An image of the universal Lord.
In his own universe a focus dim,
Each shines and shares the light which all but know
As beaming from the One for aye adored.

R. R.

A Cup of Cold Water.

Who are included in Christ's "little ones"? Surely his dumb creatures, his horses and dogs, as well as his human children.

—Harvey was riding slowly along the dusty road, looking in all directions for a stream or a house where he might refresh his tired, thirsty horse with a good draught of water. While he was thinking and wondering, he turned an abrupt bend in the road, and saw before him a comfortable farmhouse; and at the same time a boy ten or twelve years old came out on the road with a pail and stood directly before him.

"What do you wish, my boy?" said —Harvey, stopping his horse.

"Would your horse like a drink, sir?" said the boy respectfully.

"Indeed he would, and I was wondering where I could get it."

—Harvey thought little of it, supposing, of course, the boy earned a few pennies in this manner, and therefore he offered him a bit of silver, and was astonished when he refused it.

"I would like you to take it," he said, looking at the boy.

"No, I thank you," said the boy; "I don't want it. You see, sir, the distance from the town is eight miles, and there is no stream crossing the road that distance, and I like to water the horses."

—Harvey looked into the grey eyes that were kindling and glowing with the thought of doing good, and a moisture gathered in his own as he joggled off, pondering deeply on the quaint little sermon that had been given so innocently and unexpectedly.—The Presbyterian Record.

If I could give you information of my life it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in his service what He has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything.—Florence Nightingale.

"RECKLESS youth makes rueful age."

Knowing the Divine Will.

FOR "THE FRIEND."

Whoever truly knows the Lord, knows his will. When Saul, the first king of Israel walked in the fear and favor of God, the Lord made known his will to Saul in four different ways, viz: by vision, dream, Urim and Thummim; or by prophet. So long as Saul obeyed the voice of the Lord, and performed his will, the Divine will was thus made plain to him.

But when through disobedience God will drew from Saul his Holy Spirit, then also did he cease to have access to God, nor could he ascertain the Lord's will as before time through any one of these channels.

In his our day, Christ's dispensation, when God takes of Gentiles and makes them kings and priests to Himself, through Christ Jesus, our High Priest, we are not less favored than was King Saul. Jesus, a priest after the order of Melchisedec, has entered into heaven itself, God's dwelling place, and by his Spirit, He makes known to us what the Divine will is. His promise, too, by his prophet is, "You young men shall see visions, and your old men shall dream dreams, also upon my servants, [the prophets] and upon my handmaidens [the prophetesses] will I pour out of my Spirit, and they shall prophesy" (Joel ii). Now prophesy (a word derived from the Greek) and preact (a word derived from the Latin), are one and the same in meaning, which is "to declare the Divine will." All true preaching must then have its spring and supply from this Spirit of God, which is, by God's promise, now "poured out upon all flesh." It is then truly "the Word of God" by which He now as He ever did declare his will.

It is true the Holy Scriptures are declarations of God's will by his Word, given at various times to God's people, and are, by the kindness and providence of God, written and preserved for our instruction in righteousness. But not one writer of them ever even intimates that in days to come, the Lord would cut off the channels whereby his people obtained access to his presence and a knowledge of his will, and that He would alone leave them a record of his dealings and mighty works by the power of his Spirit amongst men, which the Holy Bible is, and that from this men were in future to direct their course in fulfilling their duty towards God and man. Rather did many of them declare that in the last days,—the dispensation of Christ,—knowledge should increase, the glory of the Lord be seen of all flesh, and that all should be taught of the Lord. And Christ Jesus declares the Spirit of Truth which he promised to send, and which therefore is often called "The Spirit of Promise," should guide men into all Truth, should teach them all things, should take of the things of Jesus, God's Treasurer of Truth, and should shew "them unto you."

This Holy Spirit alone is the true interpreter of what through the prophets He himself declared. It is given to all who believe in and obey the Lord Jesus Christ. He makes known to everyone what God's will is regarding himself, declaring to him the Divine counsel, and this both directly to the spiritual ear, and in confirmation thereof, mediately through others, who themselves are taught of the same Spirit.

No man can of himself direct his steps

right. All need this Divine Word to be a lamp to their feet, a light on their path, and everyone who is faithful and obedient thereto, will walk in the path of the just which is as the dawning light that shineth more and more unto the perfect day; but if any become likeal, disobedient thereto, their light will be withdrawn and they will walk in darkness.

The gracious, long-suffering and Almighty God, makes manifest his Divine will to every eye by his light, grace or Spirit; and with that manifestation empowers every one to come in and submit to that will; and as men do this they are sanctified thereby, and prepared to enter into heaven above, where nothing but that holy will of God is known or done.

W. W. B.

The Present Day Hindu.

An influential Hindu gentleman recently said: "The educated sections of the Indian people are for good or evil, rapidly taking to European ways of thought and action." This is especially apparent in Calcutta, the city of colleges, hotels in English style for Hindus are springing up in some of the streets of the native city, and in these may be found not only well appointed tables, but such modern improvements as electric lights and fans. Brahman cooks are employed, but articles of food prescribed for the Hindu Khastras are openly served. Fish is a prohibited article of diet for the Hindu. Fowls are regarded as especially unclean, but the flesh of fowls is eaten without impunction by the "progressive Hindus," who patronize these hotels. The fowls are killed, it is said, in water from the Ganges, and in some instances a few drops of water from the same sacred stream are forced down the throat of the fowl before it is sacrificed.

It is said that students of "unsettled character, running in hot haste to the Senate Hall, scan the result sheet after examinations, will bow right and left to all the idols in the street, but if they do not find their name among the successful candidates, will retrace their way making faces at the idols."

Such things show how Hindu orthodoxy is beginning to connive at what were formerly generally regarded, and are still regarded by the stricter sections of the community as grave offences. There is a "forward movement" even in conservative India.—*N. Y. Observer.*

RIGHTEOUSNESS—being right with God and all his mankind—is the most important part of true holiness. Positive and sound doctrinal views on the subject of sanctification, intense zeal for the holiness work, high profession as for the experience of heart purity or perfective and remarkable demonstrations (supposedly spiritual) count for absolutely nothing so long as rugged righteousness is lacking in daily life and in all one's relations to God and men. There is no such thing as being sanctified over confessed wrongs, neglected restitution, cherished grudges and crooked dealing that has not been made right. God himself has said "righteousness and true holiness" in creed wedlock; and "what God hath joined together let not man put asunder."—*The Free Methodist.*

To talk about the sins of others will corrupt our own mind.

Samuel Spavold.

Samuel Spavold, of Hitchin, in Hertfordshire, England, had his education among Friends and at a suitable age was bound apprentice to a carpenter and joiner. In the forepart of his time he was much addicted to the follies of youth; but through the merciful visitations of Divine grace he became so effectually reached as to be stopped in his career of vanity about the nineteenth year of his age, and a short time afterwards received a gift in the ministry.

When out of his time he came to London, and worked as a ship joiner at Deptford, and continued in that employment there and at Chatham for several years, during which time he was frequently exercised in his gift and grew therein. Afterwards he removed to Folkstone, where way was opened for further service in the church. In 1750 he settled at Hitchin, and during a long series of years labored much in the work of the gospel, in this and other nations; and was at times baptized into deep exercise, which much excited the sympathy of his friends, to whom he approved himself an exemplary pattern of condescension.

He travelled four times through Wales, and as many through Ireland. He was once in America, and once in Scotland, and was often engaged in family visits as he passed along; and an universal love and charity accompanied his gospel labors. Notwithstanding he was at times large in testimony, he was a lover of silence; and had often to recommend a reverent, humble waiting upon God, saying, "Oh, how I love this silent waiting, to feel my mind humbled before that great power. We want to be more inward; the Lord's people are an inward people." His life and conversation spoke the same language.

He was remarkably diligent in the attendance of his own meetings, even in old age, and when bodily infirmity rendered it difficult. The latter part of his time he was afflicted with divers complaints which brought on great weakness, and for many months confined him wholly at home; and at times in much pain, which he bore with Christian resignation, often saying, "It is all well, I am content;" he was also at times weightily led in testimony to some who visited him. He would sometimes make mention of the love he felt towards his fellow creatures, and once in particular signified it was so great, that if he had strength, he could go and preach to them on his crutches; and he often declared that the Lord had been wonderfully good to him.

Under great bodily affliction two days before his death, he said to his wife, "My dear, I cannot express the joy I feel; the Lord is very good." A little after, "Eternity is exceedingly solemn and awful to my mind; a state of eternal duration;" adding, "It rejoices my heart that there are many fellow travelers going as with their hands on their joints, towards the heavenly Jerusalem and land of rest." "Man is made to glorify God whilst here and enjoy him forever in glorious eternity; glory and honor be to his great name and power, and that forever." And afterwards to the following import: "I rejoice in my heart and am glad that the Lord has enabled me to follow him in the strait and narrow way of the cross, which he hath prepared for his children and people to walk in."

On the day he departed, amongst other things uttered in great weakness and difficulty, but evincing the sweet and heavenly state of his mind, he said: "The Truth is a precious thing, it is worth seeking for." He seemed pleased with the company of those about him, affectionately saying to some on taking leave, "Farewell, I love you all."

He quietly departed the ninth of the First Month, 1795, at Hitchin, in the eighty-seventh year of his age, having been a minister about sixty-five years.

"The Cultivated Man."

"The New Definition of the Cultivated Man," was the subject taken by President Charles W. Eliot, of Harvard, the president of the National Educational Association, for his address at the first of the general sessions of the convention in Boston recently. In his address he contrasted the old-time gentleman and his qualities with the characteristics of the man of refinement and culture of to-day. It will be perceived he does not attempt to treat of the higher culture of man by spiritual forces and from spiritual sources.

"I propose" he says, "to use the term cultivated man in only its good sense—in sense. In this paper he is not to be a weak, critical, fastidious creature, vain of a little exclusive information or of an uncommon knack in Latin verse or mathematical logic; he is to be a man of quick perceptions, broad sympathies and wide affinities, responsive but independent, self-reliant but deferential, loving truth, and candid but also moderation and proportion, courageous but gentle, not finished but perfecting."

"We have become convinced that some intimate, sympathetic acquaintance with the natural objects of the earth and sky adds greatly to the happiness of life, and that this acquaintance should be begun in childhood and be developed all through adolescence and maturity. A brook, a hedgerow, or a garden is an inexhaustible teacher of wonder, reverence and love.

"The scientists insist to-day on nature study for children, but we teachers ought long ago to have learnt from the poets the value of this element in education. The idea of culture has always included a quick and wide sympathy with men; it should hereafter include sympathy with nature, and particularly with its living forms, a sympathy based on some accurate observation of nature.

"We proceed to examine four elements of culture:

"Character. The moral sense of the modern world makes character a more important element than it used to be in the ideal of a cultivated man. Now character is formed in the quick moving tides of the busy world, the world of nature and the world of mankind. To the old idea of culture some knowledge of history was indispensable.

"Now, history is a representation of the stream of the world, or of some little portion of that stream, one hundred, five hundred, two thousand years ago. Acquaintance with some part of the present stream ought to be more formative of character, and more instructive as regards external nature and the nature of man, than any partial survey of the stream that was flowing centuries ago.

"The rising generation should think hard and feel keenly, just where the men and women who constitute the actual human world are thinking and feeling most to day. The panorama of to-day's events is an invaluable and a new means of developing good judgment, good feeling, and the passion for social service, or, in other words, of securing cultivation.

"But some one will say the stream of the world is foul. True in part. The stream is what it has been, a mixture of foulness and purity, of meanness and majesty; but it has nourished individual virtue and race civilization. Literature and history are a similar mixture, and yet are the traditional means of culture.

"Language.—A cultivated man should express himself by tongue or pen with some accuracy and elegance; therefore linguistic training has had great importance in the idea of cultivation. The conditions of the educated world have, however, changed so profoundly since the revival of learning in Italy that our inherited ideas concerning training in language and literature have required large modifications.

"In the year 1400 it might have been said with truth that there was but one language of the scholars, Latin, and but two great literatures, the Hebrew and the Greek. Since that time, however, other great literatures have arisen, the Italian, Spanish, French, German, and above all the English, which has become incomparably the most extensive and various and the noblest of literatures.

"Under these circumstances it is impossible to maintain that a knowledge of any particular literature is indispensable to culture. When we ask ourselves why a knowledge of literature seems indispensable to the ordinary idea of cultivation, we find no answer except this—that in literature are portrayed all human passions, desires and aspirations, and that acquaintance with these human feelings and with the means of portraying them seems to us essential to culture. The linguistic and literary element in cultivation therefore abides, but has become vastly broader than formerly, so broad, indeed, that selection among its various fields is forced upon every educated youth.

"The store of knowledge.—The next great element in cultivation to which I ask your attention is acquaintance with some parts of the store of knowledge which humanity in its progress from barbarism has acquired and laid up. This is the prodigious store of recorded, rationalized and systematized discoveries, experiences and ideas—the store which we teachers try to pass on to the rising generation.

"The capacity to assimilate this store and improve it in each successive generation is the distinction of the human race over other animals. It is too vast for any man to master, though he had a hundred lives instead of one; and its growth in the nineteenth century was greater than in all the thirty preceding centuries put together. In the eighteenth century a diligent student with strong memory and quick powers of apprehension need not have despaired of mastering a large fraction of this store of knowledge. Long before the end of the nineteenth century such a task had become impossible.

"Culture, therefore, can no longer imply a knowledge of everything—not even a little

knowledge of everything. It must be content with general knowledge of some things, and a real mastery of some small portion of the human store. Here is a profound modification of the idea of cultivation, which the nineteenth century has brought about. What portion or portions of the infinite human store are most proper to the cultivated man? The answer must be—those which enable him, with his individual personal qualities, to deal best and sympathize best with nature and with other human beings.

"It is here that the passion for service must fuse with the passion for knowledge. We have learned from the nineteenth century experience that there is no field of real knowledge which may not suddenly prove contributory in a high degree to human happiness and the progress of civilization, and therefore acceptable as a worthy element in the truest culture.

"The only other element in cultivation which time will permit me to treat is the training of the constructive imagination. . . .

"I used the term constructive imagination, because that implies the creation or building of a new thing. The sculptor, for example, imagines or conceives the perfect form of a child ten years of age; he has never seen such a thing, for a child perfect in form is never produced; he has seen in different children the elements of perfection, here one and there another. In his imagination he combines these elements of the perfect form, which he has only seen separated, and from this picture in his mind he carves the stone, and in the execution invariably loses his ideal—that is, falls short of it or fails to express it.

"Constructive imagination is the great power of the poet, as well as of the artist, and the nineteenth century has convinced us that it is also the great power of the man of science, the investigator and the natural philosopher. The educated world needs to recognize the new varieties of constructive imagination. . . .

"Contrast the novelist's kind of constructive imagination with the kind which conceived the great wells sunk in the solid rock below Niagara that contain the turbines that drive the dynamos, that generate the electric force that turns thousands of wheels and lights thousands of lamps over hundreds of square miles of adjoining territory; or with the kind which conceives the sending of human thoughts across three thousand miles of stormy sea instantaneously on nothing more substantial than ethereal waves. There is going to be room in the heart of twentieth century men for a high admiration of these kinds of imagination as well as for that of the poet, artist or dramatist.

"It is one lesson of the nineteenth century, then, that in every field of human knowledge the constructive imagination finds play—in literature, in history, in theology, in anthropology, and in the whole field of physical and biological research.

"That great century has taught us that, on the whole, the scientific imagination is quite as productive for human service as the literary or poetic imagination. The imagination of Darwin or Pasteur, for example, is as high and productive a form of imagination as that of Dante, of Goethe, or even Shakespeare, if we regard the human uses which result from the exercise of imaginative powers, and mean by human uses not meat and drink, clothes and

shelter, but the satisfaction of mental and spiritual needs.

"It results from this brief survey that the elements and means of cultivation are much more numerous than they used to be; so that it is not wise to say of any one acquisition of faculty—with it cultivation becomes possible without it impossible.

"The one acquisition may be immense, and yet cultivation may not have been attained. We have met artists who were rude and unskilful, yet possessed a high degree of technical skill and strong powers of imagination. We have seen philanthropists and statesmen whose minds have played on great causes and great affairs, and yet who lacked an accurate use of their mother tongue, and had no historic perspective or background of historical knowledge. We must not expect systematic education to produce multitudes of highly cultivated and symmetrically developed persons the multitudinous product will always be imperfect, just as there are no perfect trees, animals, flowers or crystals.

"Let us as teachers accept no single element or variety of culture as the one essential; let us remember that the best fruits of real culture are an open mind, broad sympathies and respect for all the diverse achievements of the human intellect at whatever stage of development they may be to-day—the stage of free discovery, or bold exploration, or complete conquest. The moral elements of the new education are so strong that the new forms of culture are likely to prove themselves quite as productive of morality, high-mindedness and idealism as the old."

WHAT is it in Jesus that so draws men; that wins their allegiance away from every other master; that makes them willing to leave a father for his sake and follow him through peril at sacrifice, even to death? Is it his wonderf teaching? "Never man spake like this man. Is it his power as revealed in his miracles? Is it his sinlessness? The most malignant scrutiny could find no fault in Him. Is it the perfect beauty of his character? None nor all these will account for the wonderful attraction of Jesus. Love is the secret. He carried into the world to reveal the love of God—I was the love of God in human flesh. His I was all love. In most wonderful ways during all his life did He reveal love. Men saw it his face and heard it in his voice and felt it his touch. This was the great fact which his disciples felt in his life. His friendship unlike any friendship they had ever seen before, or even dreamed of. It was this that drew them to Him and made them love Him deeply—so tenderly. Nothing but love would kindle love. Power will not do it. Gifts will not do it. Men will take your gifts and they repay you with hatred. But love begets love heart responds to heart. Jesus loved.—*Dobson*

THE inconsistency of Christians is the strong hold of unbelief. The lack of vital joy in the Church is the chief cause of indifference to the world. The feeble energy, the faltering and reluctant spirit, the weariness in well doing with which too many believers impoverish and sadden their own hearts, make other than question the reality and value of religion; turn away from it in cool neglect.—*Van Dyke*

Science and Industry.

A GERMAN contemporary says that the human body contains about three pounds of phosphorus.

ACCORDING to official authority forest fires this country destroy timber worth fifty million dollars annually.

BIRMINGHAM has fourteen steel pen manufactory, more than all in France, Germany and America combined.

PERFUMES, according to a Frenchman of science, have a great antiseptic value, but otherwise they act like alcohol, producing an excitement which is followed by a reaction.

WRITING BY TELEGRAPH.—Ernst Karl Gruhn, young German electrician, says the *Boston Globe*, has patented what he calls the "telegraphograph," an instrument that reproduces over a wire a written message.

It differs from all other similar inventions that the actual writing of the message sets electric currents which reproduce it at the other end. It has already been tried with success over a line two hundred miles long, and there seems to be no limit to its action up to a distance over which telephone messages are sent.

COMMISSIONER WOODBURY, of the department street cleaning in New York, explained recently how the municipality derives a revenue from every bit of street sweepings and refuse collected in New York, and he is proud of good results from the city's incinerator "digester." "Now, what do you suppose," he said, "frequently clogs up our sinks? Why, hairpins! Do you know we sell us of them and get quite a revenue from them? And what do you suppose came out of our digester the other day? Two one dollar bills. After the refuse is sifted," he continued, "it goes into the digester, and later on covered with oil. The top is skimmed off, and what do you think we do with that? Why, it goes to Holland or France and comes back to this country as perfumery."—*Boston Herald*.

DOGS WISER THAN HORSES.—According to the *Philadelphia Record*, some firemen were recently talking about the conduct of animals during a fire. A horse in a burning stable, they agreed, was wild with fear, but a dog was cool in a fire as at any other time. A dog, they said, keeps his nose down to the ground, where the air is purest, and sets himself only to finding his way out. Cats, in fires, behave pitifully. They hide their faces from the light, and crouch in corners. When their owner lifts them they are, as a rule, quite docile and subdued, never biting or scratching. Dogs seem to be hypnotized by fire, and keep perfectly still; even the loquacious parrot in a fire has nothing to say. Cows, like dogs, do not show alarm. They are easy to lead forth, and often find their way out of themselves. Firemen seem never to have any difficulty in escaping from fires. The men said that in all their experience they had never come upon the skeleton of a rat or a mouse.

A HORSE THAT CAN WRITE.—Germinal is the property of Dr. M. Roubet, and among the many tricks for which the animal already has more than local celebrity, Dr. Roubet prides himself upon the beast's ability to write the doctor's name in a manner to satisfy the most exacting of primary teachers.

By means of a penholder of special design the horse prints the name "Roubet" with the greatest ease and facility. More than this the animal learned the trick in about twenty days.

The doctor began to teach the horse, guiding it by the reins. The first results were of a nature to have discouraged any one but a horse lover and enthusiast. Gradually, however, the animal began to see design in the task to which he had been set, and as he progressed his willingness grew until with the evolved writing staff the plainest lettering was obtained.

The penholder used by the horse is a long, light staff of wood, with a roll of cloth wound round the end. This carries the pigment with which the letters are made, and in making them Germinal now does so without the least direction from his trainer.

WASP OGRES.—Did you know that in the dungeons in its clay nest, the common wasp, the deep blue one with the slender waist, keeps many spiders prisoners to be used as food for the young grubs.

This wasp, described in the *Star Monthly*, is commonly known as the mud dauber or mason wasp, because it builds a nest of mud in gargets, etc. Its mode of making provision for its young shows an intelligence and foresight unsurpassed even by the ants.

This precocious insect flies to the webs of the spider, and, undaunted by the snare, which terrifies even larger insects, it pounces upon the occupant and stings it into a stupor, although unharmed in other respects. Back to its mud nest flies the captor with the captive. More and more spiders are thus captured and packed into the mud cell until it will hold no more. Then the wasp lays an egg among them, seals the opening of the nest with mud, and leaves the nest. The spiders, although apparently lifeless, are really only in a comatose condition, and will move their legs if jarred.

As soon as the egg deposited among the helpless prisoners hatches, the grub which issues from it immediately proceeds to feed upon the spiders. It grows fat on this food, spins a cocoon, goes through the larva and pupa stage, finally emerging as a wasp. The parent, in the meantime, has not had to worry about her child at all.

Notes on Others.

W. A. Waddell writes from Central Brazil that spiritualism is the greatest obstacle to the progress of the gospel in that country.

The number of cardinals of the Church of Rome is now sixty-nine, the largest for many years. Forty are Italians and one American.

The modern preacher and writer is waiting for the divine breath. Some time it will come. And then we shall have sermons and books that compel attention and rule men's minds."—*The Watchman*.

The seventh annual convention of Jewish Chautauqua which is being held at Atlantic City will continue for six weeks. Some of the most influ-

ential Jews of the United States are members. The improvement of the condition of the Jews in this and in other countries is the chief purpose of the convention.

A USEFUL WOMAN.—One of our religious exchanges tells of a certain church possessing a lady who saves the congregation where she worships, \$10,000 a year. A woman of wealth and of high social culture and position, she makes it her rule and the fashion to dress for church in so plain and inexpensive a manner as to throw the whole social influence of the congregation against extravagance in dress.—*Hartford Edgemoor Herald*.

F. K. Dolan, chaplain of the Suffolk County branch of the federation of Catholic Societies, said that "all the Catholic world is looking to-day and is hoping to see the time when through the means of a sound Catholic public opinion, which is going to be roused by this federation, the United States of America is going to be a Catholic country. I suppose as a consequence of what I say, there will be much discussion somewhere, and so that there may be no misunderstanding, I will repeat it. I say that before I am eighty years old—which I expect to attain—we will all of us see the greatest country to-day under the sun, not only the greatest in every material sense of the word, but the greatest in a spiritual sense also."

Writing to *The Christian*, of London, concerning "the extraordinary step in advance taken by the Vatican, in authorizing the publication of a new edition of the Gospels and Acts in Italian," Lord Radstock calls attention to the fact that the passage in Acts ii: 38, which the Romish church has in the past translated "do penance," is now rightly translated "repent." Referring to the hopeful spiritual character of many of the notes accompanying the translation, the same observer remarks, that he is "more than ever convinced of the momentous character of the change of attitude they indicate." Naught is said about confession or prayer to saints. It is said that 160,000 copies have already been sold.

In the early days none of the benevolent societies in England opened their public meetings with vocal prayer. The reasons were two-fold: The Conventicle Acts forbade the holding of religious services except in churches and licensed dissenting chapels. Hence there was danger of transgressing the law. Again, it was the custom to hold public meetings in the large rooms of hotels and there was a feeling of incongruity between the place and the offering of prayer. When Exeter Hall was opened in 1831, the feeling of incongruity disappeared. But the difficulties of the Bible Society in this respect persisted. The Socinians would object to the usual Christian conclusion of a prayer, "through Jesus Christ our Lord," dissenters to the use of a form of prayer, churchmen to extempore prayer, and the Quakers to any advance arrangements as to who should lead in prayer. Prayer was not introduced into the public meetings of the Bible Society until 1857.—*Boston Transcript*.

The ministry, says the *Nashville American*, seems to be losing its attractions for young men. The pay of clergymen is better than it once was, though in many instances it is very small yet. The churches are finer, but comparatively fewer people attend them. The simple days of old-fashioned faith and primitive ideas have passed. The Puritan period has vanished. Whether it be science or commercialism or liberalism or education or the freer exercise of thought, any of these or all of these that have influenced religious thought and conduct, there has been a change within the church and without. The conditions that once prevailed in this country, the isolated churches, the itinerant

ministers, the far-traveling circuit riders, the periodic revivals, the camp meetings, the muscular and emotional religion, and the simple, earnest and intense faith, and other features that characterize a new or a third settlement country, have in a large measure been succeeded by other conditions, not less moral or religious, in fact, but different.

SUMMARY OF EVENTS.

UNITED STATES.—One of the greatest power plants in the world is that approaching completion at Sault Ste Marie. It connects the waters of Lake Superior with those of Lake Michigan, and is nearly 24 miles long. There is a fall of about 22 feet between these large bodies of water, and the electrical energy expected to be developed is thought will exceed 50,000 horse power.

A recent dispatch from Washington says: The Secretary of Agriculture has asked the Secretary of the Treasury to refuse entry of a number of cargoes of goods from Europe which are suspected of being adulterated. These cargoes are on the way over and are for the most part meats and sausage from Germany, olive oil from France and spices from India.

It has been since stated that no first cargoes of any food products that may in any way come under suspicion will be denied admission. They will be sampled and analysis made of the various articles expected to be imported to similar cargoes that may follow will be subjected to strict control and detention.

The United States Geological Survey gives out the following statement as to the production of petroleum in 1902: Total production for the year, 80,894,450 barrels, valued at \$69,610,248, or 86 cents a barrel. The wheat crop for the present year in the United States is stated to have been about 720,000,000 bushels, and is the largest the country has ever had excepting in 1901, when the yield was set down as 748,000,000 bushels.

W. Murray of California is visiting the East with the view of learning how the problem of obtaining labor can be solved. He says: "Unskilled labor is sure of employment at from \$1.50 to \$2.50 a day at picking fruit. There is employment waiting for 2000 unskilled men and women, and it is steady now for at least two and half months. Some of the labor may get work for the whole year. The fruit business in California has developed wonderfully within the last few years. Each piece of fruit must be picked by hand and wrapped by unskilled labor. During many years past we have had Chinese labor, but conditions are now changed, owing to the Chinese Exclusion act. In the State of California, in the case of lockjaw in the Grand Hospital in San Francisco, it is reported, has been successfully treated by the injection of anti-toxin.

A despatch from Washington says: More than 5,000,000 pounds of sugar, valued at more than \$100,000,000, were brought into the United States in the fiscal year just ended. This is a larger importation of sugar than in any preceding year in the history of the country, and the value is greater than in any preceding year except the importations of 1891, 1893 and 1894. This amount is calculated to be sufficient to furnish an average of 72 pounds of sugar to each of the 80,000,000 of people, estimating the present population at 80,000,000. The average cost of the sugar in the country producing it is stated to be 1.71 cents per pound.

It is stated that fully 80 per cent. of the negro farmers of the South live on rented farms. In many instances the annual rent paid amounts to one-third of the actual market value of the land.

There were 485 deaths in this city last week, reported to the Board of Health. This is 15 less than the previous week and 28 more than the corresponding week of 1902. Of the foregoing 225 were males and 260 females. The most common cause of death was pneumonia, inflammation of the lungs and surrounding membranes; 3 of diphtheria; 18 of cancer; 22 of apoplexy; 14 of typhoid fever; 4 of scarlet fever; and 3 of small-pox.

FOREIGN.—Russia notified the State Department that hereafter the passports of American citizens residing in Chicago and San Francisco. This, it is believed, is intended to bar Jews.

Russia forbids the entrance of Jews into her territory unless by special permission, and then only for a period that must be specified in advance, and is general. This restriction is applied rigidly, and no citizen of the United States can have his passport vised at the Russian embassy or at any consulate of that country unless he declares that he is not of the Jewish faith.

A dispatch from Rome of the 31st ult. says, the largest

conclave in the history of the Catholic church assembled to-day in the Sixtine chapel for the purpose of electing a pope. There are 113 Sixty-two cardinals, with two hundred and thirteen clerical and lay attendants, and, to all intents and purposes, prisoners within the Vatican. The selection is made by the cardinals, only by balloting.

A dispatch from Bucharest says: Lack of work in Roumania is causing a renewed exodus on a large scale of Jewish workmen to America. The emigrants are assisted by the B'nai Brith and other foreign Jewish societies.

The national secretary of the B'nai Brith, in New York, has denied that his organization was aiding Jews to come here from Roumania. "However," he said, "once landed, we do help them. We have agents all over the country searching out places where carpenters, tailors and coopers, to which trades these immigrants are joined, are wanted. Almost six hundred Roumanian Jews come to this country every month. They are all skilled mechanics and get employment as soon as they land."

King Edward and Queen Alexandra have returned to England from their visit to Ireland, which appears to have resulted in increasing cordial feelings. In a general address to the Irish people he said: "For a country so attractive and a people so gifted we cherish the warmest regard. It is a sorrow for me that I have so often during our stay heard the hope expressed that a brighter day is dawning upon Ireland."

"I shall eagerly await the fulfillment of this hope. Its realization will, under Divine Providence, depend largely upon the steady development of self-reliance and co-operation among the people. It is the earnest desire of the growth of industrial and commercial enterprises, and upon that increase of mutual toleration and respect which the responsibility my Irish people now enjoy in the public administration of their local affairs is well fitted to teach."

A despatch from Naples of the 29th ult. says, the eruption of Mount Vesuvius is increasing in intensity. The lava stream has reached to within twenty metres of the ruins of Pompeii.

Slight earthquakes have occurred in Sicily.

The Hamburg American Steamship company has acquired four of the largest and newest steamships of the English Flag Line and fitted them with extensive cold storage plants, with a view to embarking in the meat and fresh fruit trade from South America.

A dispatch received from Colima states that the Colima volcano is in eruption. It is believed that another eruption of the largest and most destructive kind is accompanied by loud detonations, and information from the surrounding district is to the effect that rumblings and underground earthquake shocks have been felt. Many people in the nearby village have left for other districts.

The late expedition of scientists to the Bahamas has reported that the natives of the islands of San Salvador and Nassau reefs are confined in a lazaretto, but in some other islands they mingle freely with the population.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 77.

Ellen Bromley, Phila.; Rachel E. Bell, N. J.; Susannah Cox, Ind.; Wm. F. Terrell, Va.; Samuel L. Fox, Jr., Conn.; Geo. J. Lewis, Jr., Pa.; J. B. Bennett, Glavin, Phila.; Wm. H. Moon, Pa.; Ellis Smedley, Pa.; Wm. B. Kirkbride for Ann Kirkbride, Phila.; Benj. H. Coppock, Agt. Ia., \$34 for Joseph Edgerton, Edward Edgerton, Albert Emmons, Lewis Emmons, Wilson T. Emmons, George Edgerton, Elmhurst Edgerton, George Edgerton, Elisha Hoge, James E. Hoge, David Holloway, Lydia Hampton, Dillwyn C. Hampton, Thos. E. Smith, David Sears, Adnah Spencer and Edward G. Vail; George Blackburn, Agt. O., \$40 for himself; J. Morris Ashed, Sarah J. Bonsall, Agt. C. G. Jones, Nathan Ashed, George H. Ashed, Geo. Ashel Carver, Mary R. Fawcett, Clarkson S. French, Miriam French, Martha H. French, Finley Hutton, Anne Hutton, Rebecca S. Hodgins, Amy J. Morlan, John M. Stratton, Edward Stratton, Joseph R. Stratton, Edward F. Stratton and Catherine M. Thomas; Frances E. Jones, G't'n, for Jane E. Mason and Margaret H. Jones; Sarah T. House and for Lena H. Sharpless, Pa.; P. L. Webster, Pa.; John Carey, Agt. O., for Catharine Ann Stanton; Robert Smith, Agt. O., \$34 for himself; John Binns, J. Harvey Binns, Lewis Binns, P. H. Binns, Jr., Hall, Tabitha D. Hall, Lewis Hall, Jos. C. Hall, Gilbert McGrew, Edith Smith, Nathan R. Smith, Hannah Mary Matson, Louis Taber, B. F. Starbuck, Ellwood D. Whinery and Thomas B. Whinery; Jonathan E. Rhoads, Del., \$5 for himself; Joseph Rhoads, George A. Rhoads

and Robert R. Tatnall; Wilson Hutchens, Mm. Abram Stratton, Phil.; Charles Perry, R. I., for Lydia F. Nichols; Emma Mekeel, N. Y., \$70 for Jesse Mekeel, Elizabeth Mekeel, H. Foster Owen, Edward Wood and Arthur Wood; Isaac Heacock Pa.; Charity Baldwin, Pa.; Daniel D. Test, Phila. Wm. T. Hervey, N. J.; Elizabeth L. Thomas, Pa. Richard H. Mott, Thos. E. Mott, Thos. D. Youn and George E. Young; Aaron P. Dewees, F'k'd Susan Pearson, Pa.; Wm. R. Bullock, M. D., Del. Mary B. Clement, N. J.; Marianna Darnell, N. J.; Nathaniel B. Jones, N. J.; John S. Brown and for Abel McCarty, Pa.; M. A. Sharpless and for Lewi Sharpless, Pa.; Thos. H. Whitson, Agt. Pa., \$70 for Nathan Cole, Jonathan Eldridge, Albert I. Entrikin, Jennie B. Jacobs, E. Malin Hoopes, Ann Webb and Samuel Forsythe; Hannah P. Rudolph N. J.; Sarah A. Longstreth, Phila.; Warner W. Cooper, N. J.; Sarah D. Hoopes for Thomas E. Hoopes, Pa.; E. H. Edkin, N. J.; Clark N. Gifford, Mass.; Edward L. South, Pa.; George W. Thorp, F'k'd; Joshua Brantingham, Agt. O., \$7 for J. E. Bailey, Louisa Haring, Geo. G. Megral Hannah P. Oliphant, Hannah Whinery and Dilley Stratton; Mary C. Beardsley, N. Y.; Emeline I. Sewbold, Pa.; Lydia S. Thomas, Phila., and for Sarah V. Willis, Ia.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

Friends' Library, 142 N. Sixteenth Street Philadelphia.—During the Seventh and Eighth Month the Library will be open only on Second and Fifth Day, from 3 P. M. to 6 P. M.

Wanted.—A middle-aged woman Friend to be charge of housekeeping for a family of two, near city. This would be a good home for a suitable person. For further particulars, address "J. E."

Office of the FRIEND.

The Memorial of Wm. P. Townsend in now for sale Friends' Book Store, No. 304 Arch Street, Phila. Price—paper cover, 5 cents each; by mail 6 cents; 50 cent per dozen; by mail 57 cents. Cloth cover, 6 cents each; by mail 7 cents; 60 per dozen, by mail 69 cents.

Western Quarterly Meeting of Friends.—Train leaving Broad Street Station, Philadelphia, 7.18 M., on the 1st inst., will connect at West Grove, Pa. convey (free of charge) those desiring to attend the Western Quarterly Meeting of Friends, to be held London Grove, Chester County, Pa. It would assist to committee if those intending to come would inform postal in advance.

TRUMAN C. MOORE,
GEORGE R. CHAMBERS, *Committee*

Notice.—The Committee of Managers of "Frien City Home Association," to provide a home in Philadelphia for Young Friends, have leased the premises 1623 Summer Street, near Logan Square, which they consider well adapted for the purpose. The Committee now need of further contributions from interested Friends to enable them to carry forward the work. The contributing money will please send the same to Joy Way, Treas., 409 Chestnut St., Phila. Those having suitable furniture, &c., to donate may notify any member of the Committee.

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Dominating the Church's Business from Outside.

When the early disciples were met together waiting upon the "Head over all things to his church" the Holy Spirit said unto them, "Separate to me Barnabas and Saul for the work to which I have called them." So these laborers were released for their service with credentials from the church which did not elect them or appoint them, but recognized in spirit the authority of Him who had commissioned them.

Let it be "all things" over which Christ had been practically the Head in his church or assembly, by the members waiting upon Him in spirit until the sense of his will is honestly apprehended. Then shall there be no outside anxiety for this or that candidate or measure, no managing the business out of meeting, canvassing to influence the judgment of members, and those various arts of a political wire pulling which mark a merely human policy. These concerns are too sacred for us to handle, until we "enter into the sanctuary." And if the manipulations of human wisdom or contrivance succeed, and are placed on record as the judgment of the meeting, and thenceforward are presumed to stand as the decisions of the head of the church for future members to refer to as of Divine production, are we not in devising them forging a lie against Him, and standing as false witnesses of Him in advance?

Considering ourselves as being liable thus to be also tempted we can look with the greater harpity on a conclave presumably to be gathered to elect a vicar of Christ on earth, under the direction of the Holy Spirit. But what humiliating exposures the public press has been making of the swaying of voter's choice

and decisions by the interference and veto of certain States or kingdoms in Europe. How it is made a foregone conclusion that for State policy and human reasons the incumbent of the office must be of a certain country, that he cannot be this most able man or that expected choice because he may be too astute for their purposes, or his state policy makes him unavailable. These things must destroy confidence in such a choice being the clear choice of the Holy Spirit.

Let us keep out of similar entanglements. Let us not after testifying in our doctrines of the immediate and perceptible guidance of the Holy Spirit, act out of meeting in such a way as to seem to say in meeting "we know not whether there be any Holy Spirit."

William Taylor.

HIS OWN ACCOUNT OF HIS EXPERIENCE.

In the Seventh Month, 1706, I being then between twelve and thirteen years of age, the Lord was pleased to visit my soul by his Divine power, which brought me to a sense of my state and condition.

I had never been addicted to any gross evil, but had spent too much time in playing with other children, and in light and vain discourse; and although I had been soberly educated amongst Friends, and constantly frequented meetings, yet I saw I had not lived in the fear of God as I ought to have done. Now I saw in some measure the necessity of an inward work, and that I must forsake and part with all my former vanity and pastimes.

This brought great sorrow upon me, so that I was ready to say, this inward sorrow and exercise of soul is harder to be borne than all outward affliction. I was in great trouble and sorrow for some time, not so much from a sense of former guilt, but the Lord's power working in me changed my heart, and I was very sad and heavy, and the cross of Christ seemed hard to bear. I thought it was very hard, that I who was so young, should part with all youthful pastimes. But soon after the Lord was pleased to let me see, in some measure, the beauty of his Truth, and how He would love those that feared Him; and did so overcome my heart in a sense of his love, that I was ready to say, I will give up my heart to the Lord. He shall have my youthful days. Then the fear of the Lord seized upon my heart, and as I kept to it, with my mind exercised in spiritual things, I was preserved out of my former vanity, and became sober, and was much inclined to reading of Friends' books (which before I did not mind), and delighted to read those authors who had written their

own experience concerning the Lord's work in them at their first conviction, . . . also their travels and sufferings. In the reading of these I was much affected, and often comforted, having a sight of the glory of that day, and also of the Lord's goodness to those of his faithful servants in the beginning, and how they were preserved through all their exercises.

My business at that time being amongst some loose and vain people, who did not fear the Lord, their idle talk and vain communications were very trying to me. They being strangers to the work of regeneration, I lamented their condition.

Thus for some time I was religiously exercised, but a while after, I frequented the company of some young people, some of whom were Friends' children; but they were light and airy in their conversation, and much given to mirth and jollity. I being drawn in amongst them, began to take delight in their company, and many hours were spent in the winter evenings in idle talking and foolish jesting, by which I was much hurt as to my inward condition and began to be settled in ease, and so got from under that concern of mind which had for some time been upon me. Yet the Lord by his light and grace in my heart often reproved me for my wantonness, so that I was preserved from gross evils, but too much given to lightness and mirth. But the Lord, whose love was still towards me, did not leave me in that state.

I remember one time when I was sitting in a meeting, the power of the Lord seized me, which turned my heart towards Him; and by the shining of his light and grace in my heart at that time, I clearly saw that if I would be Christ's disciple, I must take up his cross and give up my heart to the Lord; have my mind taken off from the things of this world and stayed upon God. And that saying of the Apostle was brought to my remembrance, viz: "To be carnally minded is death, but to be spiritually minded is life and peace."

The day before he died, he said: "To my great comfort the Lord is come and hath filled my soul with his love; and now I am ready."

He continued in praises and thanksgivings for a considerable time, and gave very excellent advice to several persons, for he was exceedingly full and open and strengthened to admiration to speak for the Lord.

He quietly departed, the eighth of the Sixth Month, 1717.—Selected.

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to Him—this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.

—John Richard Green.

The Influence of the Body Upon the Soul.

The vast number of moral ills and perversities that stain society is traceable, for a large part, to the physiological immorality of men who, either through ignorance or neglect, do wrongs or else leave undone duties which are just as imperative as the dictates of the soul. Irritability, peevishness, viciousness, pessimism, harshness, violence and countless other faults that make men unethical owe much of their existence to physical errors that could well be avoided with a little care and instruction. The body, at its best, is impermanent and must decay, and in its decay it must affect the spiritual life. But still the soul must show its high endowment by fighting against all such tendencies, and must seek the cheerful, happy, kindly life. And to do this it must know not only itself, but its body wherein its history is made or marred. A study of the laws of eating, breathing, resting and all the other necessary duties of healthy living is essential to morality, as well as the knowledge of spiritual truths. A minister some time ago suffered so severely from over-eating that he brought on a very severe acute stomach disease, and was confined to his bed, groaning in agony at the very hour when he ought to have been proclaiming God's grace from the pulpit. The friend who watched by his bedside was of a very religious turn of mind, and misinterpreted the moans of the sufferer. "Are you afraid to die?" he asked the sick man. "No, only ashamed to die," was the reply. And so we all ought to be—ashamed to corrupt our God-given instincts so that, even if we be the wisest of doctors, we will act less rationally in our eating and drinking than the lowest animals; ashamed we should be to abase the soul by violating the body. For at the day of judgment every man shall be judged according to the deeds done in the body, which means, in addition to its common interpretation, that each soul shall be judged according to the deeds done by the body and to the body; for none of these ways of doing things can be exalted above the others. Forasmuch as we shall have done to the least of our bodily members, according to this shall we be entitled to hope for reward or dread the terrible consequences.—*Boston Transcript*.

THE WORTHIER MAN.—Disputes of long standing, and the inevitable bitterness which grows out of such unhealed differences, are often due not so much to the original offense as to the difficulty of bringing the disputants together. The person who is more to blame is too proud to acknowledge his error, while the aggrieved person will make no move until the other shows some sign of penitence. All the while, time, instead of healing the sore, is making it deeper. The parties should have the noble conception of the value of reconciliation which is recorded of Aristippus and Eschines. The two had quarreled. Aristippus came to his opponent and said: "Eschines, shall we be friends?" "Yes," said the other, "with all my heart." "But, remember," said Aristippus, "that I, being older than you, do make the first motion." "Yes," said Eschines, "and therefore I conclude that you are the worthier man; for I began the strife, and you began the peace."—*Northwestern Christian Advocate*.

A Lawyer on Judicial Oaths.

Thomas Raeburn White, of the Philadelphia Bar (brother of the late lamented Roy White), read a paper before the recent convention of the Pennsylvania Bar Association, on "Judicial Oaths and Their Effect Upon the Competency of Witnesses." He gave a resume of the practice of Courts in administering various forms of oaths and affirmations, from the Jews to our own day. He traced the history of the legal oath through Roman law into English law and thence to the courts of America.

"I think," he said, "it is fair to say that the personal of the witness, his character, moral training and education have far more to do with his veracity than the question of belief only. The common law assumption that atheists are infamous persons, incapable of telling the truth, is, of course, entirely false. Some of the best known thinkers of all time would at common law be incapable to be witnesses. To say that such men as Darwin, Huxley, Tyndal, Franklin, Jefferson and a number of others who perhaps could not avow a belief in God were entirely unworthy of credit, is mere nonsense.

"What is the reason for the exclusion? Not because a man has made an impious avowal; not because he is an atheist, but because we assume he will not speak the truth. But since we must depend upon his own candor to enable us to exclude him on this ground, therefore we deny him the right to testify because we believe him when he says he is an atheist."

The speaker entered into a discussion of the practice of giving oaths in this country, reviewing the custom from Colonial days to our own, reaching this conclusion:

"It seems, therefore, that modern legislators, Judges and attorneys, think the oath a mere form to be gone through with by the witness for the purpose of notifying him that from the moment he subscribes to it his words become of great importance, because they are spoken upon a judicial occasion; that he is expected to tell the truth without equivocation or concealment; that should he fail to do so his words will probably be shown to be false by cross-examination, and that in case of detection punishment for perjury awaits him. A promise is also exacted from the witness, to which, if he be an honorable man, and, particularly, if he has religious convictions, he will strictly adhere."

T. R. White argued that the affirmation of the witness accomplished all the oath could, and he urged that the old and more or less meaningless form be abolished, and in its place substituted the simple declaration of the witness that he would tell the truth. The speaker cited the opinions of many eminent lawyers and judges to uphold this view. He showed that in some States, notably Maryland, the oath had been practically abolished. He declared the oath in Pennsylvania was contrary to the views and religious belief of the great founder of the Commonwealth. He urged that it be abandoned, closing his appeal as follows:

"The ideas of the great founder of Pennsylvania have been tested by time. Most of them, although in his day deemed chimerical, have become a part of our every-day experience. It was largely due to the beneficent influence of his wise and far-seeing statesmanship that Pennsylvania became known as the

freest and most prosperous of the Colonies—it laid the foundation of her powers to take the lead in the momentous affairs of the nation as she has done. But the almost complete religious liberty which William Penn brought her, Pennsylvania lost through the interference of bigoted churchmen of England, and she never fully regained it. If she will abolish the religious tests entirely, substituting in all cases the solemn affirmation for the oath, she will but restore the law as William Penn made it and again prove her title to be, as to her measure of religious freedom, pre-eminent among the States."

Slang and Its Origin.

There are many curious forms of expression, old and quaint sayings, and slang terms, more or less in daily use, the derivations of which are very little known, says *Cassell's Magazine*. "Jolly" is a word to which one's elderly relatives are wont to object as being modern slang, yet, as a matter of fact, two hundred years and more ago it was in common use as an adverb, not an adjective, and simply meant "very." In a commentary on the Bible, published in the seventeenth century, the following passage illustrating this meaning occurs: "All was jolly quiet at Ephesus before St. Paul came thither." Many words and phrases are now considered most vulgar which were once the acme of correct diction.

In the time of Henry VIII "crack," meaning excellent, or "crack up," to boast or praise, was not considered a vulgarism; while it was the ordinary occurrence for a clergyman preaching at St. Paul's Cross to request any noisy member of his congregation to "shu up his gob"—certainly, in such cases the reverend gentleman had no intention of being more forcible than polite.

To "fork out," which is now used merely in the sense of paying up, has a decidedly curious derivation. In the early part of the eighteenth century a small book was published dealing with the latest methods of purloining. "Forking," as it is there termed, was the newest method; to employ it, a thief had to thrust two fingers, held stiffly open, into the pocket of his victim, then, quickly closing them, withdraw the article thus obtained.

"Topsy-turvy," or bottom upward, is a word that has been given quite an ingenious etymology—viz: top side turf ways, turf being always laid the wrong side upward. To get an article "on tick," or trust, is supposed to be a corruption of "ticket," as former tradesmen's bills were written on tickets or cards. This expression is found in Decker's "Gull's Hornbook," published so far back a 1600.

One often hears it asked, "Where does So-and-so hang out?" without thinking that the expression is an allusion to the old custom of hanging out a sign to denote one's trade or abode. Anciently, the umbles, or entrails of the deer, were made into a dish for the servants, while their master and his guests feasted on a haunch. From this has come the term "to eat humble pie," meaning to be very submissive.

"He that makes haste may miss his way and he that stays behind lose his guide."—*Wm. Penn*.

MY SCHOOL.

I sat in the school of sorrow;
The Master was teaching there;
But my eyes were dim with weeping
And my heart oppressed with care.

Instead of looking upward,
And seeing his face divine,
So full of tender compassion
For many hearts like mine,

I only thought of the burden,
The cross that before me lay,
The clouds that hung thick above me
Dark'ning the light of day.

So I could not learn my lesson,
And say, "Thy will be done."
And the Master came not near me
As the leaden hours went on.

At last, in despair, I lifted
My streaming eyes above,
And I saw the Master watching
With a look of pitying love.

To the cross before me He pointed,
And I thought I heard Him say,
"My child, thou must take thy burden,
And learn thy task to-day."

Not now may I tell the reason,
'Tis enough for thee to know,
That I, the master, am teaching,
And appoint thee all my work."

Then, kneeling, the cross I lifted,
For one glimpse of that face divine
Had given me strength to bear it,
And say, "Thy will, not mine."

And so I learned my lesson,
And through the weary years
His helping hand sustained me,
And wiped away my tears.

And ever the glorious sunlight
From the heavenly host streamed down,
Where the school tasks are all ended,
And the cross is exchanged for the crown.
—Author Unknown.

Studying the Language of the Philippines.

For two years past Dr. F. R. Blake has been conducting courses in the Tagalog and Visayan languages at Johns Hopkins University, says the *New York Sun*. Tagalog is spoken by most of the inhabitants of the northern part of the Philippines and is the language of the educated and more intelligent classes. Visayan prevails very largely in the great central group of the archipelago. Dr. Blake has now prepared a practical grammar of the Tagalog tongue, and there is no doubt it will be most helpful to all Americans in the Philippines. Practically all the works on the Philippine languages and dialects are in Spanish or German. At last we have a practical Tagalog manual in English.

If we keep on studying the languages and the customs of the natives of our new possessions we will be doing just what the British did during the rise and expansion of their dominion in India. For more than forty years the British Government has encouraged linguistic and ethnological research in India as much as possible. By this means the work of acquiring a more intimate knowledge of the peoples of India was facilitated; and it was worth all it cost, many times over.

In 1900 the American Oriental Society urged upon Congress the importance of extending

the work of the Bureau of American Ethnology to the Philippine Islands for the study of the languages and customs of the native populations and the issuing of simple vocabularies and other works which would be of use to officers of the army and navy and the civil service in those islands. Congress has not yet seen fit to act upon this suggestion, though its practical importance has been urged not only by orientalists, but also by some of our foremost representatives in the Philippines. If the work which the Bureau of Ethnology has done among our Indian tribes had been carried out a half century ago we should have understood the aborigines better and doubtless would have been wiser in our dealings with them. The white race has succeeded best in its intercourse with other races when all the parties concerned have come to know each other very well.

It is an old story that the great mutiny of 1857 in British India might have been averted if it had not been that the cartridges for the British rifles then in use were greased with suet and lard. The Hindu Sepoys, of course, had a great prejudice against both these articles, while the lard was an abomination in the eyes of the Mohammedan soldiers. The military order was issued, and the Sepoy and Mohammedan soldiers were told that they must obey it. Probably if the British had been familiar at that time with native prejudices, they would have taken care not to offend needlessly the sensibilities of the native troops, and the trouble might have been averted.

The publication of the Tagalog manual in English will have the same usefulness among our countrymen in the Philippines as the "Practical Arabic Grammar," compiled years ago by Major Green, of the Royal Engineers, for the special purpose of meeting the requirements of British officers in Egypt, has had elsewhere. The work was in such demand that one hundred and fifty copies of the first edition were issued, sheet by sheet, to the officers as they came from the press. The Englishmen couldn't wait for bound copies. The first edition was exhausted in nine months.

We are teaching English in the public schools of Manila, but it will be years before the great mass, even of the better educated people, can talk English. At present we need nothing more to facilitate our efforts to develop the Filipinos and their country than the ability to talk with them in their principal languages, and make the mutual acquaintanceships and friendships which such knowledge would promote.

ON one occasion our Lord was asked to heal the infirmities of one who had an impediment in his speech; but before he acquiesced he "lifted his eyes to heaven and sighed;" Why did he sigh? Was it because He knew the great responsibility which He was about to place upon that man in restoring his power of speech? In any case, it is well to remember that wholesome speech is one of the characteristics of the new man in Christ Jesus. And the more our life is developed in Christ-likeness, the more do our words come to shine like apples of gold through the meshes of a silver basket.—Burrell.

"HAPPINESS will never be found so long as your back is turned on duty."

Jonah Thompson.

Jonah Thompson, of Compton in Dorsetshire, England, was born in Cumberland, about the year 1702. His parents dying while he was young, he came under the care of a relation not in religious fellowship with Friends, who left him entirely at his own liberty respecting his attendance at places of worship, and the choice of his religious profession. But being, at that early period, impressed with Divine fear, and a sense of the nature of true religion, he was mercifully preserved.

Though he had little or no expectations from his relations, or view of subsistence but by his own industry, yet, relying on the protecting care of Providence, he had the fortitude, at about the age of fourteen, to withstand offers which were repeatedly made him of an education at school and at the university, with a view to qualify and provide for him as a minister of the established worship. This is the more remarkable, as his mind was strongly attached to literary pursuits. He has since frequently remarked, that he was then fully convinced of the impropriety of such a mode of making ministry; believing none could be truly so, but those who were of Christ's making, by the call and qualifications of his Holy Spirit. He therefore put himself apprentice to a Friend at Kendal, in Westmoreland, to learn the trade of a weaver, with whom he faithfully served his time. At leisure hours he prosecuted his studies and acquired such a share of learning as qualified him to undertake the care of a school at Grayrigg in that county. From thence he removed to Yatton near Bristol; and on his marriage a few years after, he settled in Dorsetshire, where he mostly resided the remainder of his time. There is reason to believe that he was whilst at Grayrigg made sensible of a call to the work of the ministry, on that foundation which in early life had appeared to him so necessary; and for which there is no doubt but he was in good measure duly prepared and qualified, through the operations of grace upon his own heart; and he soon became an able minister of the gospel of Christ.

In the year 1728, he paid a religious visit with William Longmire in most of the counties of this nation to his own peace and the satisfaction of his friends.

In the year 1750 he visited the meetings of Friends in America, where his labors of love were generally acceptable; and some years after his return, he embarked again for the same continent, on which for some time he took up his residence. . . .

After his second return from America, he resumed the employment of a schoolmaster; and travelled no long journeys from home, but was a diligent attender of the meeting he belonged to; and frequently attended the Yearly Meeting.

His ministry was acceptable to persons of various denominations, being often led to declare the truths of the gospel with great calmness and deliberation, and with such convincing clearness as frequently to occasion many to acknowledge the truth of his doctrine.

For some time before his decease he frequently expressed his apprehensions of his approaching end, and particularly on a public solemn occasion, when, after a clear intimation that the time of his departure was at hand, he added in nearly the following words:

"I may say with humility and a degree of Christian boldness, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness incorruptable in heaven."

In his last illness he remarked to some friends who visited him, that he had lived long enough, his services being over, and had nothing to do but to die, having a well grounded hope that the change would be to his advantage; that on reviewing his past life he could find but few instances in which he could have acted better, was he to live his time over again; and that he had a great advantage during his illness in having a quiet, easy mind and no accuser there. For a near friend and fellow-laborer in the gospel, who took leave of him, he wished a portion of the same peace in the decline of life which he then experienced.

He was preserved in great composure and resignation, and for the most part retained his faculties to the last; and on the twenty-first of the Fifth Month, 1780, quietly departed this life, aged nearly seventy-eight, and a minister about fifty-five years.—*Selected.*

Selected.

Alone Yet Not Alone.

There are experiences in life when, whatever the surroundings, one must, so far as human counsel and help are concerned, walk alone; when one knows that the Voice whose word is supreme in loyal souls, has called him to a path, whether longer or shorter, in which not even his dearest ones can go beside him. It is one of those places where the narrow way becomes so narrow it can only admit the passage, side by side, of the believer and his Lord. Even the beloved Son of God, in his human life, tasted this experience; and in it found, what every true soul finds, "Yet I am not alone, because the Father is with me."

And this revelation of the blessedness of the Lord's companionship, its sweets and supports and satisfactions, compensates the soul for its human solitariness. It is one of the most helpful and precious lessons of life to have learned the truth in our own experience of the poet's lines:

"A Presence actual as the heart
From whence my own life-motions start,
A being real, though unseen,
More true than trace where form hath been;
A spirit to my soul is nigh,
Alone, yet not alone am I."

As one looks round upon the community today, how clear the problem of hundreds of unhappy lives appears! Do we not all know men for whom it is just as clear as daylight that what they need is the sacrifice of themselves for other people? Rich men who with all their wealth are weary and wretched; learned men whose learning makes them only querulous and jealous; believing men whose faith is always souring into bigotry and envy,—every man knows what these men need; just something which shall make them let themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests, to which they are tied.—*Phillips Brooks.*

"JEST not with religion."

LATE HAVE I LOVED THEE.

It is too late that I have loved Thee, O Thou beautifullest so ancient and so near—late have I loved Thee.—*Augustine.*

It is so late in life that I have loved Thee,
O beauty-ful-nest, ancient yet so near,
Thou didst shine within and I did see,
My deafness thou didst bring to accents clear.

Blow, adverse gales, and let me drift
Back to the days when eyes were bright and clear,
Back to the springs when cleaner hands could lift,
An offering and a welcome most sincere.

Roll back the tide of life that I may know,
The worth of heaven's good that I may buy,
And bless my heart once young with fervent glow,
Bring back the beauty and its highest joy.

Forgive my feverish ways, my earthly face,
Thy retroactive grace enclosed me round,
And kept my feet, and led me to the place,
Where dwells the secret of Thy love profound.

O springs of beauty, full, and fair and free,
Secret, solemn, silent in its flow,
Engage my inward eye that I may see,
Give heart of grace and let me ever grow.

H. T. MILLER.

BEAMSVILLE, Ont.

Text Found in Hall Clocks.

John B. Hare, of Baltimore, Md., the well-known antiquarian, has quite a collection of verse which he has found from time to time in old hall clocks. Some are very terse and teem with truth. Pasted inside the case of an old sentinel of Father Time was a piece of parchment on which was written in ink that had long since faded:

"I am old and worn, as my face appears,
For I've walked on time for a hundred years.

Many have fallen since I began,
Many will fall ere my race is run.
I have buried the world, with its hopes and fears,
In my long, long march of a hundred years."

In another old colonial time-piece was written:

"Master, behold me. Here I stand
To tell the hours at thy command;
What is thy wish, 'tis my delight
To serve thee both by day and night;
But, master, be wise and learn from me
To serve thy God as I serve thee."

A wise old clockmaker had scratched upon the plates of another this bit of trite philosophy:

"The man is yet unborn who truly weighs the hour."

Scribbled in the case of another old clock, which for years told the flight of the hours in a hallway on Cathedral Street was the following:

"Time marks the way of life's decay."
—*The Jewelers' Weekly.*

LET him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart: Do the duty that liest nearest to thee, which thou knowest to be a duty! Thy second duty will already have become clearer.—*Carlyle.*

UNUSUAL success in any field opposes humility and develops pride. When a great deed has been done, it is natural for the doer to say: "I did it." Successful men are apt to trust in themselves. Self-made men worship their maker.—*Ex.*

The Sacred Tenth; or Studies in Ancient Tithe-Giving.

The archaeological discoveries of the last three-score years have shed much new light upon the religions of the ancient world, as we have seen from a previous article upon Assyria and its cuneiform literature, which for so long was not understood. So also, for many centuries, travelers up the Nile and scholars in general puzzled in vain over the picture writing (or hieroglyphics as they are called) on temple walls, in royal tombs, on ancient buildings as well as in coffins, in Egypt; but which now have been deciphered. Besides these, numerous writings have been found on tablets and papyri, so that in the present day the Egyptologist has to deal, as Professor Flinders Petrie points out in his lectures on "Religion and Conscience in Ancient Egypt," with a continuous record of four thousand years before Christianity appeared.

Among particular sources of information the professor names the Precepts of Kagemni and Ptahhotep of the fifth dynasty (perhaps 3500 B. C.); two negative confessions, or repudiations of sins before the judgment of Osiris, which are probably much older; and other tablets, instructions and maxims of later date. Accordingly, in his remarks on "Duties to the gods," Dr. Petrie observes that in the earlier Repudiation the offerings to the deity were specially guarded, as for instance: "I have not cut short the rations of the temples." "I have not diminished the offerings of the gods." "I have not stolen the property of the gods."

Again, the professor says that the duty of making offerings is often reiterated. Thus: "Make the feast of thy god; renew it in its season; it irritates the god to neglect it." "Give thyself to the god; guard thyself each day for the god, and do to-morrow as to-day. Sacrifice; for god looks on the offerer; but he neglects those who neglect him."

These extracts then seem to show that, as we have seen with the Assyrians, so it was with the ancient Egyptians, they fully recognized the obligation of dedicating property to their gods.

From other writers we learn that one early form of offering consisted of the first fruits of the harvests. Thus, Dr. Henry Brugsch, speaking of the tomb at Lycopolis, of the high priest Anubis, during the thirteenth dynasty [perhaps 2500 B. C.], says: "He [Anubis] takes occasion for fixing the kind and number of the sacrifices, he speaks of the feast days on which they are to be offered, and gives us evidence, for the first time in an Egyptian inscription, that the ancient inhabitants of the Nile valley, great and small, were accustomed to dedicate the first fruits of their harvest to the deity."

And the testimony of Erman is to the same effect: "The worshippers of these gods were always faithful to them. . . . Each brought the first fruits of his harvest to the servants of his god. . . . he made the furthest room of his house into a little chapel. . . . In the court of his granary, or near his wine-press, he erected a little sanctuary to Renenutet, the goddess of the harvest, and placed there a table of offerings with wine and flowers. . . ."

These and other evidences of private piety, however, quite eclipsed by the religious offerings of the state, for in addition to first fruits, Erman says, "We have much information as to the extent, and the kind of offerings, on the outer wall of the great temple Medinet Habu there still exists parts of a of the offerings instituted by Rameses II. Rameses III. for this sanctuary, which was acted by them. . . . Every day of the year temple received about three thousand two hundred and twenty loaves of bread, twenty cakes, one hundred and forty-four jugs of beer, thirty-two geese, and several jars of oil."

But these items refer to one temple only, and are as nothing compared with the offerings of Rameses III., who, at his death, left a comprehensive manifesto, in which he gave the details of all that he had done for the temples of his country during the thirty-one years of his reign. The figures in these lists evidently taken from the account books of the State, and of the various temples, and are therefore to be worthy of credence.

We owe this information to the discovery of "Great Haris Papyrus"—one hundred and thirty-three feet long, containing seventy-two pages, divided into five sections, from the first of which may be mentioned, by way of example, as special gifts from the king, one hundred and sixty-nine towns (nine in Syria and Arabia); one hundred and thirteen thousand five hundred and thirty-three slaves; four hundred and ninety-three thousand three hundred eighty-six head of cattle; one million seven hundred and one thousand seven hundred and eighty-five of ground; two thousand seven hundred and fifty-six gold and silver images of the gods, etc.

In addition, duties, charges, or rents imposed upon temple subjects included four hundred and fifty thousand seven hundred sacks of corn for the laborers; three hundred and twenty thousand nine hundred and ninety-five geese from the bird catchers, besides thousands of gold, silver and bronze vessels and ornaments, robes, yarn, gems, etc. For the offerings of gold were paid from the royal treasure—gold vases and ornaments, hundreds of thousands of jars of incense, honey and oil; more than a million amulets, and seals of precious stone; more than two millions of fruits; upwards of six millions of loaves of various kinds of bread.

The quantity of precious metals particularly, Erman says, would amount to about two hundred thousand pounds; and we must not forget that the same six or seven million Egyptians, who, in addition to taxes paid to the king, devoted this treasure to the glory chiefly of Amun, had also to maintain the temples of Medinet Habu, Karnak, Tell-el-Jehudeh, etc.

Nor would it appear that the king after a bounding liberality, left to himself great wealth; for the same Rameses who gave four hundred and eighty-five thousand sacks of wheat yearly to the temples was often unable to make over fifty sacks a month to his starved workmen in the necropolis.

The temples were enriched, however, not only by first-fruits and by offerings made at various times, and especially on feast days, but the temple priests enjoyed permanent endowments, bestowed both by king and people.

For instance: "It was incumbent on the head of the treasury department personally to endow one of the great temples in Egypt with the precious things he brought from foreign countries."

Brugsch, speaking of the temple of Amen, under the eighteenth dynasty [about 1700 B. C.], says: "In his fifteenth year, on the 27th of *Pakhons*, the king ordered a completely new establishment of the property of the temple. Among other things, the temple was provided with a number of foreign people from the South and North, among whom were children of the kings of the land of Ruthen [Canaan] and of the Southern *Khent-ken-neser*. Gardens were given to the temple to grow flowers and vegetables, and eighteen hundred acres of arable land in various parts of Upper and Lower Egypt were assigned as its permanent property. The contributions also in vegetables, wine, birds, beasts, and so forth, were fixed once for all; and the number of the temples of the god in other districts of the country was carefully designated, and the sacrifices in them were in like manner granted with royal generosity.

Again Professor Maspero tells us: "Harmhab . . . inspected the ruined towns of the gods in the land, . . . and he allotted to them estates and offerings every day, as well as a set of sacred vessels entirely of gold and silver; he settled priests in them, bookmen, carefully chosen soldiers, and assigned to them fields, cattle and all the necessary material to make prayers to Ra every morning."

Also: "Rameses (son of Seti) granted cultivated fields and meadows in the Thinite nome for the maintenance of these two mausolea, founded a college of priests and soothsayers in connection with them; for which he provided endowments, and also assigned them considerable fiefs in all parts of the valley of the Nile." In fact, so vast were these endowments, that the professor informs us, "The domain of the gods formed at all periods about one-third of the whole country."

HENRY LANSDSELL.

Morden College, Blackheath, London, England, S. E.

[How overwhelming would have been the burdens of such superstitions,—abounding wealth for temples and priests, and little left for humanity,—had not Christianity intervened to show the more excellent way! And even under its name there are colossal systems, built up on the secret yearnings of the ignorant multitude after Christ and his salvation, to make these tributary to the financial support of an army of ecclesiastics with their temples, fraternities and institutions; teaching that religion under the Christian name, like paganism under its names, must be received through their ministrations if at all. Indeed there is no interest of humanity which mercenary speculators do not stand ready to make pay into their own wealth-gathering desires.—EDITOR.]

The truth for single race alone
Is sometimes traced on cold, dead stone,
But truth for every tribe and clan
Is graven on the heart of man;
For living letters on life's page
Are known by serf as well as sage,
And what the scroll of life unrolls
Is quickest read by living souls.

—Wm. J. Gray.

Honor Thy Father and Thy Mother.

There is a touching story of the famous Samuel Johnson which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Litchfield, England. On market days he used to carry a package of books to the village of Uttoxeter and sell them from a stall in the market place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard toiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market place at the time of business, uncovered his head and stood there for an hour in the pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is representation of it, in marble, on the Doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in their graves.

John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he, a little lad, had been unwilling to go, and made up a lie that "the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life, Dr. Todd often had a headache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words, "Honor thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick and grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother goodbye. She wept so bitterly because he was going away that he said to his negro servant, "Bring back my trunk; I am not going to make my mother suffer so by leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and his whole career in life turned on that simple act of trying to make his mother happy. And happy too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."—*Theodore L. Cuyler.*

Christ's Sonship Not as Man's.

Jesus puts forth rare claims of authority. People bid us go back to the Sermon on the Mount. Very well; to the Sermon on the Mount we will go. There we find the great Teacher ruthlessly setting aside the venerable tradition of the rabbis, and even in some cases the precepts of the law of Moses. The only authority offered for this radical innovation is the Speaker's own word as he declares—"Ye have heard that it was said to them of old time," etc., "but I say unto you" the very opposite. But I say unto you! Who is it that thus ventures to set his bare assertion against the sacred words of Scripture?

Jesus never betrays the least consciousness of sin in his own character and conduct, although He sternly denounces the sin of others, especially hypocrisy.

Not for one moment do we meet with the least shadow of such a feeling of compunction in the lowly Man of Nazareth. With all the penitent publican's sincere absence of pride, he has more than the pharisee's serene unconsciousness of guilt.

Jesus places himself in a unique relation to God, to whom He refers as his own Father in a peculiar sense, not applicable to other people. He speaks of God as "My Father," and in other places as "your Father," but never as "our Father," so as to unite himself with his disciples in a common filial relationship. The expression "Our Father, which art in Heaven," in the "Lord's Prayer," is no exception, for the prayer was given to his Disciples for their use, it was not one in which he joined with them. The distinction is too marked, and it occurs too often to be accidental.

Jesus is pre-eminently and in a unique sense, the Son of God. He is "the only begotten of the Father." In another place He argues from Psalm CX for the superiority of the Messiah to David, his earthly Father, as a sign of some higher nature (Mark xii: 35, 37). Can we resist the conclusion that Jesus expressed a consciousness of a Divine nature in unique personal relationship to his Father?—*Principal W. F. Adeney.*

A Revival of the Irish Language.

The Celtic or Gaelic revival in Ireland continues to make remarkable progress. Started about ten years ago by a few young enthusiastic literary men in the city of Dublin, it has developed into a powerful national movement, with which men, women and children of all creeds and classes have allied themselves. The avowed object is the development of an "Irish Ireland." This is to be accomplished by the cultivation of the Gaelic language, literature, music, art; in fine, by the fostering of things distinctly Irish. That this work has progressed rapidly and substantially seems certain. The speaking of the Irish or Gaelic lan-

guage has become fashionable in Ireland, even in Dublin, where a few years back it was regarded in fashionable circles with contempt, as the speech of ignorant and vulgar people. It has no more enthusiastic advocate than the Countess of Dudley, wife of the lord lieutenant. Shortly after the Countess of Dudley arrived in the Irish capital, she commenced the study of the language, and is now able to converse with the peasants of Roscommon, where she is spending a vacation, in their native tongue.

The height of the flowing Gaelic tide may be estimated by the proceedings of the seventh annual national festival, that was held in the city of Dublin last month. The program of events occupied a period of six days. It consisted chiefly of essays, narratives, stories and poems in the native language prepared on stated subjects, announced several months before. A play in native speech was given, and there were concerts, lectures, recitations of folk lore, tales, etc. Prizes and money and medals were awarded to the successful contestants by competent judges.

Two hundred and twenty-six branches of the Gaelic League were represented by delegates during the festival, and Dr. Hyde reported that there were now in Ireland a total of six hundred active branches. The report respecting the literary propaganda during the past year shows that there were fifty-two different publications printed in Gaelic, representing a total issue of two hundred and fifty-three thousand copies, exclusive of a monthly magazine and weekly papers. Eight paid organizers are employed teaching and organizing in the Irish-speaking districts. The native language is now taught in about fourteen hundred of the common schools, and in nearly all the religious and private schools. According to the census of 1901 the number of Gaelic speaking persons in the island was six hundred and forty-one thousand one hundred and forty-two.

Here is the oldest vernacular poetry and prose of western Europe, handed down in hundreds of manuscripts, very few of which have been edited—many of which have been hardly opened for centuries—while the majority has only been hastily glanced at. What a task for generations of students! Who can say what revolutions await us, what revolutions in our knowledge may be in store here.—*Boston Transcript.*

The present age is so decidedly commercial and materialistic, that, unless they are continually watchful against it, the same worldly spirit that dominates the masses of unregenerate men will insensibly steal upon and control the very elect. In fact, it is the predominance of that spirit in the churches of Christendom to-day, more than all opposition from without, which is enervating them and retarding progress in the direction of the world's evangelization. In respect to this matter, too, our Free Methodist church [and equally our Society of Friends], though hitherto characterized by a noble and firm attitude against worldliness of all kinds, has great need to watch, since in this particular, as well as in others, "Eternal vigilance is the price of safety."—*The Free Methodist.*

"Ever thy credit keep; 't is quickly gone,
Being got by many actions, lost by one."

PEACE.

There is a peace that cometh after sorrow
Of hope surrendered, not of hope fulfilled;
A peace that looketh not upon to-morrow,
But calmly on a tempest that is stilled.

A peace that lives not now in joy's excesses
Nor in the happy life of love serene,
But in the unerring strength the heart possesses
Of conflicts won while learning to endure.

A peace there is in sacrifice secluded,
A life subdued from will and passion free,
'Tis not the peace that over Eden brooded,
But that which triumphed in Getsemane.

ROSE GALE.

Science and Industry.

It is usually imagined that the incandescent electric light gives out very little heat. As matter of fact only six per cent. of its energy goes to make light, while ninety-four goes into heat.

The United States Patent Office issues one third of the whole number of patents issued in the world, or nearly as many as France, Germany and Great Britain combined, and four and a-half times as many as Germany, the only one of our near competitors, which make novelty researches before granting patents.

In obtaining the precious metal, radium treatment of 5,000 tons of mineral formate is necessary to produce a little in excess of five pounds, and when the product is at last forthcoming it is worth about \$2,721,550 a pound. There is in the whole world to-day about two and a-half pounds, which is on the market.

In Penns Grove, N. J., in 1900, some snail and turtle eggs were found and hatched out by burying them in a flower pot. Since the turtles were hatched out they have been kept in an aquarium and fed by hand until they became tame as domestic animals. They have been sent to the Philadelphia Zoological Gardens.—*West Jersey Press.*

ERA OF TUNNELS.—This is assuredly the era and the epoch of tunnels. Even mountain ranges are not looked upon as too difficult an attack, provided only there is a reasonable prospect of satisfactory advantage in the lot run, says the *New York Tribune*. In France scheme for a subway at the mouth of the Sel has been adopted. The estimates call for an expenditure of more than 30,000,000 francs and three years' time for the completion of the work. Long before this century ends it is believed there will be a tunnel under the English channel.

WHETHER the microbes which are constant present in the intestinal canal of man and animals are essentially necessary to promote digestion, are harmless and unnecessary, are even injurious, is a question on which various observers have arrived at different results. It is believed that, while certain microbes do undoubtedly promote digestion, and in accordance with M. Metchnikoff's observations, in some cases exercise an antagonistic influence against germs of disease, it is probably possible, by artificial means, such as variation of diet, to dispense with the bacteria in question, and thus to avoid the danger which often cause in the living animal.

Items Concerning the Society.

Harvey Haight, of Canada, who was in attendance at the Yearly Meeting at Westerly, looks towards extending his visit to Iowa.

William C. Cowperthwaite has been visiting our members of Cropwell Meeting in New Jersey, which he was liberated by Haddonfield Monthly Meeting.

Eliza H. Varney, of Canada, has a prospect of religious service in New England, and also to attend a few meetings in the limits of Philadelphia early Meeting.

Thomas H. Whitson, of West Chester, Pa., has been liberated for religious service, which includes attendance at the approaching Ohio, Western and Iowa Yearly Meetings, and service within their limits, and the visiting of some public institutions of a reformatory character.

At the same time our thoughts have to turn to the limits of Moncy Monthly Meeting, Pa., whose yearly record meeting, James M. Lote, lately returning at Millville, and attending Greenwood or Spring Creek Meeting, has passed away, his funeral being held on Fourth-day, the 5th instant. He rode in his lot an example of patient endurance for affliction, and of a deep indwelling with the likeness for Truth and spirit of his Lord.

Joseph S. Elkinton having in the progress of his religious visits to remnants of tribes in the Eastern States visited the six Indian reservations in Western New York in company with our friend Zebedee Jones (whose concern in the work ceased at Ridge neighborhood) was there joined by William Keckel as his companion in proceeding to Western Massachusetts, stopping at North Dartmouth. Thence proceeding to West Palmouth, they were joined on First-day morning, the second instant, by Job S. Gidley, who came from his home in North Dartmouth. After having a solemnized service in the Friends' meeting, at West Palmouth, they (with the present editor), proceeded in the afternoon to the two districts of the Mashpee Indians, each about twelve miles east of Buzzard's Bay shore. Collecting at South Mashpee a considerable gathering, considering that the notice given to that neighborhood had failed to be desired, they found among them a tender people whose sympathy and interest were comforting to visitors, and a baptizing season was witnessed, the evening at North Mashpee (the stated ministrant being absent on a vacation), this coming was welcomed in a congregation of over sixty attenders, the life and solemnity of the several ministrants were acknowledged. The decorum, dignity and attention of these people were marked.

Returning the next day to their places of sojourn, the visitors were contemplating a passage by Gay Head, on Martha's Vineyard Island, for last Friday, to find what service might arise from among the small remnants of Indians there.

Our friend Joseph S. Elkinton with his companions was joined by Job S. Gidley at Vineyard Haven on Third-day the 4th inst. en route through the island of Martha's Vineyard to visit the Gay Head Indians. The meeting that evening was desolated by a storm, which prevented their returning the next day, in the evening of which considerable number of the natives gathered in religious meeting which, like the first, was a season of favor. Unable to yield to an invitation to continue with them to two meetings more, they bade those Indians farewell, having had interesting seasons in some of their families, where they found not only much brightness of mind, but a welcoming of gospel truth.

Being enabled to return on Fifth-day to West Palmouth, on the next day they accompanied Friends of Sandwich Monthly Meeting held at South Yar-

mouth, the more readily so on the news coming that our esteemed Friend Elizabeth C. Stetson, of that place had died on the day preceding the Monthly Meeting. After the conclusion of its sitting a visit to the stricken family left a sense of duty to remain to attend her funeral, held the day following (Seventh-day). There seemed a liberty to proceed in the latter part of the day towards Boston and Lynn, and to look from there towards the Penobscot and Passamaquoddy Indians of Maine.

The deceased Friend, Elizabeth C. Stetson, whose funeral in South Yarmouth, Mass., Joseph S. Elkinton attended, was a consistent Friend, sound in the faith and the testimony of Truth, recorded and acknowledged as a weighty minister, characterized often by the exercise of a living and deep gift in prayer and other offerings. Though a member of the larger body in New England, her regular visits of late years to the Yearly Meetings held at Westerly, R. I., were welcomed and valued by its members, two of whom, Job S. and Susanna T. Gidley attended the funeral, also Richard H. Thomas of Baltimore, where a solemnized outpouring of good was vouchsafed. Numerous testimonies are given throughout the village, where her life and conduct under tribulations has been witnessed, to the loss which the community will feel in the departure from among them of so strong, devoted and humble a standard-bearer of the cross.

Notes from Others.

Doremus Sessler, writing from Honolulu, Hawaii Territory, states that the churches of that Territory have "swung completely into line with the great army of Congregationalists."

The *Watchman* finds that the sermons of "Isaiah and Amos, of Chrysostom and Bernard of Clairvaux, were singularly open to criticism for applying the standards of the gospel to the practical, commercial, industrial and social activities of the age in which they lived."

Secretary Morehouse, of the Baptist Home Mission Society, reports that the New England States, on account of their large foreign population, now constitute a missionary field. This increasing burden will soon be too great to be carried by the New England churches alone.

At Pocklington, Yorkshire, England, no auctioneer could be found who would sell the goods of nine "passive resisters." An auctioneer from another town was procured, but he finally declined to sell. This state of things is becoming quite prevalent, according to the English papers.

It is stated that the current expenses of Andover Seminary are over \$30,000 per year beside its permanent investment in land and buildings, yet its output for the last two years has been only three graduates per year. A state of things due, as some allege, to the influence of higher criticism and modern skepticism.

President G. Stanley Hall of Clark University closed his lecture at the Summer School lately with these suggestive words: "The more I study the problem of growth the more I come to the belief that there is nothing in all the world so worthy of love, sacrifice and devotion, nothing so worthy of living, and dying for, as the body and soul of the child; and every human institution is really measured by its capacity of bringing youth to the highest maturity it is capable of attaining."

RETURN BOER BIBLES.—Lord Roberts has addressed an official memorandum to all officers and soldiers, including members of the Canadian contingents, urging them to return all Boer family Bibles of which they may have come into possession. In the course of his memorandum the commander-in-chief says:

"It appears that the Boer inhabitants of the

South African colonies set great store by their family Bibles, which often contain family records of some antiquity; and even in some cases are the only repository of such records, in consequence of the unavoidable destruction of church registers.

"Lord Roberts feels sure that if any persons have in their possession any of these Bibles they will willingly return them, and at least how they are valued by their former possessors; and he thinks it unnecessary to emphasize how much such a kindly act would be appreciated by our new fellow-subjects.

"Lord Roberts feels sure that the above facts, and the knowledge that it is his wish that all such relics should find their way back to their former owners, will be sufficient to insure that their present owners, however much they may value them, will readily part with them for this purpose."

Before our country is set an open door, but there are many adversaries. The growth of vast combinations of wealth, the spread of lawlessness, the increase of that love of money and the vulgar display of what money can buy, which is always the first sign of a republic's decay, the disappearance of republican simplicity, the spread of bribery, and the corruption of administrative offices, the rise of the military spirit with its inevitable consequences of brutality and lust and cruelty, the apathy of the educated, and above all, the threatened loss of that regard for conscience, that consistent piety which placed principle ever above the claims of partisanship, that practical, personal, religious faith which gave Pilgrim, Puritan and Quaker their capacity as political leaders and prophets; these are some of the dangers that threaten our national security, that are already sully our national honor. And not one of these but can in some degree be lessened and rebuked by the honesty, the reprobation, the self-denial of just such people as you and I. Here is where we can and we must lend a hand. Here we must do our duty. The only patriotism consistent with Christianity is that which seeketh not its own, is not puffed up, commends no iniquity however prominent, but loathes all things; hopeth all things, endureth all things; knowing that in the end he always wins who sides with God. For such patriotism is only another name for love, that love by which humanity is being made divine.

—Recent Address in New Bedford.

SUMMARY OF EVENTS.

UNITED STATES.—Upwards of eighteen thousand persons engaged in textile trades in Philadelphia have decided to return to work on the old basis.

The rural free delivery system has proved so popular that there are now on file in the Post Office Department 12,800 applications for new routes. The Department will not permit any route to be ordered unless there are one hundred families to be served. Under this rule and by sending the names of the families to the post office, it can be made to do practically all the work that the growth of the country should require for the year.

President Roosevelt commends Governor Durbin, of Indiana, for the attitude he assumed recently respecting lynching. The President also embraces the opportunity to express his own views in reference to lynching and mob violence. He says, "It is plain that mob violence is merely one form of anarchy, and that anarchy is the forerunner of tyranny. The President vigorously urges that the penalty for that crime which most frequently induces a resort to lynching shall be applied swiftly and surely, but by due process of the courts, so that it may be demonstrated "that the law is adequate to deal with crime by freeing it from every vestige of technicality and delay."

A recent despatch from Washington says: The Department of Agriculture has continued its shipment of fresh fruit to Europe this season and has just begun to send over early apples from New York, New Jersey and Delaware orchards. The market has proved to be good, and our fruit has been able to compete in price with the English and French apples.

A question has lately come before the Superior Court in Chicago to determine whether the University of Chicago is operated for gain or is a purely religious and charitable institution. In the latter case it would be exempt from the payment of certain charges to the city for

water. President Harper avers that the University is running behind at the rate of \$200,000 a year, expenditures exceeding the amount received for tuition fees and dues to the extent, and that the deficit has to be made up "by soliciting subscriptions from persons interested in educational enterprises."

Commissioner Warren, of the Dairy and Food Department, announces that salicylic acid has been found in several samples of beer sold in this State. He also says that we have found that in an alarming quantity milk has been found to contain poisonous preservatives. Formaldehyde is frequently employed for the purpose of preserving milk. In a recent examination of sixty-eight samples of milk and cream, forty-one only were found to be pure. Of ninety-three samples of lard tested forty-four were found to be pure and forty-nine were declared to be impure. The Commissioner proposes to begin a number of prosecutions for the violation of the food laws in Pennsylvania.

"Sun dances" by Indians on the Cheyenne and Arapaho Reservations has recently taken place, attended with brutal and barbarous rites. These dances have been prohibited by the Government at Washington, and the circumstances relating to this case are under investigation by a Government official.

The Secretary of War has issued a general order designed to prevent "any excess in the military service. It is as follows: "Any alteration in the length or shape of the tails, manes or forelocks of public horses by docking, banging or clipping is hereby prohibited, and only such reasonable trimming and plucking as may be necessary to prevent shabbiness of appearance will be permitted.

Reports of the Assessors show that the real estate valuation in Cook County, Ill., which contains the city of Chicago, is \$1,689,098,535, and the personal property valuation \$471,023,995, a total of \$2,160,122,530.

An earthquake lasting thirty to forty-five seconds occurred in California on the 24 inst. It was not of a violent character.

A despatch from Reading, Pa., of the 3d, says: "The heaviest Reading Company coal train ever started from this city left Reading for Port Richmond this afternoon. It consisted of sixty-three cars of 100,000 pounds capacity. The total weight of train and contents was 4356 tons. Some years ago ordinary engines pulled 500 to 800 tons."

The Thirty-third National Convention of the Catholic Total Abstinence Union has lately been held in Pittsburg, Pa. The report of the secretary showed that the Union had a membership of 89,992 persons in 1133 societies. During the past year ninety-five new societies had been organized and 422 members admitted.

A tract of 300,000 acres of rich white pine forest exists in Western New Mexico, which the American Lumber Company proposes to utilize and bring into the market. It is said that the commercial world has but little to rely upon for a supply of white pine lumber outside of these forests, which are estimated to contain 3,000,000,000 feet and will go far to replenish a market depleted for over thirty years.

A special train has lately run from New York to Los Angeles, Cal., a distance of more than 3200 miles, in seventy-three hours and twenty-one minutes, which is said to be the fastest time on record.

There were 422 deaths in this city last week, reported to the Board of Health. This is 62 less than the previous week and 10 more than the corresponding week of 1902. Of the foregoing 230 were males and 193 females: 51 died of consumption of the lungs; 18 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 20 of cancer; 12 of apoplexy; 14 of typhoid fever and 5 of smallpox.

FORNICATION.—A reign of terror is said to exist among the reformers in China on account of the hostility of the Empress Dowager to them, and the murder at her command of Shen Chien, one of their leaders. The reformers are said to represent the best elements of the Chinese race.

Scholar who essays that recent examinations proposing reforms in the administration of China were denounced by the censors have fled from Peking through fear of arrest and execution.

A despatch from Peking says: The editor and staff of the Chinese reform newspaper *Sinpo*, published at Shanghai, have been arrested on a charge of publishing seditious matter, can be surrendered only by the unanimous consent of the foreign consuls at that port. This cannot be obtained, as the representative of Great Britain has been instructed not to grant his consent.

There has been some of the 4th says: The conclave of cardinals, after being in session for four days, elected Giuseppe Sarto, Patriarch of Venice, as Pope, to succeed

Leo XIII, and he now reigns at the Vatican and over the Catholic world as Pius X. He is a native of Italy and was born in 1835. He was crowned in Rome on the 9th instant, in the presence of about 70,000 persons, amid great display.

Reports received by the Department of Agriculture at Washington, under a large number of horses are annually imported into Belgium as food purposes. For the year 1902 of a total of 35,581 horses imported, 17,119 were slaughtered for food. The importations for ordinary use show a decided decrease, while on the other hand horses for slaughter have increased, the majority coming from England. These animals arrive in Belgium in a distressing condition, many of them so weak that they are hardly able to stand. The Superior Council of Agriculture has recommended that the imports of broken down horses that are unfit for any work be classed, so far as entrance duty is concerned, with cattle, hoping by this means to check importation. The measure has not yet been carried out, and it is difficult in finding an inexpensive substitute for horse meat, with which the poorer classes are so often obliged to content themselves.

Baron d'Estournelles de Constant, who headed the French Parliamentary arbitration group on its recent visit to London, is in the latter city, where he has just returned from the results of the recent exchanges of views in London and Paris between members of the British and French Parliaments, and the leading Ministers of the two Governments.

The letter says that during twenty years the fear of Parliamentary opposition has alone prevented the execution of a written assurance; now that that fear is dispelled, nothing prevents the adoption of a conciliatory policy. All the British statesmen whom he saw, without distinction of party, were unanimous in desiring this suggested new policy, which must be clearly defined, as the former one was obscure. The new policy has three essential objects: first, the conclusion of a reasonable arbitration treaty, similar to that negotiated between Great Britain and the United States, and in accordance with clause 19 of the League International Arbitration Convention; second, a reduction in the overwhelming naval expenses, in agreement with France and Russia, concerning which the Baron claims to have received categorical written assurances; third, a friendly settlement of the outstanding differences which, for twenty years, have vainly exhausted the resources of diplomacy. Baron d'Estournelles urges Minister Delcasse not to let this favorable moment slip by, and declare, that, with equal good will on both sides, these three general agreements with Great Britain can be signed in a few months. A despatch from Russia of the 5th says: Jewish emigration to America from the Province of Kherson is rapidly increasing. Three hundred Jewish families started for the United States in the Sixth month, while during the Seventh month ten to twenty families left daily for the same destination.

A despatch from St. Petersburg says: Rich naphtha wells, extending over a distance of 200 versts have been discovered in the Kuban territory of Cis-Caucasia.

The disturbing elements in the Balkan States which for many months past have caused many murders and outrages, by Turks, Bulgarians, Albanians and others, have lately become more serious, and reports have been received that 300 of Bulgarians have lately devastated six villages of Musselmans, killing thousands. The Macedonian Committee, which has much to do with inciting insurrections, state that their object is "to win reform which will assure to the Christian population of Macedonia security for their lives and property and the right to participate in the administration of the country." A violent earthquake took place at Lisbon on the 9th instant, causing a great panic and some damage.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, except as follows:

J. Eliza, \$3.00; Milton, 30c; Geo. A. Ind., \$20 for Richard S. Ashton, Joel D. Carter, Addison Hadley, John Newlin, Albert Maxwell, Arthur B. Maxwell, Phineas Pickett, Elijah Peacock, Edward Maxwell and Alpheus Maxwell, Kans.; Jesse Dewees, Agt. O., \$5 for Patience Fawcett, David Masters, Jason Fenno, and Mrs. C. Fenno, Ohio; J. H. Mendhall, Pa., \$1; Stephen W. Savery, Pa.; Hannah B. Home, Ind., and \$1 for J. J. Rogers; Nathan Dewees, Pa.; Sallie A. Armor, Del.; K. L. Roberts, N. J.; Nathan Pearson, Ind.; Fannie Calson, Pa., \$1; Geo. J. Foster, Ill.; Mrs. H. J. Johnson, Pa.; Helen Johnson, Pa.; John Elkin, Pa.; Josiah W. Leeds, Pa., \$6 for Stokes B. Frank Leeds and John B. Leeds; Ezra Stokes, N.

J.; Josiah Haines, N. J.; Joseph K. Evans, N. J.; J. H. Wistar, M. D., Pa.; Stacy F. Haines, N. J.; Mahlon Johnson, Agt. Ind., \$8 for himself, Ashk Johnson, Nancy T. Hadley and Anna Stanton; Elizabeth C. Dunn, N. J.; Charles Darnell, N. J.; Walter Criscom, Phila.; Ira S. Frame, Pa.; Frances Garrett, Gt. W.; Ann Shoemaker, Gt. W.; Wm. Abel, Neb., \$1; Nathan Steer, O., \$28 if himself, L. M. Brackin, Edmund Bundy, M. / Binns, Jacob Maule, O. S. Negus, Israel Steer, J. B. Steer, W. J. Steer, John Starbuck, Debora Hall Lindley Hall, Louis C. Steer and L. B. Steer; See Shaw, Agt. O., \$22 for himself, N. M. Black, Hannah Blackburn, Chas. Blackburn, J. K. Blackburn, Lucinda Allman, E. L. Cope, Phebe Elykes, J. H. Edgerton, Gulelman Neill and Nathan King, Thomas W. Newby and for Joseph Little, Ind.; Henry Passon, Pa.; William Bettle, N. J.; William Balderston, Pa.; Joseph J. Appoc, Pa.; Joseph for Joseph Armstrong, Lewis W. Bye, Peter J. Dyhr, Bejly, Ellison, M. A. 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"BUT does not the bond of peace mean uniformity of opinion?" asks a correspondent. We can but view that bond as Love, and the bond of Love as Christ.

If we believe that the "universal and saving light of Christ" is universal, wheresoever manifested, among men of various creeds, climes and conditions besides our own.

CHILDREN are naturally active, and love to help cheerful love. Let some parents, before so lavish of the charge "laziness," look to their own uncomfortable spirits as the first reason why it is a dread to their children work with them.

ACCOUNTS come in of many places of worship in Kansas being deserted and others entirely closed on the First-day of the week during harvest time. Does not the same thing in principle occur in city or country at any season of the year, when men and women sitting in a meeting for worship are really detractors of the meeting? With minds still immersed in their business or preferred run of thought, for all the purposes of a place of worship they are simply not there.

An Indifference to Essential Differences.

"I hope the time will come," we read in extract from a letter, "when Friends will far recognize the right of individual conscience in the matter of Baptism and the Supper, that they will not dismember those who feel it required of them to observe these obviously scriptural requirements."

They to whom the current forms of baptism and communion are "obviously scriptural" and interpreted as imperative, belong in procession with societies maintaining that view.

We do, indeed, recognize the right of individual conscience in men to classify themselves in religious association according to their honest beliefs. But in any fellowship there are no rights of misrepresentation. In a total abstinence society there are morally no rights of membership for the moderate drinker. He who has in Spirit dismembered himself by a contrary belief or practice, can hardly respect his disowned Society, should it not be truthful enough to record the fact. The right of individual conscience is indeed sacred, but it is not a right of indiscriminate membership anywhere. It cannot honestly entitle a Unitarian to be a member of an orthodox profession, or a Presbyterian to identify himself with the Mormons, or a sincere Romanist with the Methodists, or a Baptist with the Friends. To occupy a false position is not conscience.

"In essential unity," and let them be the fountain of our unity. Let members who suspect their own unity with us as regards symbols, devote themselves first and foremost to the essentials,—to the spirit that giveth life, rather than to the letter that killeth the unity. Then, baptized into the essential life and Spirit, and enjoying close communion therewith, believers will experience a union and fellowship that will forget the symbols in the substance; while they rejoice in Christ to remember and realize that with which He said He would baptize his own and feed his own.

There is one Baptism and one Bread that is indispensable. Nothing elementary can take their place without frustrating Christ's spiritual purpose for the soul,—without belittling his deep and lofty meaning for those words. Can any one charge that the baptism of the Holy Spirit experienced as a substitute for that of water can be a harm to any soul? Or that the baptism of water rested in as a substitute for that of the Spirit can be anything but harm? But teach the carnal, and men are prone to stop at that, without "knowing whether there be any Holy Ghost,"—without care to rise into the essential experience of Christ's Spirit. Teach the spiritual baptism, and then men are not deceived to hide behind the carnal. There is declared to be "one baptism," and "one Spirit." Which of the divers baptisms or washings is Christ's preference for men to know? Which—the spiritual or the carnal—substituted for the other, does more

harm? Which substituted for the other must always do good?

It is not, however, our estimate of the more of good or harm done that is the true criterion, but simply the plain will of the Lord in a matter. Is anything more "obviously scriptural" than that the trend of Christ's teaching is onward from and past all outward ordinances into the spiritual substance? That the obviously scriptural baptism and communion are to be obviously spiritual,—that the whole movement of Christ's dispensation is past the letter and symbol into the spirit and life,—one who does not see this has missed the obvious lesson of the whole course of Scripture.

If no others, let their be one Christian Society at least that shall be Christ's vanguard as a standard-bearer of his spiritual intention and dispensation. And if any among these pioneers who are not in doctrine of them, but in a spiritual essential of membership are of the contrary part, as more limited to the letter in their interpretations,—let these in all honesty of "individual conscience," after finding they must differ, be excused in love to profess with those whom they more truly represent.

HAD BEEN WITH JESUS.—One familiar with the workings and everyday life of James Chalmers, relates a beautiful little incident which came under his observation, and which vividly portrays the Christlike nature of a man of God. He says:

"One day I went into a house where one of his people was bedridden. She had been in great pain for many years, and as I went in I thought she looked ever so bright. I said, 'You are better to-day?' 'Yes,' she said, 'you know I have had Mr. Chalmers this afternoon, and do you know, he never comes but when he is gone I think that is just how Jesus Christ would have come to see me. When he sits and looks at me I think that is how Jesus would have looked, and when he opens his mouth and speaks to me I think that is how Jesus would have spoken, and when he prays I can almost hear the very voice of my Master praying for me, and he always asks for the things that I think Jesus above everything else would like me to have. He never goes but he leaves behind the impression that it has been like a visit from Jesus. He reminds me of Jesus."

OUR power is God's power in us; and our faith is the power with which we grasp his power and find it made ours. His strength made perfect in our weakness.

A Wise Adviser.

In a letter from John Fothergill to Samuel Fothergill 1763, we find the following paragraph which it seems that the writer was very desirous that his gifted brother might be preserved from extremes; and in this day when the lamentation is heard that the church is suffering for want of substantial elders, may we not do well to consider the counsel of faithful Friends in former years? If such words of caution were safe then for so dignified a servant, they are safe now for any who may be sometimes rightly engaged in that solemn service:

"May a person who needs advice as much as most, and at the same time does not profit by it so much as he ought, presume to give any? Thy affection for me will throw a mantle of oblivion over me, if I say anything that does not correspond with thy own reflections. Be short in supplication; use no words not of common use, and the same words as seldom as possible. The ineffable majesty of Heaven is enough to dazzle all human conception; yet the "Our Father which art in Heaven" is indeed a complete model. Stray from its simplicity as seldom as possible; but I speak with unhallored lips and therefore forgive me. My wish is strong that the Father of all mercies may long preserve thee, a choice instrument, a silver trumpet that gives a certain sound, as thine is; that I may be conducted wisely through a thorny, slippery, arduous track to safety and happiness at last. So let it be for us both, saith all within me."

PASADENA, Seventh Month 30th, 1903.

HONORING PARENTS.—"Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." This is the first commandment with promise. It is therefore a violation of the moral law for a child to speak disrespectfully of or to a parent. At the same time parents are just as guilty of a violation of a moral law if they provoke, irritate or otherwise mistreat them or give them just cause for not respecting their parents as they should. The relation between father and mother should likewise be at all times of such a character that will merit the child's respect and highest regard. I have often thought that if some husbands and fathers would speak less of the wife and mother as "the old woman," and she of him as "the old man," or "the boss," etc., there would be a correspondingly less inclination among the children to use these same terms in speaking of their parents, for if the sacred relation between husband and wife is made light of by either by the use of such vulgar terms, the children, who follow the example of their own parents, or the parents of their playmates and companions in this respect, are but obeying a natural law, and for which the child may not be held so responsible as is the parent. . . . From this principle, the other—that of honor to God and the powers that be—is easily instilled. Anarchy in the family breeds anarchy in the church and State, in religious thought and social life. (2 Tim. 3: 1-7).—*Herald of Truth.*

"We know not what is for our best,
Or where our loss or gain,
For often that which is most best
Comes to us through our pain."

FOR "THE FRIEND."

The New Peril to Religious Liberty in England.

Comparatively few people in this country, it is probable, are aware of the extent to which the recently enacted School Tax law in England, fills the public mind in that country. It is the foremost topic in the columns of the daily papers and of the religious press, and great numbers of special meetings have been held to consider the demerits of the act, and to condemn its operation and its enforcement in the collection of the rates. In discussing the warfare being waged against this system of taxation, Reginald J. Campbell, of London, a minister who has been very earnest in his pronounced opposition to it, thus explained the situation at a meeting in Northfield, Massachusetts, a few days ago:

"The situation is just this: There have been two competing sets of primary schools since 1870, the board school corresponding to the American common schools, and the denominational school, which is private property, subject to government inspection.

"It was at first expected that the board schools would supplant the other, and that the system would be uniform. But that did not happen. Denominational schools have been gradually receiving more and more of public money, while remaining under private management. By the act of 1902 these denominational schools have been placed entirely under the public purse, the same as the board schools, but the management remains private. The Non-conformists are opposed to this: They do not want the denominational system.

"Most of the schools are Anglican and Roman Catholic. They protest because in the denominational schools the Non-conformist teacher will be at a disadvantage. He cannot obtain professional preferment without submitting to a religious test, which is unjust. Again, we object because unfair pressure is brought to bear on the Non-conformist's child. The conscience clause is no real protection, but the real fight is based on the ground that from now on the Non-conformists will have to pay taxes for the maintenance of a system of religious instruction of which we not only disapprove, but against which our very existence as Non-conformists is the historic protest.

"So strongly do we feel about this that thousands of us have refused to pay the new denominational tax. The refusal may mean imprisonment. Our goods will be sold in order to recover the amount. Indeed, these sales have already begun, and the fight is on its earnest. We have no doubt as to the final outcome. We shall never give in. The act will be destroyed."

A paper received last week by me from a correspondent at Tunbridge Wells, in Kent, England, gives in full detail the proceedings at the local police court, of a process for non-payment of the rates against this correspondent, H. E. —, and against a Non-conformist minister of the place, W. H. C. Palmer. The defendants made repeated endeavors to present the moral aspects of the case, irrespective of its legal bearings, but this the magistrates were unwilling to hear. Tender had been made of the whole amount of taxes assessed, except the comparatively small portion for the obnoxious school rate, and for this the rate collector had been told he could levy

upon the defendants' goods if he desired. But the court was in no mood to hear conscientious objections. "It will not have the slightest influence upon us," said the judge. "If you were to talk an hour it would not influence us in our decision. Conscientious objections do not come into the case at all."

Said the defendant, H. E. —: "In case of persons who cannot pay all their rates through providence or drinking habits, but who offer you a portion, what do you do?" The rate collector replied, "I accept installments, but it is on my own responsibility." H. E. —: "But the finance committee in this case gave you special instructions to refuse installments?" "Yes." "Then is it the policy of the finance committee to show less mercy to those who fail to pay from conscientious or religious motives than to those who fail because of providence or other causes?" The collector avoided a direct answer by professing ignorance of the policy of the corporation.

The following are the conscientious reasons which pastor Palmer was prevented from putting before the Bench:—

"You* will, I am sure, readily admit that the position in which I am placed this morning is a very painful one for any Christian citizen, and much more so for the minister of a church which, for nearly one hundred and fifty years, has held an honored place in the history of this town. It is surely a position which no man would willingly occupy were he not forced into it by a stern sense of what is due from him in loyalty to his conscience and his God. I am summoned for refusing voluntarily to pay that portion of the rates demanded under the Act recently passed, which establishes, endows, and perpetuates sectarianism in the religious instruction given in schools entirely maintained out of the public purse, to which we are compelled to contribute, in the management of which we have no effective voice, and the doctrines and practices of which we hold to be false and pernicious. To us it is a gross injustice, that we are compelled to pay for the teaching of religious doctrines with which we totally disagree, and which we ourselves could never teach without violating our own consciences. In thousands of schools throughout the land, and in some of the schools in our own town, now entirely maintained out of rates and taxes, we are asked to pay for teaching that our faith is untrue, our churches no churches, our ministers no ministers, and our sacraments no sacraments. As a Non-conformist and a Protestant I should be unworthy of the name I bear, as minister of a Protestant and Non-conformist church I should be a traitor to the trust I hold, if I did not resist to the utmost the imposition of this unrighteous demand, and refuse to pay for the ritualism and popery against which my church and my ministry are a standing protest. You* may not know that the authors of this Act have admitted the fact that it is to make churchmen of all our chil-

*The designation "Your Worship" was here used by the defendant in addressing the Court. A step further in the simple way of conscientiousness, along the line taken by Friends, in declining (not at all from disrespect to use flattering titles, would make manifest that as to Almighty, who alone is to be worshipped, declares himself to be "a jealous God," the salutation "Your Worship" cannot with consistency be employed. It seemeth a survival of that priestly pretension which claims "Your Holiness" as the proper title for the putative "Vicar of Christ."

ren, that it has been hailed with rejoicing as a "triumph over Non-conformity," so that as a Non-conformist I am bound to refuse to pay for the rope with which it is intended to hang me, or to willingly provide the means for the propagation of what I believe, with all my heart, to be deadly error. I have no alternative; I can do no other; I must obey God's law and the dictates of my own conscience even though that involved disobedience to the law of man. This, however, I deny; I am simply choosing the alternative which the law provides; I am willing to suffer the restraint of my goods rather than be unfaithful to my duty, disloyal to my conscience, or untrue to my God."

A correspondent, nearer home, remarking upon this pressing matter queries,— "why has the Protestant allowed members of other churches to erect school-houses for his sons and daughters? He has probably spent too much of his money in trifles—has been unwilling to make the sacrifices necessary to freedom, and now in consequence finds himself tied tightly by those who wish for his extermination in a religious sense." He believes the general situation would be greatly strengthened by the Quakerism of the present to be what it was in the seventeenth century: meanwhile, that the membership here, and Protestantism altogether, needs to be awakened to the oppression and the peril threatening the cause of religious liberty.

JOSIAH W. LEEDS.

It probably demands as much wisdom to know when to let go as it does when to take hold. It is the bugbear of most speakers. They are too long. They do not know when to let go, or if they do, each fancies he may be an exception. It is a mistake. Men are more likely to be thanked for being brief than being great. Luther sought to enforce upon his clergy that they should know "when to top." [What an audience likes is not the preacher's authority or gage of his duty; but where that has a right to be considered, we may note that] an audience will not care for the good things that are kept back. They will are if the position of speaker is abused and they are kept beyond that which they deem meet.—*Baptist Commonwealth.*

*Since the above was written, there has been received the London Non-conformist League, declaratory of "some of the reasons that have compelled us to adopt the principle and practice of Passive Resistance to the Education Act of 1902." They aver that the said act unjustly excludes all Non-conformist Teachers from 5,000 Head Teacherships, notwithstanding that all the teachers are non-public servants in the pay of the State. It is charged that the act in its inception was "the work of the dominating Ritualistic section of the Church of England and of the priests of the Church of Rome," and that "its effect would inevitably be to keep the children under the power of the priest, and through the teaching and sacerdotal atmosphere of the schools to proselytize them from the faith of their fathers, and thereby to destroy the Evangelical and Protestant party in the Church of England, and to crush out of existence the Free, Evangelical and Protestant Churches of the realm." The contention, in short, is for "a system of national elementary education, which shall be free, unsectarian, and under the direct control of the people who furnish the funds by which it is provided." It is probable that there is a large body in England who recognize in the strongly ritualistic and sacerdotal trend of present-day Episcopalianism, and now in this startling endeavor at a wholesale indoctrination of priestcraft through the schools, a consistent development of the Tractarian Movement of 1833 and the same immediately succeeding.

J. W. L.

Fiction.

Works of fiction are the ones usually more eagerly read than any other class of books. Go to any book store almost or any public library and it will be found that the shelves of fiction are the ones most thronged. This is a straw to indicate the times. The current of thought is along fictitious lines. With all our modern improvements in various ways, we have not got away from the love of the false.

All works of fiction are not false, such as Pilgrim's Progress. It tends to the living of a true life and to forsaking the false, though the form is fictitious. But this cannot truly be said of many fictitious works. They are not true to life and often tend to produce a low, sensuous life.

Works of fiction are more in demand among girls than other classes. It seems to belong to the girlish mind to delight in the ideal and unreal. The dream life is that that affords most pleasure for the time being. The sickly, sentimental tale is that which many of this class devour with avidity. The dream is often a relief from the present reality. The real is hard and almost cruel in many of their cases. The dream may be heavenly and delightful. In the novel they may read, perhaps, their own life either as it is or as they would have it or hope it may be.

But the tendency always is to be like our company. If company fills our minds with false and fictitious ideals we will surely grow into those ideals. Books are company. They take up our time and fill our minds with their ideas. In fiction we need always to keep a guard over our thoughts to prevent the impression that the things related are realities. We need to exercise the same care we would in the presence of a well-known and skillful falsifier. When we are done listening we feel that we must enquire of a truthful man to know whether these things are so. But in reading most fiction the tendency is to produce a disrelish for the realities of fact. History is tame and matter of fact. Philosophy requires thought, science requires plodding. But fiction bears one up with eagle's wings and makes him able to soar in the air.

But this is a matter of fact world. Here we must plod along till the end shall come. Things that are not as we would have them, must be accepted as they are and modified as best we can. Hence that reading is best which creates no false ideas, that builds no castles in the air to be torn down as a delusion.

The Bible is the true Book and it is the best companion. By it we get nearer to God, and in it we may hear his voice and can profit by his incomparable wisdom. In it we see what life has been, what life should be, and what life will be now and forever, whether good or bad. In it we have the best teachings and best influences of all the ages gathered into one little volume which you can carry in your wallet. What a mistake is made when this book is laid on the shelf or locked away in the trunk and the silly novel carried as the *vade mecum*.—*Christian Instructor.*

Who knows that heaven with ever bounteous power
Shall add to-morrow to the present hour?
—F. Horace.

In Bad Company.

A few years ago an infidel lawyer in St. Louis, during the progress of a great revival which he ridiculed, was on his way to a drug store to procure some medicine for his sick child. It was a bright afternoon, and a street preacher was speaking to an immense crowd in one of the worst quarters of the city. The curiosity of the infidel was excited, and he stopped for a moment on the edge of the vast throng, to see what the gathering of so many persons meant.

Not a word the preacher uttered could he hear; but near him and mounted on a wagon, stood a man who was pouring forth a volume of blasphemy, and obscenity, and hate, cursing the Bible and Christ and Christianity. The infidel noticed that the blasphemer had quite a group of sympathizers around him, who laughed at his coarse jests, and loudly applauded his vile sentiments. But he also noticed that the group was made up of the very scum of society. Thieves, burglars, prostitutes, bloated drunkards, men, women and half-grown lads upon whom the police kept a watchful eye, constituted the admiring audience of the foul wretch who was flooding them with his tide of filth.

The lawyer after awhile bowed his head in utter shame, as he reflected that he was identified with these. It is true that he was an infidel, resting his skepticism upon intellectual and scientific objections to the Bible; but he remembered that the arguments and witticisms of his class of thinkers dribbled down through the various strata of the community, becoming dirtier and more offensive at each successive descent, until they reappeared at the bottom in the disgusting shape that faced him from the wagon of the infidel orator. He walked away chagrined and mortified, and without attending one of the revival meetings, without hearing a sermon, he renounced infidelity, became a Christian, and determined to devote the remainder of his days in defense of the cause he had sought to destroy.—*Armory.*

Some Seed Lessons.

I have noticed that when the green leaves have appeared, and have lifted themselves a little above the soil, it often happens that a bit of soil adheres to them and seems to weigh them. But, as the plants go on growing, they cast off these specks of earth and push on valiantly. Some of my seed must have been dead, for though they had abundant time for sprouting, they did not all appear; they lay there inertly amid the earth. Which things have been a kind of parable to me. Though the living seed in their growing have carried on their leaves some of the soil, as they grow they are flinging it off, while the dead seeds are helpless under the earth. A Christian may be carrying some mean and unseemly earthliness. But if he be really a thrill with the new life and growing, he will be quite sure to souge it off in time. Let me be patient with him and give him a chance. God does. The hopeful fact is that he is alive and growing. Dead seeds are powerless. So are dead souls.—*Wayland Hoyt.*

In a great many churches the religious harness is bigger than the horse.

FOR "THE FRIEND."
A Friendly Visit to Massachusetts Indians.

The region of the remaining wild deer of Massachusetts,—the forest of western Cape Cod and of the island Naushon,—is also the habitation of its remaining Indians,—only in their case for Naushon we must substitute Gay Head, on the west end of Martha's Vineyard Island.

On the Cape the Mashpee Indians, near three hundred in number, are in two districts, six miles apart, with a meeting-house, said to have been supplied to them from England, standing midway between them. Since the younger generation do not feel like going so far to meeting, their minister holds services in each district, according to his ability to travel. In a prospect of the arrival of our friend Joseph S. Elkinton in the course of his present visits to the remnants of Indian tribes in eastern States, this pastor was visited, who cordially welcomed the prospect, himself having to be absent at the proposed time, and made arrangements for the meeting which regularly would have been held by him on First-day evening, to be occupied by our Friends in their manner. He approved also of our holding meeting at three P. M. the same afternoon in the south district. Proceeding thither to make the announcement, the writer found his means of conveyance giving out, and while repairing it, stopped a passing wagon which contained an Indian with his daughter, who said they were going to the southern district in the morning and would carry the announcement to the people there. Glad thus, at so near nightfall, to be relieved of extra forest-riding in the dark, he wended his way homeward by villages where roads would be most open to the sky-light.

Our Friend and his companion arrived on the following evening. In one of our morning walks they were impressed with a beautiful prospect from a hill-top, which commanded a view of Buzzards Bay and New Bedford shore beyond, with the Elizabeth Islands, where the island Cuttyhunk was distinguished, about to be the scene of a public celebration on the completion of a monument erected in memory of the first North American colony of English under Bartholomew Gosnold, who built a residence and storehouse there in 1602. Becoming discouraged after a winter's residence, he and his crew sailed back to England with a cargo of sassafras root. Our deceased friend, Isaac Wilbur, from North Dartmouth, on beholding with us the same view a few years since, said that he had formerly been employed as a surveyor of that island, and had observed the spot, or depression left by the cellar of Gosnold's house on the island-within-the-island of Cuttyhunk.

But we little knew that the Friend standing with us was also contemplating another view, the West Falmouth homes more beneath our feet,—whether there was a descending of the heavenly light over them to engage him to appoint a religious meeting for that people. But right authority for this was not realized in his spirit. Thus he was preserved without being informed that announcements for appointed Friends' meetings, which in former years would draw a good-sized meeting at a few hours' notice, had proved in modern days so nearly futile. There was a quality once in

the visiting ministry under our name,—that sense of inspiration that drew the neighborhood together to hear. But the accommodation of the people of late years with addresses after the order of their usual pulpit discourses, gave them no element of attraction that they were not used to in their own meeting-houses. So, unless something striking is promised, why should they leave their homes for what they would think better served in the other public services? The smarter speaking of the day, with other imitated features brought in, have by cheapening "appointed meetings" of their own sort, dispelled much of that public confidence in which announcements of them used to be received.

Since the above was written, a letter comes to us from New Hampshire confirmatory of the same view, saying: "If we could have such meetings now (as Friends used to hold) I think some of our meetings would be much better attended than they are at present. Genuine Quakerism has a gathering influence. There are many people in other denominations who are tired of formal worship, who come to our meetings expecting to hear something different, but they get sadly disappointed. One young man attended one of our meetings, and after the meeting closed, he said: 'I thought I was attending a Quaker meeting, but I should think it was a Methodist meeting.'"

The next forenoon found our Friends, with Job S. Gidley from North Dartmouth added, attending the regular Friends' Meeting of the place, where remarkably fervid and earnest exercise was witnessed. But as the Indians are the prevailing object of their journey, we pass over to them. Two hours' drive after a dinner, brought us through woodland and villages twelve miles to a point near Ockway, or the south village of fifty souls, where we met a wagon load of seven Indian men, women and children. These were halted and reasoned with to turn back to the meeting. The driver said they must keep on "positive," for he had a set of swine to buy in the next neighborhood. In comparison with this, what our Friends had left,—and homes at so great a distance,—to attend the meeting with them and others, was held up before them, and the prospect of loss of blessing on using the day for such bargaining was brought to view, till they said they would come back in a few minutes. Presently we saw the wagon following behind us, with all but the swine-buyer in it. Arriving at a closed "chapel" building, we find our notice which had been delegated to be extended to that place for a meeting at three P. M., had never been heard from. But a boy and girl were now induced to extend it, and in about half an hour sixteen natives were gathered in. After we were seated, a woman of refined appearance said, "I was telling my neighbor this morning, 'I wish we could have a meeting here to-day.'" This encouraged our friends in a thankful feeling; and from pleasant conversation of a godly sort, the opportunity glided gradually into lively and baptizing exercises, under which very little children sat in evident solemnity. Some exercise was also brought out in a manner shaped to their understanding, and there were countenances which acknowledged the witness. Through seasons of supplication and exhortation life was increasingly manifest, and it became hard

to part with so tendered and appreciative a people.

On arriving at northern district, at a house in view of a beautiful lake, in which ex-President Cleveland has possession of one island and Joseph Jefferson another, refreshment and lodging were found. In the Baptist chapel of the Indians a free course and reverent attention for living presentations of the Truth were manifest, and solemn supplication was brought forth. The attendance of near seventy, doubled the pastor's previous estimate. And there were hearts which received what they felt as the true feeding.

Our Indian host was a selectman of the town. (for the community in 1872 came into regular citizenship like surrounding townships of the whites, and had their lands allotted in severalty), and he had served as a representative in the Legislature, and in younger days in long sea-voyages gained much knowledge of the world. He was a man of enterprise, and disposed to set an example to his tribe of living more providently than from hand-to-mouth. Indeed, throughout the village there were many evidences of intelligence and thrift. His little hotel is frequently resorted to by tourists and parties wanting to fish on the lake, and he stands ready to be called on any day to serve an elaborate dinner or supper to important guests.

He desired us to walk further up by the lake-side and see his mother. She proved to be an Indian woman of character and religious weight; well preserved in appearance at the age of seventy-two, and near the last of an ancient leading family of Attaquins. She remembers old Isaac Simon, the last pure-blooded Indian of the tribe and the last who knew the Indian language, who died about fifty years ago; and she remembers her father owning a few books printed in their language, which were all burned up with his house; so that she knows now of no vestige of their ancient tongue remaining. Their community have always a white pastor, or would have one of Indian blood if there were any qualified; but though they are of mixed Indian and negro descent (through fugitive slaves and others who took refuge among them), the people would not tolerate the idea of a negro pastor being set over them. They prize their pedigree from the first families of North America.

The religious opportunity with this mother in Israel proved very precious. "The Lord is my Saviour, my guide, and my companion,"—was one of her utterances. A few other families were visited, and in particular two whose mothers were on beds or chairs of languishing, who received the word of sympathy and of life with evident comfort to their hearts. Then a return homeward seemed permitted, in a prospect of turning towards the Gay Head Indians on Martha's Vineyard Island, the next day.

(To be continued.)

J. H. D.

The past is dead. There let it lie forever.
The future lives. Let that be aim of ours.
The weeds behind us—let them fall and wither.
Before us grow the flowers.

Are we sure we have done—if only half done—
The good 't was ours to do?
Hate have we conquered, and by love have we won?
Aye, won our enemy, too?—Victor Hugo.

The morning-glory hangs her blossoms out
 Fresh every dawn ;
 Yesterday's blooms lived out the little hour,
 And then were gone.
 So live to-day with patient, steadfast will
 And loyal heart ;
 Then shall to-morrow find thee truer still
 To bear thy part.
 And if no to-morrow ever come to thee
 Rest thou content,
 If but to-day has borne its very best
 Before it went."

Science and Industry.

A CHIMNEY one hundred and fifteen feet high
 and, without danger, sway ten inches in a
 wind.

DIVER'S boots weigh twenty pounds a piece.
 A helmet weighs forty pounds, and he carries,
 besides, eighty pounds of lead in two weights.

A GOOD Arabian horse can canter in the
 trot for twenty-four hours in summer and
 twenty-eight hours in winter without drinking.

A handsome, delicately tinted wall-paper
 has been marred by a grease spot, it may be
 removed by scraping a piece of French chalk,
 dipping the powder thus obtained with clear,
 cold water and applying for at least twelve
 hours, after which dust lightly off with a soft,
 clean cloth.

ALL housewives know how difficult it is to
 keep the bottoms of the husband's trousers
 from fraying out; but if the soft leather is
 taken out from the inside of his old felt hats,
 cut into strips, doubled, and sewed round
 the edge, edge to edge, as if sewing braid on a
 coat, it will make the trousers wear twice as
 long.

THE twenty-four columns of the portico of
 the new Hall of Record in New York city are
 of a single piece of granite. They weigh
 twenty-one tons apiece and are thirty-six feet
 high and four feet two inches in diameter.
 The Egyptian obelisk, "Cleopatra's Needle,"
 in Central Park, is said to be the only mono-
 lithic pillar in the city which is larger.

SO much care cannot be taken to avoid
 pressing children's feet by too small shoes.
 In tight stockings will sometimes cause
 trouble, for the infant's flesh is so soft that
 the shoes do not always realize how the little
 feet are being crowded until harm has been
 done. Always buy both shoes and stockings
 of a size larger than is seemingly required,
 and let the feet have ceased to grow. The re-
 sult will be more grace and better tenders.

EMIGRATION OF STORKS.—A Warsaw journal
 tells the following story of an experiment
 made by a Polish nobleman to ascertain how
 storks migrate during the winter. He
 caught a stork, and attached a plate to its
 leg, on which were inscribed the words,
 "Accipitonia ex Polonia" ("this stork comes
 from Poland"). In the following spring the
 stork was found in the nobleman's park,
 with a bundle around its neck, containing sev-
 eral precious stones of great value, and the
 plate, with these words on the other
 side: "India cum donis remittit Polonia"

("India sends him back with presents to the
 Poles").

WHAT does it cost to run the government?
 This year the expenditures will be about six
 hundred and fifty-one million dollars, includ-
 ing on hundred and thirty-two million dollars for
 the postal service, which is nearly self-sustaining.
 The revenues will amount to about
 six hundred and ninety-four million dollars,
 leaving a surplus of forty-three million dollars.

The heaviest item in our national expenditure
 is the pension account, which now amounts
 to one hundred and thirty-eight million dollars
 a year, or nearly four hundred thousand dol-
 lars a day.

CLEVER ANTS.—Dr. Flagg tells an interest-
 ing story of some ants he had observed: "A
 pie was placed on a shelf in a cupboard, with
 a wide ring of molasses encircling the plate.
 The ants discovered it, and, wanting pie for
 breakfast, they set out to get it. They first
 marched about the ring, leaving an ant here
 and there at places which were seen to be less
 wide than the rest of the ring. Then they
 carefully selected the narrowest place; and,
 going to an old nail-hole in the wall, they
 formed an endless stream of porters, each
 bringing a grain of the plaster. They built a
 causeway through the molasses of these bits
 of lime, and in three hours from the time of
 discovery, they were eating the pie."

AN ELECTRIC PLANT IN AFRICA.—It is pro-
 posed, says *Cassier's Magazine*, to utilize the
 Victoria Falls of the Zambesi River, discovered
 by Dr. Livingstone in 1855, for power to
 run an immense electric plant similar to the
 one at Niagara. The Victoria Falls are nearly
 400 feet high and it is estimated that the vol-
 ume of water passing over them would furnish
 35,000,000 horse-power.

The projected "Cape to Cairo" railway
 will cross the Zambesi directly in front of the
 falls, over a steel arched bridge of five hun-
 dred feet span, four hundred feet above the
 river. This bridge will be built on the cantilever
 principle to carry a double track with
 provision on a lower deck for a wagon road.
 The country within reach of this projected
 electrical centre is rich in minerals and great
 results are anticipated.

FENCES for the inclosure of extensive areas
 are a serious item of expense in the develop-
 ment of virgin land where the income is not
 very great. In Canada and the West, where
 large Government land grants have been the
 rule in the past, some form of wire fencing has
 been found the most economical and perma-
 nent. With the increasing cost of lumber
 the necessity for a steel substitute is impera-
 tive. Barb-wire fences, which during the early
 days of steel fencing were almost universal,
 are now commonly condemned as being injur-
 ious to stock and other animals. Various forms
 of diamond woven-wire fences and woven laths
 and wire fences with vertical laths were also
 tried, only to fail to meet the requirements.
 The latest and most approved fence is one in
 which there are a number of horizontal wires
 combined with light vertical wires. The hori-
 zontal strands are in the form of elongated
 corkscrews, this design allowing the wire to

accommodate itself to changes in temperature
 without throwing enormous strains on the posts
 or breaking. Posts, either of wood or iron,
 with this style fencing may be spaced from
 twenty-five to fifty feet.

DR. C. A. PENROSE will be in charge of the
 medical staff and will act as surgeon to the
 Baltimore expedition, which is to explore the
 Bahamas. There will fall to Dr. Penrose an
 opportunity to study an extremely interesting
 colony of degenerates on one of the islands.
 These are descended from a band of American
 Tories who left this country at the close of the
 Revolution in order to live under the British
 flag. The band settled in the Bahamas and
 soon found themselves surrounded on all sides
 by blacks. Accordingly, they have married
 among themselves to this day. Their inter-
 breeding has caused a degeneracy of their stock
 until they are a colony of idiots and deforma-
 tions. The peculiar interest of the prospective
 study is this, that since the British govern-
 ment has always required the filing of records
 Dr. Penrose will probably be able to trace the
 line of degeneracy through successive genera-
 tions. There is also an interesting leper colony
 on the islands, and this will be studied, also.

SHOUTS WE CANNOT HEAR.—Most people,
 says *Tid Bits*, suppose a mole to be dumb, but
 it is not. A mole can give a sound so shrill
 that it hasn't effect on the human ear at all,
 and another so low and soft that no human
 being can hear it. Yet a weasel can hear both
 these sounds as plainly as you can the report
 of a gun, and a sound-registering machine—the
 phonograph—will show them both with
 scores of other sounds you are deaf to.

The usual note of the mole is a slow purr,
 which it uses a good deal while at work under-
 ground; and it can also shout at the top of its
 voice if hurt or alarmed, but though it shouted
 and purred in your ear you wouldn't hear it.
 The sound register, however, with its delicate
 pencil that marks the volume of sound on
 paper, gives the quantity of both sounds. A
 weasel, too, which is one of the mole's en-
 emies, can hear these sounds through a couple
 of inches of earth, and often catches the mole
 when he throws up his hillocks of earth. The
 common field mouse, too, has a purr that is
 altogether beyond you, though you can hear
 him squeak plainly enough if he is hurt. A
 death-head moth, too, can squeak but that is
 done by rubbing his wings together, and is not
 a voice at all.

WHAT A FARMER SHOULD KNOW.—In agri-
 culture, as in manufactures, success consists
 in securing the largest and best production at
 the smallest expenditure of force, time and
 money. Evidently the farmer who aims at such
 success must have an understanding of
 plant life and what proportion of its sustenance
 it draws respectively from the air and the soil.
 He must know the chemical constituents of
 the latter and the treatment which it requires
 to restore the plant food exhausted by his
 crops. He must have a knowledge of the
 climates demanded by different cereals, vegeta-
 bles and fruits. He must be acquainted
 with the diseases and insect pests which endan-
 ger both plant and animal life, and should
 know how to treat them. He should be familiar

with the principles of animal nutrition and the value of foods.

In addition to all the expert knowledge required, there are those mental qualities which are developed by scientific training—a keen perception and an alert habit of mind, a full appreciation of the value of facts and hospitality to new ideas, together with that flexibility which enables its possessor to adapt himself more readily to changed conditions. Evidently the farmer of the future will not be "the man with the hoe."—*Josiah Strong, in Success.*

COLLECTING CORKS.—The fact that the world's supply of cork is much less than the demand, has been working a peaceful revolution in many trades. In the big hotels, restaurants and saloons the cork requisite is now a moderately valuable privilege. They are no longer cast contemptuously by, but are thrown into a box or cask, where they accumulate until the cork picker arrives, who pays a round sum in cash for all offered to him. The average waiter now employs corkscrews which inflict minimum damage upon the cork, and in many cases where a number of bottles are opened in the course of a day a steel cork extractor is used.

Many large corks can be recut with considerable profit. Others, which have been injured, can be cut so as to discard the injured portion and utilize that which is sound. Corks which have been discolored by grease can be cleaned by benzine, ammonia water or lime and water. Those which have been discolored or flavored by medicine can be rendered usable by long continued boiling with a small amount of chloride of lime and subsequent drying in a kiln or oven.

The finest quality consists of champagne corks. These always command a good price. It is possible to re-use them, and this is said to be done by many manufacturers both at home and abroad. Others can be recut so as to obliterate the maker's or hotter's name, which is usually branded upon the side or lower surface.

Henry Kite.

Henry Kite, of Noton, in Hertfordshire, was but little known to Friends in his early life, being brought up in the National Church, and for some time frequented the meetings of the Methodists. Being favored with an awakening visitation, he was brought to see the exceeding sinfulness of sin, and to feel judgment on the transgressing nature in him; and by obedience to these discoveries he became measurably reformed in life and conversation.

In the year 1768 he frequented our religious meetings, sitting therein in a weighty, solemn frame of mind, and his general conduct being consistent, he was in the year following received as a member. A faithful discharge of the duties of his station, which was that of a servant, procured the esteem of his employers; who readily made way for his attendance of meetings for worship and discipline, wherein he was very exemplary. He was a man of a meek and humble spirit, and although not large in testimony, yet he grew in his gift, in the exercise whereof he was plain, lively and edifying, reaching the witness of Truth in the heart. He was useful also in the discipline of

the church, having been frequently engaged therein to the satisfaction of his friends. It was his lot to meet with divers close trials, which he bore with christian fortitude. During his last illness, he said, "My poor body is much afflicted, but I am comfortable in mind, which I esteem a great favor. I have paid my visit to the Yearly Meeting, and have no cause to repent, for I believe I was in my place in so doing." And at another time, to his wife, "My dear, do not weep for me, although my body is in a suffering state, my mind enjoys a perfect calm, and I have no fear of death." On being asked by one of his sons how he was, he replied, "Thou seest thy poor father laboring under great bodily affliction, but I am preserved with a still quiet mind, and I feel the Lord's goodness graciously extended to me."

To his daughter he said, "My dear, a few words have sprung in my mind very comfortably; which are, 'The Lord is risen in his holy temple, let all the earth be silent before him.' What can the temple be but the body? O, what a comfort to feel the Lord's goodness so graciously extended to me, a poor creature. I can truly say I have given all up. I have committed all into the hands of a merciful God, to do with me as He pleaseth; either to take me or restore me to health; I have no will in it. O, what a favor is this, to be resigned either to life or to death."

At another time, "I have to remember that 'the Lord is a strong tower, whereunto the righteous flee and are saved.' I have fought the good fight, and have kept the faith, henceforth there is laid up for me a crown of righteousness."

The day before he died, amongst other things he said, "I am clear of the blood of every one. I feel my disorder making its progress, and it appears to me I shall be removed in a little time. My bodily affliction is great, but the sweet peace of my mind is far greater. O, how I feel the sweet peace of heavenly love!"

He departed this life the fifteenth of the Sixth Month, 1793, aged about fifty-five years, and a minister about twenty-four years.

PETER.

"I know him not." Ah! Peter, yes thou dost, But clouds abyssal wrap thy mind confused, And warp thy tongue to utter words awry. But lo! an arrow charged has rent the veil, And fountains sealed send forth their pearly spray, And swiftly dost thou stand erect a man, Subdued, restored, uplifted and employed, A rock 'gainst which the billows break in vain.

H. T. MILLER.

BEAMSVILLE, Ont.

WHEN a man wishes God to be like himself, it argues that he is vicious; but, when he desires to be like God, it indicates that he is virtuous.—*William Secker.*

Items Concerning the Society.

Besides the minute granted by Concord Quarterly Meeting to Thomas H. Whitson to visit Western Yearly Meetings, a minute was also granted to Jonathan E. Rhoads to visit the Yearly Meeting soon to occur at Emporia, Kansas, and for such other service within its limits as Truth may open the way for.

The new lunch room provided by the Quarterly Meeting in the basement of the meeting-house at Media, Pa., was also opened for use, and a liberal

luncheon freely dispensed to nearly 250 members and attenders of the meeting. There was much sociability among those present, and the experiment proved successful, and very helpful to the Friends residing in the town, as well as to the visitors.

Notes from Others.

At Fort Sill, the famous Apache chief, Geronimo, and a dozen of his warriors were baptized into the Methodist church by a pastor on a recent First-day.

The Supreme Court in Austria, which has hitherto classed the 1500 members of the Congregational churches in that country as atheists, has recently decided that Congregationalists are Christians.

Viscount Watanabe of Japan, a prominent state man and a Buddhist, is said to warn Christians against the idea that Christianity must be modified to meet the needs of Japan.

"THE ISLES SHALL WAIT FOR HIS LAW." There are islands of the sea whose people are testifies of as more godly and more faithful than the people of the most enlightened communities in England and America.

It is estimated that the number of converts to all heathen lands to-day exceeds one million souls in Protestant missions alone. Missions have been planted within a single century in every nation and island of the world.

John Wanamaker during his recent visit in India presented to the Y. M. C. A. of Madras the large and commodious building now occupied by that society. He also gave to the work of missions education at Allahabad in Central India, \$33,000.

The newest way to relieve ministers of candidate is to send a photograph to the church, desiring to hear a candidate, into which the minister has preached several sermons. This plan has recently been tried by a Jewish Hungarian congregation with success.

The fact that a negro can succeed as an athlete and as a student, although he attends one of the richest universities in the world, has been demonstrated at Harvard within the last few years. Commencement day this year, it was a colored boy who figured conspicuously as an orator.

The *Universalist Leader* believes that "the he has struck for the resuscitation of the Christian Church." "The incongruity and inadequacy of Church as a purveyor of pleasure, a social factum, a political dictator or a university substitute, are being acknowledged by far-seeing wisdom. Religion is renaissant."

Georgette Lummis, known in church circles as "Sister Georgette," has recently deeded her beautiful church home at Shandaken in the Catskill to W. N. Ackley, rector of St. Andrew's Church Brooklyn, to be used as it now is for a mount vacation home for women and girls unable to current prices for board.

The year's consumption of tobacco in the United States includes seven billions of cigars, ten lions of cigarettes, and two hundred and eighty millions of pounds of manufactured tobacco. One item of smoking and chewing tobacco, exclusive of cigars, cigarettes and snuff, registers annual over-all value of more than \$500,000,000.

It is shown by a report of the Alumni Association of Princeton Theological Seminary that average minister's life reaches the threescore ten years' mark. Of 41 ministers who have died during the past year, one had reached 96 years; 2 had passed their ninetieth year; 57

tieth; 14 the seventieth, and 6 the sixtieth youngest died at 29; the average of the 41 68 years.

resident Butler of Columbia University re- ly delivered a powerful address in which he a plea for a larger knowledge of the Eng- Bible as a work of literature. He declared a knowledge of the Bible is passing out of life of the rising generation, and with this is disappearing any acquaintance with the reus element which has shaped our civilization a the beginning.

any houses of worship in Kansas are reported rted and others entirely closed on First-day r harvest time, and the men and women are e fields to help save the hundred-million-bushel noverripe. In thirty counties 25,000 men ed in the harvest all one First-day. Women e seat on the reapers and drove the teams, e others carried water to the fields for the esters. Harvesting by moonlight during the of moon was inaugurated and for a week t and day shifts kept the reapers running.

the society called "Disciples of Christ" is al- y making tentative plans for the centennial rance of their founding as a religious body. as in 1809 that the Declaration and Address, h formed their visible beginning, were put n. In 1909 the Brotherhood will celebrate the rversary. Plans under discussion are for eal addresses in every church, small and great, n the principal cities where disciples are ggest, as St. Louis, Indianapolis, Louisville, innati and Pittsburg, mass meetings at which rgest outside possible public will be invited t and.

HOCTAW AND CHEROKEE BIBLES.—The Moki e and the Navajo are not yet, but the Choc- and the Cherokee, and a dozen others, more ss, are in constant use. The Choctaw na- recently offered \$500 from their public funds a revised Choctaw Bible. John Edwards re- died in San Jose, Cal., leaving behind him results of years of faithful labor in compara- studies of Hebrew and Choctaw, breaking out w linguistic path while he labored for his taws. The churches of the Indian nation have their foundations laid. The Bible sometimes ahead and blazes the way for the organized chos to follow.

SNARE IN MEMBERSHIP.—Robert J. Campbell, ssor of the late Joseph Parker in the London Temple, recently told a fashionable New York congregation that there is always peri in ch membership. There is an awful danger lest relationship of a person with the church should him out of the true life of Christ. There are sands of people whose church membership is ing more than a lightning-rod put up for their action. They imagine that because they are bers of the Church they are safe. In another discourse he said that the world is nining to know that every good thing has by the way of Nazareth.

THE NAPLES SOCIETY FOR THE PROTECTION OF ANIMALS.—The following letter has been received the Duke of Portland regarding a work of ay:

should be much obliged if you would allow as a recent visitor to Italy, to bring to the ce of your readers the splendid work done by Naples Society for the Protection of Animals, some years it had to struggle constantly st the violent opposition of the people and iffidence of the authorities, but it is steadily ing both over to its side, and has now twenty- inspectors, who are not only in Naples and the borhood, but also at Rome, Genoa, Allassio,

Bordighera, Brindisi and Girgent (Sicily). During 1902 these agents made the carters attach extra animals to 29,431 carts and diminish the loads of 4,397 others, while persons were made to alight from 27,508 overloaded conveyances. In the society's office there is a room fifteen feet square and ten feet high, the walls of which are completely covered from top to ceiling with thousands of spiked curb-chains and other metal instruments of torture confiscated by the inspectors, who in the last twelve years have destroyed the enormous number of 292,000 sticks and 21,000 stakes used for beating animals. At the annual horse and donkey parades a steady improvement is seen year by year in the care bestowed on the animals, and I can personally testify that a large number of the cab horses in Naples, which were formerly nearly all lame, miserably thin and covered with sores, are now in splendid condition. I regret to learn that the income of this admirable society has recently fallen off considerably, and I appeal to the generosity of your readers to assist it in carrying on its arduous and much needed work."

INCREASE IN BIBLE CIRCULATION.—The American Bible Society has, during the year just closed, circulated 1,993,558 volumes of the Scriptures, an increase of 203,767 over the issues of the year preceding. Of these 734,643 were distributed in the United States, an increase of 47,894 over the year preceding. In the foreign field there were circulated 1,258,909, an increase of 221,873 over the preceding year. This is, in every respect, an advancement of the work.

The Bible Societies are said to be doing an important work in Central America. When the British and Foreign Bible Society began operations there in 1812, it was a criminal offence to introduce the Bible into Spanish territory. But at the Central American Exposition, 1897, the Bible Society was awarded a gold medal. Now, the Guatemala State Press has been authorized to use the State Press for the publication of the Scriptures. The bishop of Costa Rico has begun to import Spanish Testaments, published by a rival Roman Catholic Bible Society, which have scarcely any notes. The American Bible Society is said to be meeting with success under the guidance of a South American hero, Penzotti. The British and Foreign Bible Society is the great Protestant force in Siberia, working for the pagans and for the higher life of the Colonists. Bookstalls are found at a number of stations along the new railway where Bibles are sold. Russian scholars are co-operating with the Bible Society in bringing out translations for the aboriginal tribes of Siberia, and portions of the Bible are now available in seven of its languages. The main reliance of the Bible Society, however, is not the bookstore or depot as agencies, but the colporteur, "who is now becoming a recognized institution in the land." Free passes are granted him on steamboats, and freight on paper is gratuitous. He goes everywhere and gains access to the convict, the exile, the miner, the peasant, and the high official.

THE MONEY TEST FOR PREACHERS.—The *Chicago Inter-Ocean* says that L. A. Crandall's advice to divine students to quit the ministry if they fail to make a good living out of it was advice to be taken with some reservations if the ministry is not to degenerate into a more secular profession.

The money test of a preacher is, after all, a woefully inadequate one. If rigidly applied it would leave without spiritual guidance or assistance those too poor to pay a minister or too ignorant to appreciate the advantages of religion.

The state of the Established Church of England before Wesley came, illustrates the deplorable condition to which the Christian ministry may come by applying the money test too rigidly. To the great majority of educated Englishman of that

time the ministry had become a profession like any other. They went into it or stayed out of it according to their prospect of material success in it.

—There were exceptions—many noble exceptions—of course, but there can be no doubt that most of the English clergy of that time regarded their duties as not essentially different from those of the merchant or banker. They were put in certain places to do certain things for which they were paid. Of doing very much, if anything, beyond what they were paid for, they never thought. They were not, with rare exceptions, bad men. It was an age of formal decency, and social sentiment would not tolerate a profligate priest. But they made the service of God merely a means of livelihood.

As a result there were millions in Christian England as ignorant of the Christian religion as the most benighted savages. It was in protest against this failure of the Church of England to do its duty by the poor and lowly that John Wesley went forth, without thought of material gain, taking all the world as his parish in which to preach Christ and to win souls to righteousness.

ANOTHER STEP TOWARD PEACE.—Next to The Hague tribunal in importance, says the *Chicago Post*, and representing a phase of the international peace movement hardly less practical, are the organizations in the French Chamber of Deputies and the House of Commons known as the international arbitration groups. These groups are made up of influential, active members, of the Chamber and House respectively, who are interested in the cause of the world's peace, who are ready to work for it, and who devote thought and effort to developing practical means of accomplishing it through encouragement of international arbitration.

As active legislators of present influence and authority in the principal representative bodies of their respective countries, these two groups of French and English public men make a powerful centre of influence. Their position in their respective legislative bodies arms them with practical power, which as their numbers increase will more and more affect the acts and attitude of their Governments in dealing with international questions.

Thus they are not simply honorary bodies, indulging in mere academic discussions, but effectual organizations with at least the nucleus of immediate influence on the policies of their Governments.

The visit of the French group to England which began recently is an event of significance and importance. Premier Balfour, a member of the English group, struck the right note when he "urged his auditors not to allow this interchange of ideas and opinions to remain in the abstract, but to see that it extended to the practical business of life and to international relations in their broadest sense." He also declared it to be the deliberate intention of England and France to place on a permanent basis some organization to prevent the causes of petty friction which tended to lead to international difficulties.

The assurance is not, and could not be, at the present stage, perhaps, very definite. It seems, however, to point to or adumbrate a permanent Anglo-French tribunal of arbitration.

Practical measures are indeed more likely to develop from the efforts of such active groups of legislators as the French and English organizations than from lay societies or governmental commissions.

There should be such an organization in every national legislative body in Europe and America.

"Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes—the day how long,
Faint not! Fight on! To-morrow comes the song.
Be strong!"

SUMMARY OF EVENTS.

UNITED STATES—Reports on the corn, wheat and oats crop furnished by 1033 farmers, presidents in all parts of the United States, showed slight decrease from last year.

Two companies have been organized for the purpose of extracting the stumps of fir trees which have been left in the ground by lumbermen in the State of Washington. It has been found that from each cord of wood contained in these fir stumps from \$40 to \$50 worth of pitch, tar, turpentine, creosote, tar oil and common tar can be obtained, which warrants the clearing of the land and the extraction of these materials.

Postmaster General Payne states that during the Seventh Month 3000 new routes in the rural free delivery system have been established. There are now on file petitions for about 11,000 more routes.

The Shaker community at New Lebanon, New York, appealed recently to the Legislature of that State for exemption from taxation on the ground of the financial inability of their society, which is slowly dying out. It is said that their number is about one-fifth of that fifty years ago.

In consequence of the recent advance in the price of cotton, it is estimated that the crop this year is worth \$200,000,000 more to the Southern States than at former prices. It is stated that many improvements in cities, such as new office buildings, schoolhouses, storehouses, electric light and water plants, streets, etc., will be necessary as a result of this advance. Values of bank stocks and other securities, based on Southern enterprise, have also increased.

The Pennsylvania Railroad Company has added many thousands of new cars and hundreds of locomotives to its equipment this year, but it is said that even this enormous addition to the transportation department will be insufficient to carry the freight offered. The titanicous coal trade will not be so heavy as last winter, but it is expected that the shipments of other classes of freight will be the largest ever known.

There were 426 deaths in this city last week, reported to the Board of Health. This is more than the corresponding week of 1902, and is the most appalling week of 1903. Of the foregoing 231 were males and 195 females; 56 died of consumption of the lungs; 21 of inflammation of the lungs and surrounding membranes; 15 of diphtheria; 14 of cancer; 7 of apoplexy; 14 of typhoid fever; 6 of scarlet fever; and 7 of small-pox.

Excavations—A large number of skeletons were discovered in the tunnel used by underground railways in Paris has caused the loss of eighty-four lives and injuries to many others; chiefly by fire and suffocation caused by the burning of wooden cars which were accidentally set on fire.

The British vice consul at Odessa has made a report regarding the late murder of Jews at Kischeneff which places the number of Jews killed at forty-one and the wounded at 303. He states that "about eight hundred and eighty rioters were arrested and three hundred and eight were punished on minor charges, while two hundred and sixteen were acquitted. Three hundred and sixty rioters are still to be tried, of which number one hundred and thirty were with murder in addition to other crimes. If they are found guilty they will be sentenced to penal servitude on the island of Sakhalin."

The London Times correspondents say that private Kischeneff advices ascribe the notable improvement that has taken place there to the agitation of the foreign press.

The Irish Land bill has passed both houses of Parliament. Its object is to substitute peasant ownership for landlordism in Ireland. The bill proposes a free grant of twelve million pounds and the loan of one hundred million pounds to tenants for the purchase of lands they are now renting.

The tenants are to pay three and a quarter per cent. interest on loans from the government. The bill establishes a new department of the Irish land commission, called the "Estate Commissioners," who are under control of the Lord Lieutenant of Ireland. They will decide what constitutes estates, and they may lease the lands to the sale of poor and non-economic holdings unless adequate facilities are given therewith. The agreements of sales are to be sanctioned by the commissioners under a fixed scale based on judicial rent. It is expected that the measure will give great relief to the poorer classes in Ireland, and go far towards establishing a better feeling between them and their landlords, many of whom live in England. It is to go into effect Eleventh Month First next.

Parliament has been prorogued until Eleventh Month, 22nd.

The effect of the arbitration act in New Zealand which has been in force about nine years, has been very helpful in settling and in preventing disputes between em-

ployers and employed. It is stated that there are at present registered in New Zealand ninety-seven industrial unions of employers and two hundred and seventy-four industrial unions of workers. No trade of any consequence exists in the colony which is not working either under an industrial agreement or under an award of the arbitration board. The general effect of the act has been to promote stability of business and confidence in undertaking contracts, to raise wages, to shorten working hours and prevent unnecessary overtime, to eliminate the "sweater" and encourage the legitimate, honest competition in trade.

An earthquake was attempted at a strike or lockout in New Zealand during the last nine years that has not quickly been suppressed by the operations of the act. For an outlay of some ten thousand dollars a year—less than the cost of one day's loss and destruction to the community over a single strike—industrial peace and commercial security have been secured.

An earthquake having the region of Mt. Etna as a centre, was felt throughout Southern and Central Italy and islands adjacent to the peninsula on the eleventh inst. The shock lasted two minutes, but little damage is reported. Mt. Vesuvius is again in eruption and the whole district around the volcano is shaken by recent earthquakes. At an earlier date the population crowding the places of worship to pray or gathering in open spaces for safety. Experts, however, affirm that so far there is no reason for fear a serious disaster.

Earthquake shocks are also reported from Greece and the island of Malta on the 11th inst. The island of Jamaica on the tenth inst. which it is stated it will take years to recover from. The entire eastern end of the island has been devastated. Villages have been demolished. Thousands of the peasantry, rendered homeless and destitute, are wandering about seeking food and shelter. Hundreds of prosperous sugar growers have been brought to bankruptcy and ruin.

The eastern end of the island, which was at first supposed had escaped, also suffered considerably, though not to the extent which the eastern one did. New banana plantations planted there were partly destroyed, and the orange and coffee crops were also injured.

Efforts are being made at Kingston to relieve the immense wants of some localities by subscriptions of food and clothing, but the local efforts at best are totally inadequate. Unless immediate shipments of foodstuffs come from America, it is said deaths by starvation are inevitable.

A dispatch from Sofia in Bulgaria says, the Bulgarian government has presented a memorandum to the Powers setting forth all the great lengths to which the Turkish people the past three months in Macedonia since the Turkish government undertook to inaugurate the promised reforms. The most precise details, dates, places and names of persons are given in the memorandum, the whole constituting a terrible category of murder, torture, incendiary, pillage and general oppression committed by the Ottoman soldiers and officials.

Tired of waiting the fulfillment of promises of better conditions, and driven to despair, the Bulgarian population have thrown themselves into a revolution, which is now spreading in an Ottoman province, one hundred and fifty miles from the Bulgarian frontier.

Official statistics show that there are seventeen million children in Russia, and that the age of six and fourteen receiving absolutely no education.

A dispatch of the twelfth from Buenos Ayres says, severe shocks of earthquake at Mendoza destroyed a number of houses. Five persons were killed and many others injured.

It is stated that during the nineteenth century London grew from a city of eight hundred thousand people to one of six million five hundred thousand—that is increased eight-fold. New York increased from sixty thousand to three million five hundred thousand—nearly six-fold. London is now increasing seventeen per cent. in a decade and New York twenty-five per cent.

It is stated that during the last year 41,000 died in New South Wales by thousands from lack of water and grass. Of sixty million sheep it is estimated that only twenty million have survived.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person mentioned.

Alva J. Smith, Agt. Kans., \$8 for Joshua P. Smith, Andrew Hinshaw and Hannah N. Hinshaw, \$4; Joshua L. Bailly, Pa.; Mary Tatum Evans, Phila.; E. Hayes, O.; Mabel A. McKewen, N. Y.; James M. Moon, Pa.; Lucy R. Tatum, Del.; M. R. Newkirk, Pa.; J. R. Haines, N. Y.; George W. Lewis, Pa.; Joseph Henderson, Agt. for Julia A.

Norland, Minn.; Mary Hodgson, G'tn.; James W. Oliver, Mass.; Joseph Trimble, Pa., \$10 for himself, Pebe M. Hawley, Natalie H. Stacey, Town send T. Sharpless and Mary W. Sharpless; Samuel T. Haight, Agt. Canada, \$21 for Joseph L. Clayton, Catherine Hull, Henry S. Moore, Anna F. Moore, George Pollard, Joseph G. Pollard, Mar Ann Treffy, Joshua Waring, Edward Waring, Wm. H. Treffy and John Pollard, \$1 to No. 2; Deborah P. Mendenhall, Pa.; Walter L. Moon N. J.; Reece L. Thomas, Pa.; Eliza F. Browning R. I.; Henry W. Fox, Hazard, Agt. for Martha E. Otis, N. Y.; Reuben Satterthwaite, Del.; Margan J. Scott, Pa.; Lloyd Balderston and for George Balderston, Md.; Seth Shaw, Agt. O., for W. M. Hall and Abner I. Hall; Ole T. Sawyer, Ia., \$1 for himself, John Knudson, Iver Olson, Sigler T. Rosdale, Malinda H. Youngson, Anna T. Foster son and Lester Channess; L. O. Stanley, Agt. Ia., \$11 for Newlin Carter, Joel W. Hodson, Martha Carter, \$3, to No. 40 v. 75, R. B. Pickett and Wm C. Stanley; Pebe E. Hall, Agt. O., \$11 for Elish Doudna, Rosella Hartley, Hannah R. Carter, Hannah A. Webster, Lydia F. Crosbie, Elizabeth Hartley, H. J. P. Gibbons, Del.; Margaret Maul, Pa.; H. Y. Pennell, M. D., Pa.; Thos. H. Whitso, Agt. Pa., \$18 for Sibella S. Cope, Lydia H. Dalton, Lydia Embree, Mary E. Webb, Eliza H. Martin, James F. Reid, Wm. B. Moore, Elhan Zook and Rachel M. Zook; Jesse Negus, Agt. Ia., \$16 for Elias Crew, Archibald Crosbie, Jacob Cook, Lars C. Hansen, Hannah M. Knudson, Jane Lory Lydia B. Oliphant and Anders Wjborg, Ore.; Eliabeth S. Brinton, F'k'fd; Jno. Barclay Jones, an for Edward M. Jones, G'tn.; Geo. A. Keeley, Del. Anna Pancoast, Pa.; Hannah F. Smedley, Pa. Isaac N. Vail, Calif.; Wm. Trimble, Pa.; John T. Ballinger, N. J., \$5 for himself, Edward H. Jones and Chas. D. Ballinger.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

Wanted.—Someone to assist with household duties and help care for a small child. Address

E. P. PRINTON,
Tinticula, Pa.

Friends, 142 N. Sixteenth Street Philadelphia.—During the Seventh and Eighth Month the library will be open only on Second and Fifth Days from 3 P. M. to 6 P. M.

Western Quarterly Meeting of Friends.—A train leaving Broad Street Station, Philadelphia, 7.15 P. M., on the 21st inst. will be met at West Grove, conveying (free of charge), those desiring to attend Western Quarterly Meeting of Friends, to be held London Grove, Chester County, Pa. It would assist committee if those intending to come would inform postal in advance.

TRUMAN C. MOORE,
GEORGE R. CHAMBERS, [Committee]

Wanted.—Friends to take charge of the School for Indian Children at Tusnessa, N. Y., as Superintendent and Matron. Application can be made to Henry B. Friends' Asylum, Bradford, Philadelphia, or Zohab Haines, West Grove, Pa.

Wanted.—Middle-aged or young woman to assist with housekeeping; friendly inclined person preferred.

Address W.
Office of "THE FRIEND,"

DIED, on the thirtieth of Seventh Month, 1903, MAY HARTLEY, aged nearly ninety-five years. She was a member of Richland Preparative and Stillwater Monthly Meetings of Friends, Ohio. Her physical and mental powers were retained in a large degree until quite recently. It was a firm believer in the principles and doctrines of Friends, and all her long life attended her meeting with it secured possible to do so. We doubt not she was prepared to enter into that rest prepared for the righteous.

WILLIAM H. PILE'S SONS, PRINTERS
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A Religious and Literary Journal.

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THE UNVEILING OF OURSELVES.—We shall have to die to find altogether what we are, not while in the days of our flesh the full discovery of ourselves to ourselves may not be revealed, yet, as we are able to bear it, the fitness for Truth will open views of our condition to our hearts,—even He who is the revealer of our secret sins in the light of his utterance. To those who are willing to be in time, and to return, repent and live, there will be in this state of existence enough a finding ourselves out. But how awful would it be to leave it entirely to death to open up our full consciousness of what we all then find ourselves to be.

If now and here we are given up to be sons of God, while indeed "it doth not yet appear that we shall be, we know that when He shall appear we shall be like Him, for we shall see Him as He is." Let it be made our business to be like Him in this life. Only as we are Christians are we Christians. And our sins having passed beforehand to judgment, the ground of our is taken away, of what we shall, when the book of discovery shall be opened, behold ourselves to be.

No Outward Portrait of Jesus Authentic.

A writer in the Chicago Journal, after reviewing several accounts of alleged portraits of Christ, as supposed to be traced in catacombs elsewhere, concludes by saying:—

"It seems somewhat strange that of the greatest soul in the world's records we have no picture. Nor have we any authentic likenesses of any of the apostles. It would seem that some portrait of the Saviour should have been made during his life and preserved to be late enough for others to copy. But while Christhead is presented to us to-day in almost one unvarying type, the oldest known pictures of the Saviour display every possible

conception of his probable appearance. He is to be found bearded and beardless, with long hair and short hair and no hair; commanding and meek; Hebraic and Grecian; thin faced and plump cheeked; thick lipped and thin lipped; young, old and middle aged; joyous and discouraged. In fact, take your choice! Christianity has selected the most beautiful of them as its general idea of his appearance."

The so-called letter of Lentulus, professing to describe the personal appearance of Jesus, can be shown to be spurious, if our readers so desire.

Had our Saviour seen that there would be a mission for good in the handing down a view of the features of his body, as there was a mission for his spoken words, doubtless He would have made provision for leaving behind some delineation of his physical form. But it would seem contrary to the spirit of his gospel and purpose, so to cater to any idolatry of the outward as to leave an opportunity among men for his form to divert their worship from his Spirit. When we know what the idolatry of images is prone to be among the superstitious, and how one of the ten commandments warns men against making them, we see the wisdom of his testimony given when He endeavored to dispel a carnal view of the idea of eating his flesh and drinking his blood, that "The flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life;" and also of Paul's declarations: "They that are after the flesh, do mind the things of the flesh." "Even though we have known Christ after the flesh, yet now we know Him so no more." And Isaiah declares beforehand, "He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him." We admit also a spiritual sense for this prophecy.

No, the risen and living Christ is the Christ of to-day; and He does not appeal to us by the outward looks of a body of flesh seen nineteen hundred years ago, but by his spiritual image of love and saving grace, of self-sacrifice, holiness, and the power of an endless life; of all that He is to man as "the image of the invisible God." He does not want us to find his image in Judea or in the catacombs of Rome, but formed in our own hearts, by our reflecting as in a mirror,—that is, practicing,—the inspirations of his grace, and so being changed

into the same image from character to character "as by the Spirit of the Lord." It is every Christian's duty to exhibit Christ's image, that is, to be of the savor of his Spirit, and so to "show forth his salvation from day to day;" that men may read something of Jesus through them that are his. These, his image-bearers, are unconsciously his true portrait-painters, as men take knowledge of them that they have been with Jesus, and "radiate the saving energy."

It is, accordingly of his wisdom in introducing a new and spiritual dispensation, that no authorized portrait of such "form or comeliness" as He bore in the flesh, to which men could bow down and worship, has appeared. It is not "strange that of the greatest soul in the world's records we have no picture," for the picture of a soul must be in lines of the soul, invisible and spiritual, wherein the "marks of the Lord Jesus" are the fruit of the Spirit,— "Love, joy, peace, long-suffering, goodness, gentleness, temperance, faith." Against such lineaments of his life there is no law.

IN GOD'S SCHOOL.—Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we will discover that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for He likes to see his children happy: but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has an overpowering solicitude for our education; and because He loves us He comes into the school sometimes and speaks to us.

He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like the thunder clap startling a summer night. But one thing we may be sure of, the task He sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eyes ten times more. But it is not measured by these. It is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's home.—H. Drummond.

FAITH sees God where science sees nothing but protoplasm.

A CONGRESSMAN WHO DOES NOT BELIEVE IN WAR.—Representative R. Baker, of the Sixth New York district, does not believe in war. His love of peace is so strong that his conscience would not permit him to appoint a cadet to the naval academy. His remarkable views on war are set forth in a letter written to Postmaster Roberts, of Brooklyn, in which he said: "I must emphatically differ from those who contend that war is unavoidable. To my mind it is as morally cowardly for a nation to train men to the art of murder, as it is for individuals to contend that their honor required that almost any affront, however trivial, should be wiped out in blood by duel. To me moral cowardice is much less excusable than physical cowardice; and we, the American people, could do no greater service to humanity everywhere, than by openly condemning war, and warlike preparations, and stating, that we would not be parties to any war, unless an attack was made upon the United States by force of arms.—From the *Philadelphia Inquirer* of Eighth Month 6th.

Boy's Leisure Hours.

A boy was employed in a lawyer's office, and he had the daily newspaper to amuse himself with. He began to study French, and at the little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper, and taking up something not so amusing, but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. He found a small volume which contained some Latin poetry, but could not read it, so he purchased a Latin grammar. Day by day he studied this, and finally mastered its intricacies. "His mistress came behind him one day as he stood by the horses and waited for her, and asked him what he was so intently reading. "Only a bit of 'Vigil,' my lady." "What! Do you read Latin?" "A little, my lady." She mentioned this to her husband who insisted that David should have a teacher to instruct him. In a few years David became a learned man, and was for many years a useful and beloved minister of Scotland.

A boy was told to open and shut the gate to let teams out of an iron-mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the team came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history which he found on the road. Having learned that thoroughly, he borrowed of a minister "Goldsmith's History of Greece." The good man became greatly interested in him, and lent him books, and was often seen on the log conversing about the people of ancient times.

Boys, it will pay you to use your leisure hours well.—*Selected.*

A CHRISTIAN POET may pass through scenes of war, but it must be like one through hell on his way to paradise. The loftiest poets have instinctively felt that their true and eternal business is to express, not the darkness of the world, but the manifestations of love and wisdom.—*Edinburgh Review.*

For "THE FRIEND."

Jesus the Christ.

"Thou shalt call his name Jesus." "He shall be great and shall be called the Son of the Highest." "That holy thing which shall be born of these shall be called the Son of God. He shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Thus ran the message of the angel to the virgin Mary before the "Holy Child" Jesus was born. This annunciation to Mary and also that of the angels at Bethlehem, when He was born, were kept by Mary and "pondered in her heart." The cry of "back to Christ" now so much heard in modern theology, has given a new interest in our day to the question of Jesus, "Whom do men say that I the Son of Man am?"

The writer believes that the success of the movement of George Fox for religious reform, was largely due to his clear recognition of the great office and exalted personality of Jesus as the historical Christ; and of a like recognition of the proper place and relation of the historical Christ, to the "Christ within;" in the great experimental work of personal redemption. If this conviction is well grounded, then this old question of Jesus, now made new by the trend of modern theology, takes on a new interest for all who accept Jesus Christ as a *personal, living institution*, on whom, and in whom, all spiritual religion is founded.

The message of the angels to the shepherds, "Unto you is born this day in the city of David a Saviour which is Christ the Lord," was a revelation of what Jesus was to be; but like the message to Mary, was a private, instead of a public revelation. Matthew says, that at the baptism of Jesus the "heavens were opened unto Him" and a voice said, "This is my beloved Son in whom I am well pleased;" but the addition by Luke that, "As He was praying," the Holy Spirit descended upon Him, and a voice came from heaven, "Thou art my beloved Son in Thee I am well pleased," makes this, too, like the messages to Mary and the shepherds, only a personal message to Jesus. It appears to have been the settled purpose of Jesus throughout the most of his public ministry, to keep his official title as the Messiah, or the Christ, as much in the background as was possible, without concealing the fact that He was the Christ foretold by the prophets. At his birth the angels witnessed that He was the Christ. To the woman of Samaria Jesus confessed He was the Christ. Yet after Peter made that greatest of all confessions, "Thou art the Christ the Son of the living God," Jesus charged his disciples that they "should tell no man that He was the Christ."

It may have been on this account that during the ministry of Jesus He was unknown to the people by his official title of Christ. This is evident from the fact that the four gospels use the personal name Jesus about six hundred and forty times, but the official title of "Christ" is never joined to that of Jesus in the report of any fact or teaching during the life of Jesus. The one exception is by Jesus himself in his prayer the night of his apprehension speaking of himself in the third person, he said to his Father, "This is life eternal that they might know Thee the only true God and Jesus Christ whom Thou has sent."

But while in his life He was known by his

personal name of Jesus, and called himself the "Son of Man" more than sixty times, yet during all the time of his ministry He made the most extraordinary claims for himself. It was as if He had heard from his mother the messages of the angels before and at his birth, and the words of the voice from on high, "This is my beloved Son;" and also the witness of John the Baptist when he said, "Behold the Lamb of God that taketh away the sin of the world;" and had assumed for himself all that was implied in them. But whatever may have been the origin of his amazing self-consciousness, no other person in history ever made such an astonishing array of assumptions for himself and his mission. He assumed that He was to establish the kingdom of God upon earth; and to do it without the use of force. In doing this He claimed authority to fulfill, amend, or repeal, the Mosaic law; or to substitute new principles in its stead. He claimed that He was with the Father "before the world was;" and that He was "sent down from Heaven," to "give his life a ransom for the world." He claimed if He was lifted up he would "draw all men unto Him;" and that all who believed in Him "should have everlasting life." From twelve years old to the end of his life the evangelists report, one hundred and fifty times, where He called God his Father. He claimed that He was the "Son of God with power on earth to forgive sins;" and that in the day of judgment he would sit as a "king on his throne;" and "all nations would be gathered before Him" for judgment; because God had committed all judgment to Him as his Son.

The request of the mother of Zebedee's children that they might sit the one on his right and the other on the left in his kingdom shows how those most intimate with Jesus totally misunderstood his mission. They seem to have had no higher idea than that of some form of political kingdom. But even these hopes and expectations, political as they were, aroused in his disciples by the teaching and life of Jesus, were all blasted and destroyed by the violent death of Jesus. The extraordinary claims of Jesus, of power and authority from God as his Father, were so foreign to all thought of death as a malefactor, that when it came, it was the ruin of every hope of his followers. The words of the prophet, "I will smite the shepherd and the sheep shall be scattered," were fulfilled to the letter. The darkness that covered the earth at his death was a fitting emblem of the blasted hopes of his disciples. The disciples lost their faith in Him; they forsook Him and fled; and even Peter denied his acquaintance. They were so overwhelmed by their sorrow that on the morning of the Resurrection Mark says, "Those who had been with Jesus," still "mourned and wept." With no hope, and in their despair, John says each had "gone away again to his own home." Such was the gloom of a lost faith in their trusted leader, that rested over the Apostles during the days that Jesus lay in the tomb. The vein of sadness and disappointment in the hearts of the followers of Jesus is felt in the answer of the two disciples of the road to Emmaus, when they said to Jesus, "We trusted that it was he which should have redeemed Israel."

To the followers of Jesus the great reform movement of John the Baptist, originating

from his announcement that the "Kingdom of heaven is at hand," which had been taken up and carried on by Jesus and his apostles by the same announcement, that the kingdom of heaven is at hand, had suddenly come to an glorious end by the violent death of its leader. It is in vain to speculate, but if Jesus had never risen from the dead, and his personal history had rested under the reproach of its tremendous claims unrealized, it is safe to say that while He might be quoted like Socrates or Seneca as a great teacher or moralist, the Christian religion would never have been. But when the angel at the tomb said, "He is not here but is risen," what a change was wrought! The gloom of the apostles gave way to a joy so deep that Luke says they could not believe for joy. All the life and teaching of Jesus took on a new meaning for his disciples. For in the language of the apostle, Jesus Christ was declared to be the Son of God with power by the resurrection from the dead" (Rom. i: 4).

For many generations before Jesus came, Israel had been expecting the appearance of one who, as the "Desire of all nations," should fill the office of the Messiah,—as a Saviour or redeemer for Israel. But for ages no man came to fill the office. Prior to the death of Jesus he was known to men by his personal name of Jesus, and not by his official title of Christ. After the resurrection of Jesus and the reception of the Holy Spirit, there appears to have been a general move, with a united purpose among the apostles so to interpret the name of Jesus, as to identify Jesus as the Christ—so to identify the personal name Jesus with the official name Christ as to carry the conviction to the minds of the Jewish people, that they are identical—that *Jesus was the Christ*. Much of the dissension which has disturbed and rent the Christian church has been because of this unity and identity has not been recognized.

On the day of Pentecost at the very beginning of a gospel ministry, inspired by the Holy Spirit, Peter began the work of establishing the identity of Jesus as the Christ, by saying to the multitude, "Let all the house of Israel now assuredly that God hath made that same Jesus whom ye crucified, both Lord and Christ." We are informed by Luke, that the manner of Paul's ministry was, to "open and allege that Jesus is the Christ. Apollus mightily convinced the Jews, publicly showing by the scriptures "that Jesus was the Christ." And the Apostle John says he wrote his gospel that ye might believe that Jesus is the Christ." Peter's words that Jesus was both "Lord and Christ"—the one a title of his office, the other his authority—are confirmed as true by the fact that in the New Testament the title "Christ" is used alone to represent the work of Jesus two hundred and fourteen times; and the title of "Lord" is likewise used alone for the work of Jesus one hundred and sixty-eight times.

The specific testimonies of Peter, Paul, John and Apollus, that Jesus was the Christ, constitute a case of proof by Scripture authority unequalled in the New Testament. Yet some persons failing to feel and admit the force of this combined apostolic testimony, have reasoned from the use of these single official titles, of "Lord" and "Christ," that they

are to be taken, as especially representing the Divine Spirit in Jesus, and not his entire personality, as both "Son of Man," and "Son of God." But, if it be borne in mind, that the primary work of the apostles touching this question, was to establish the fact that Jesus was "both Lord and Christ," we cannot avoid the conclusion that when *these same apostles* use these official titles alone almost three hundred times, it is because they feel that the identity of the personal name Jesus, and the official titles of Lord and Christ, is so unquestionably established, that in their minds all and each, singly or jointly, stand for the one Person Jesus. That this broader construction, instead of the more narrow one, is the one in harmony with the apostolic teaching is seen to be true, from the fact that the title "Lord," is joined with that of "Jesus," or Jesus Christ, one hundred and nineteen times; and the title "Christ" is joined with Jesus, or Lord Jesus, one hundred and ninety-seven times by the New Testament writers. And as this question now stands in the light of the combined apostolic testimony, each one of the three hundred and fourteen times, where the personal name Jesus, is joined with the official titles of "Lord" and "Christ," as Lord Jesus, Jesus Christ, Christ Jesus, Lord Jesus Christ, Christ Jesus our Lord, Lord Jesus Christ our Saviour, or our Lord and Saviour Jesus Christ, each one of these is an added testimony, that *Jesus was both "Lord and Christ."*

Starting from the original position of angels and apostles, that Jesus was the Christ, the New Testament writers have established this identity by using his official titles singly or jointly, over seven hundred times. This wonderful interchange of the personal name Jesus with the official names of Lord and Christ, shows that the apostle came to know no distinction of the one from the other. All were equally names for the "Son of God," our anointed Saviour. But of all the testimony that establishes this identity as absolute, the greatest of all, is the fact that starting from Jesus, the Son of the Virgin Mary, the apostles so established the identity of his personal and official names, that they themselves complete the circuit; and leaving off the official names, return to Jesus as the source and end of the plan of Redemption.

It is Jesus who is the "Mediator of the New Covenant" (Heb. ii: 24). It was Jesus who "suffered without the gate that he might sanctify the people with his own blood" (Heb. 13-16). The new version reads, "It is the blood of Jesus that cleanseth from all sin" (1 John i: 7). We enter the holiest of all by the blood of Jesus (Heb. x: 19). Jesus as our High Priest is a "Surety of a better covenant" (Heb. vi: 22). "Jesus is the Author and Finisher of our faith" (Heb. xii: 2). By believing in Jesus we were justified (Rom. iii: 26); By belief in Jesus as the Christ we are born of God (1 John v: 1); It is Jesus who is made a High Priest for ever after the order of Melchisedec (Heb. vi: 20). It was Jesus who for the suffering of death was crowned with glory and honor, and tasted death for every man (Heb. ii: 9). It is Jesus who delivers from the wrath to come (1 Thess. i: 10). It is Jesus whose name God hath exalted above every name, "That at the name of Jesus every knee should bow, of things in

heaven and things in earth; . . . and that every tongue should confess that *Jesus Christ is Lord* to the glory of God the Father" (Phil. ii: 6-11). Starting with Jesus as the lowly Son of the Virgin Mary, we now behold Him as exalted above every name in heaven or on earth, passing into the heavens as the Son of God, the Apostle and High Priest of our profession, who had become "the Author of eternal salvation unto all them that obey Him" (Heb. iv: 18, and v: 9).

Believing that this question is of the most primary importance in all our efforts to reach right views of the place of Christ in modern theology, I have sought to present it apart from every question of his Divinity or humanity; the atonement or any questions growing out of his High Priesthood, so as to clearly establish the identity of the personal name Jesus with his official names of "Lord and Christ."

C. W. HARVEY.

Men's Wives.

"This place is perfect," Charles Kingsley once wrote to his wife from the seaside, "but it seems a dream and imperfect without you. I never before felt the loneliness of being without the beloved being whose every look and word and motion are the keystones of my life. People talk of love ending at the altar—Fools!"

Within a few days of his death, having escaped from his sick room, he sat for a few blissful moments by the bedside of his wife, who was also lying seriously ill. Taking her hand tenderly in his he said, in a hushed voice: "Don't speak, darling. This is heaven."

John Bright spoke of his wife as "the sunshine and solace of his days." When she died he said: "It seems to me as though the world was plunged in darkness and that no ray of light could ever reach me again this side of the tomb." It was Cobden who shook him at last from the lethargy and despair which were paralyzing his splendid energies. "There are thousands of homes in England at this moment," he said, "where wives, mothers, and children are dying of hunger. Now, when the first paroxysm of your grief is past, I would advise you to come with me and we will never rest until the Corn Law is repealed."

Dean Stanley said: "If I were to epitomize my wife's qualities I couldn't do it better than in the words of a cabman who drove us on our honeymoon. 'Your wife,' he said to me, 'is the best woman in England'—and I quite agree with him."

"Why should you pity me?"—Fawcett, the blind Postmaster-General, remarked to a friend who had expressed sympathy with him in his affliction. "My wife is all the eyes I want, and no man ever looked out on the world through eyes more sweet or true."

No man ever relied more completely on his wife's guidance and counsel than John Keble, the poet of the "Christian Year." She was, as he often declared, his conscience, memory and common sense.—*Tit Bits.*

No talent, no self-denial, no brains, no character, is required to set up in the grumbling business; but those who are moved by a genuine desire to do good have little time for murmuring or complaint.—*Robert West.*

Live as in the light of day;
Nothing have to hide away.

Selected for "THE FRIEND."

NOT UNDERSTOOD.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life, and then we fall asleep,
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls with stunted vision,
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who model the age,
Not understood.

Not understood. The secret springs of action
Which lie beneath the surface and the show
Are disregarded; with self-satisfaction
We judge our neighbors, and they often go
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence and the fancied slight
Destroy long years of friendship, and estrange us
And on our souls there falls a freezing blight—
Not understood.

Not understood. How many hearts are aching
For lack of sympathy! Ah! day by day;
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood!

O God! that men would see a little clearer
Or judge less harshly when they cannot see!
O God! that men would draw a little nearer
To one another! they'd be nearer Thee,
And understood.

—Author unknown.

"While Men Slept."

The work of the great adversary is done while men are asleep. Then the tares are sown, the deception is practiced, the evil seed springs up and comes to maturity, the hidden wrongs grow strong and lusty, and many an evil work is done which can never be undone when the sleepers awake. It is then too late to remedy the evil wrought, or correct the wrong done. People lament their neglect, and bemoan their folly, but it is impossible to remedy it.

How many times in Scripture people are warned to be sober, to be vigilant, to watch against evil, to guard lest they be overtaken by snares and dangers and deceptions; and yet how low they are to believe that there are dangers all around them. Calm, secure, confident, they drift onward to their ruin.

A multitude of lost souls can testify to the importance of watchfulness, but how few are ready to hear their testimony. The voice of inspiration emphasizes the admonition: "Let us not sleep as do others, but let us watch and be sober; for they that sleep, sleep in the night; and they that be drunken, are drunken in the night; but let us who are of the day be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we might live together with him."—*The Christian*.

HEAVEN is a reality to the soul that has the beginnings of heaven in it now.

An Ancient Colonial Tract.

An ancient and valuable tract on New Jersey has lately passed through my hands, entitled "An abstract or abbreviation of some few of the many later and former Testimonies from the inhabitants of New Jersey, and other eminent Persons who have wrote particularly concerning that place. London: Printed by Thomas Milbourn in the year 1681." Quarto, 32pp. Among the fifteen letters contained in this Tract are several from Friends settled in the district, or visitors in it. From these a few notes may interest the antiquarian and excite our sympathy with the ancestors of our faith in their early struggles and hardships.

On the twenty-sixth of the Eighth Month, 1677, John Crips writes from Burlington in Delaware River to Henry Stacey in London of the safe arrival of "my wife and all mine" in New Jersey. On the twenty-ninth of the same, Thomas Hooton, resident at Burlington, at the house of Thomas Olive, writes to his wife, presumably in England, about her going out to join him. Was he akin to Elizabeth Hooton, the first woman Friend preacher? On the twentieth of Second Month, 1678, William Clark, writing from New Jersey to Wm. Penn, Gawen Lawry and Edward Billinge, refers to the voyage of self and the rest of Friends and their safe arrival in New Jersey. "We took ship the sixteenth of November and made the land in thirty-four days." On the twenty-eighth of Sixth Month, 1678, Thomas Budd, on his return to England, gives some description of the country in a letter to Gawen Lawry, of London.—"Many houses are being built on Chygoe's Island." On the nineteenth of Fourth Month, called June, 1678, John Crips writes to his brother and sister, refers to ill reports of the country, which had been circulated, and contradicted them. Daniel Wills, Thomas Olive, Thomas Harding, Thomas Budd and William Peachy, vouch for the truth of the statements in the letter. There is an interesting letter, dated sixteenth of Eleventh Month, 1679, from Daniel Wills to William and Sarah Biddle, in London; Henry Salter and Joseph Hempsey are referred to as near him, and John Mulliner and Edward Cooper as in England. Of William Biddle the compiler of the tract writes, "who with his wife and family is this present Fifth Month, 1681 with several servants gone for New Jersey." William and Ruth Emby, in a letter to Samuel Raelles, of Nottingham, describe their voyage, "We all crossed the seas shortly and pleasantly. We are going to settle a Town at the Fall." A letter from Mahlon Stacy from the Falls of Delaware, Sixth Mo., 1680, to George Hutcheson, contains the following, "Tis hardly credible to believe how the Indians are wasted in two years' time . . . and how the English are increased both in cattle and corn. Things go exceedingly well with Friends since they were settled and our Meetings are duly kept. . . . I perceive you have strange reports concerning us and our country. . . . Our land yields its strength to us . . . and we enjoyfulness of good things. The greatest want is that of our Friends, yet the Lord is adding to our numbers greatly. . . . Friends are generally healthful and well." There are one or two

other letters from M. Stacy. On "the seventeenth of October, 1680," there is a letter from Samuel Jennings, "one of the Commissioners in New Jersey since the Customs were taken off and Government settled," which gives "an account of a new grant . . . and the Government settled on Edward Billinge." In further reference to Edward Billinge, we have the following—signed "your faithful Friend to serve you, Robert Smythe," and dated "twentieth April, 1681"—"Before you sat down in any Part of the Country your giving Orders to buy the Lands of the Natives and give them real Satisfaction for the same, was a most Christian and Prudent Act, and by which means you are assured of their Love and Friendship for ever . . . and, sir, since the Government thereof is settled in so Generous and Worthy a Hand as your own, at which . . . many . . . people in these parts, as well as those more direct of your own Way, greatly rejoice." A further letter refers to "The Western Part of New Jersey, situate upon the River of Delaware (to the head whereof I understand Mr. Billinge Grant reaches)." The general aim of the Tract is to spread favorable information of the new country. It would be interesting to know what other copies of this Tract exist.

NORMAN PENNEY.

Library Department, Devonshire House, Bishopsgate, London, E. C. Seventh Month, 1903.

"Give Thyself Wholly to Them."

Passing through the chambers of the factory at Severs, we observed an artist drawing a picture upon a vase. We watched him for several minutes, but he appeared to be quite unconscious of our observation. Parties of visitors passed through the room, glanced at his work more or less hurriedly, and made remarks, but he as a deaf man heard not, and as a dead man regarded not. Why should he! Had he not royal work on hand? What mattered to him the approbation or the criticism of passers by? They did not get between him and the light, and therefore they were no hindrance, though they certainly were no help. "Well," thought we, "after this fashion should we devote our heart and soul to the ministry which we have received. This one thing I do." Bowing over our work, and laying on each line and tint with careful, prayerful hand, we would finish the work which the Lord has given us to do without regard to friend or foe. The Severs vase retained no impress of the on-looker's gaze; the result of the worker's skill would have been the same if he had been altogether unseen; human criticism can help us but little, and human approbation may damage our work most seriously. Let us forget that we are judged of men, and henceforth live only as in the great Master's eye, absorbed in doing his will.—*C. H. Spurgeon*.

"MEN do not listen to a preacher because he knows more than they do, but because they need some one who sees more of the Christ than they do."

"OUR conscience is far harder than bitterest enemies, knows more, and accounts with more nicety, and is harder to be appeased."

"An interesting little work might be written of the various experiences of Friends crossing the Atlantic on religious service in early and later times.

Science and Industry.

at Bahrain, in Persia, on the Persian Gulf, or in no rain falls, and the arid shore has fresh water; but there are springs which rise up from the bottom of the gulf hard to the surface. The fresh water is obtained by diving. A diver with a goat-skin bag the diver, holding a heavy lead to sink him, plunges to the bottom, and draws his bag over the mouth of the spring, and drops the stone, and rises rapidly to the surface. The source of these springs is thought to be in the green hills of Oman, six hundred miles away. "Fresh water from the sea!" This is a suggestion in this, says the *International Quarterly*. Life has often been commended to the sea, and there is much of good and bad mixed with it. To get out of it that which is fresh, pure and satisfying should be the aspiration of every one. To do this, we must have the daring of the diver, and brave the dangers of the deep.

The value of paint made from aluminum has been thoroughly demonstrated, and the new paint now forms one of the standard articles of commerce, says the *Metal Industry*. The materials previously used for the purpose of making a white metallic paint were zinc, tin and silver. The zinc is open to the objections of tarnishing and not giving the white color so much admired in the aluminopaint. Tin, while not readily tarnishing, does not remain in a particularly bright condition, but soon forms a dead surface over the surface which gives it an unsightly appearance. Silver, of course, is too costly for general use and soon tarnishes. Aluminum, however, appears to be particularly suited for this purpose, and its color and non-susceptibility to atmospheric influences place it in the front rank of materials for paint. In fact, it is only surpassed for this purpose by gold itself."

"THIS ONE THING I DO."—The importance of doing one thing well rather than dabbling in many things is told in *The Classmate*:— "There are mere dabblers than doers; and doers are not always fortified with that special quality which so frequently forces success from the grip of failure. It is not easy possible for a man to determine early on what course he will pursue, what business or profession he will enter, but he should begin in himself at as early an age as possible of resoluteness. Then, it not infrequently happens that even when a course of study has been laid out and entered upon, circumstances arise which make it necessary or expedient to turn aside into some other and perhaps more inviting avenue of business. In such a case, one must be guided by his best judgment, but that is not quite what the man of God above had in mind when he said, "It is not for you to say, 'This one thing I do,' than to say, 'These forty things I dabble in.'"

It was criticizing those who go from one thing to another in business life, in church life, and in social life. They are constantly shifting, and are tossed about by every wind and wave, and are as unstable as water. Let the doctor attend to his bottles, and his patients will stick to him; let the lawyer hold fast to the law, and his clients will crowd his quarters; let the minister give his undivided attention to his important work, and he will have great reasons

to rejoice over the harvest of his faithful seed-sowing; and the same sound advice fits into the various walks of life. Don't try to be and do everything; be satisfied to do one thing faithfully and well, and you will merit and receive the approval of God and of men, and that of your own heart and mind.

THE HANDICAP OF LACK OF EDUCATION.—

Many men of wonderful natural endowments are dwarfed and hampered in their life work because of their lack of education. How often do we see bright minds in responsible positions, serving on boards of directors, as trustees of great business houses or banking institutions, men who control the affairs of great railroads and manufactories, who have good judgment and great natural ability, but who are so stunted and cramped by their lack of early development that life does not yield them one-tenth of what it might had their intellectual and aesthetic possibilities been unfolded in youth. In social life, on public platforms, in debate, in the higher fields of the world's work, enjoyment and progress, they are constantly baffled, embarrassed and handicapped by the limitation of ignorance.

Again, thousands of young men and young women are working to-day in inferior positions because of their lack of mental culture. Conscious of dormant powers which they cannot get control of, many of them fret and chafe under the restraints imposed upon them by their own ignorance. They are in the position of the Chinese and other non-progressive peoples, who have great mineral, agricultural and other natural resources, which, however, do not yield them a hundredth part of their value because they do not know how to utilize them. In the very midst of potential wealth and vast possibilities, those people live in poverty and degradation, just as an uneducated man or woman, who has never developed his or her mental wealth, is doomed to perpetual ignorance and its consequences.—*Success*.

THE GOVERNMENT'S SILVER AND GOLD.—

When it is considered how common is the use of silver dollars in the West, the small quantity of silver in circulation is amazing. Although there are five hundred and fifty million silver dollars outstanding, and the mints are sending out fifteen hundred thousand a month, there are only about seventy-five million outside the treasury. The treasury vaults are glutted with them. The space these unused silver dollars occupy equals a tunnel seven feet in diameter and a mile long. Of this great mass of silver, four hundred and seventy million dollars are held in trust against silver certificates, practically all of which are in circulation.

One of the remarkable things about the gold is that, despite the fact of its forming one-half of the country's circulating money, it is rarely seen in the course of ordinary business. One may live in New York or Chicago or San Francisco without seeing a single gold coin for a year. This is in striking contrast to conditions abroad, where gold is everybody's coin. The gold sovereign of England is as current as the five-dollar silver certificate of this country. There, a man with a small income may not have a piece of paper money [The five-pound Bank of England note is the smallest], in his hands for months. What becomes of

all our American gold? The mines of Colorado, California, Alaska, and other gold-producing regions of the West add eighty million dollars a year to our hoard of gold, and three-fourths of this output goes to the mints. The yearly coinage of gold actually approaches in value the entire circulation of silver dollars.

The treasury holds in trust, against outstanding gold certificates, four hundred million dollars in gold coin. These gold certificates range from twenty dollars to ten thousand dollars. They are issued from the treasury in exchange for gold coin or bullion, and are just as good as gold. The Englishman wears his pockets out carrying gold coin around with him; the American prefers to have his money in the form of representative paper that can be folded compactly in his waistcoat pocket. In the sub-treasury at New York, recently, I picked up a handful of gold certificates of the value of three million, six hundred thousand dollars; the bundle could be stowed away in one's hip pocket, but it represented seven tons of gold. Stored in the vaults of the building at the time was a hoard of gold coin of the value of two hundred million dollars. In one vault, no larger than the bed-room of a New York flat, was an aggregate of seventy-eight million dollars in gold. This was stored in little white bags stowed away in scores of steel boxes, covering the four walls of the vault from floor to ceiling. Every box was sealed, and some of the seals were dated several years back. The first thought, at sight of this gold hoard, is that it is idle money, but it should be recalled that all of it is in circulation by proxy in the form of gold certificates. The pile of silver dollars in the same sub-treasury nearly equals the quantity in circulation throughout the country.

For hand-to-hand circulation, the demand increases for paper money. The ordinary currency of New York, outside of small silver and minor coins, is almost entirely paper. The New Yorker demands paper money, fresh and crisp from Washington, and he keeps the government presses busy day and night printing new money. As fast as soiled money is received by the banks, it is turned into the sub-treasury, and the daily shipment to Washington from this one point averages five hundred thousand dollars. This soiled money is beaten into pulp, and new money is sent back to New York to replace it. The rapidly increasing demand for paper money in small denominations has amazed the closest students of our currency. While, at the beginning of last year, the treasurer required seventy-two thousand sheets of United States notes and silver certificates, the daily supply now is one hundred and thirty-six thousand sheets. This abnormal demand is confined to the East, where the silver dollar is such a rare article that a person who happens to receive one in trade looks it over with curiosity.—*Success*.

For it is only goodness, love and mercy that tell in the long run; what the world calls greatness is always relative, and only by accident may be synonymous with the qualities which enable a man to lay up treasurers in heaven.

The highway of holiness is along the commonest road of life, along your very way.

FOR "THE FRIEND."

"HE CARETH FOR YOU."

(1 Peter v : 7.)

How sweet to know 'mid the pressure
That each day brings to bear,
That we are our Father's children !
Each one His special care.

And to know His love is watching
And cares for even me,
Helps make me calm and trustful,
Helps make my spirit free

From over-anxious doubtings;
From over-stress of care ;
And fills it in their places,
At times, with praise and prayer.

Ah, love surpassing knowledge!
I cannot comprehend
Such depths of power and mercy
Such love of such a Friend.

We read of one who rested
Upon a pillow of stone,
And saw from there bright visions
Of angels near the throne ;

And heard God's voice in blessing
For all His future way ;
Then made those stones a pillar,
Memorial of that day.*

So, oft amid our duties,
If thoughts are fixed above,
We find life's stoniest pillows
The gateways of God's love.

And we, with hearts made humble,
With love and joy can raise
Sweet songs for His deliverance,
Memorials to His praise.

And when, through all earth's provings,
Our souls are purified,
Then shall we, in His likeness
Awaken satisfied.'

And, with our earth-worn spirits
From sin forever free,
His love and power and mercy
Will comprehended be.

*Genesis xxviii.

THE INFIDELITY OF WORRY.—It is perhaps more important than ever before for Christian people to study the teachings of Jesus Christ, to practise simplicity, and to learn how to live on the higher levels. Christ offers to free us from needless anxiety and to teach us rest and victory. If religion is the eternal life, manifest in terms of time, under the eye and presence of God, then worry is a sin. Sickness that comes from fret is also a crime against God and his Son. Happiness and the sense of victory are duties. I know not how others feel, but for myself I believe there is a vast unexplored remainder here,—one undug, veins uncovered, springs of water that are hidden, energies that we have not touched. And so long as the churches and ministers and people in the pews ignore these teachings of Christ, that long will the Church and world suffer a great loss. God cares for you, therefore take no anxious thought. Oh, what a realm of happiness is hidden here!—*Hills.*

"It is the Paul of heroic and uncompromising soul who attests the indwelling and approving power of God, and not the Demas, who compromises his religion out of regard to his earthly pleasure and gain."

Thomas Camm.

Thomas Camm, of Cam'sgill, in the county of Westmoreland, England, was born of religious and godly parents. He was well educated, and from his childhood inclined to be religious, and sought after the best things. He delighted in the company of the most religious sort of people, and in his tender years the Lord was pleased to visit him with the light of the day spring from on high; and thereby convinced him of his blessed and unchangeable Truth; and after some time called him forth into the work of the ministry. Being thus fitted and called of God, he counted nothing too near or too dear to part with for Truth's sake; but left all to follow the Lord, and with his whole strength and substance was given up to serve Him. The Lord who had called him to such a great and glorious work as preaching the everlasting gospel did fitly qualify him, pouring forth upon him of his Holy Spirit and endued him with Divine wisdom whereby he was made an able preacher of the Word of life to many, dividing it aright, according to the states of the people. He was diligent and laborious in the work of the Lord in many parts of this nation, and was made instrumental to convince and establish many in the way of Truth. His doctrine was sound and his delivery powerful; and though his testimony was not with the enticing words of man's wisdom, yet it was in the demonstration of that Divine power which reached the witness of God in the hearts of the hearers. Great and many were the sufferings he met with, as imprisonments, spoiling of goods, mockings and scoffings from those without, and suffering amongst false brethren. In all which he stood firm and faithful in his testimony for Truth, approving himself a true follower of Jesus Christ, suffering joyfully for his name's sake, who had counted him worthy, not only to believe, but to suffer for Him. He was a man wonderfully endued with heavenly and Divine wisdom, of great humility, laboring for love and unity amongst brethren, and where anything appeared tending to a breach of it, he used his utmost endeavors to put a stop thereto.

He was a nursing Father to many, encouraging everything that was good; but very zealous against every appearance of evil; especially against that which in any wise tended to the laying waste of that testimony which the Lord required his people to bear. . . . He was very zealous against that anti-Christian yoke of tithes, and though he suffered very much on that account, yet he stood faithful to the last, and rejoiced in his sufferings upon that and all other accounts for Truth's sake. . . .

On the seventeenth of the Eleventh Month, 1707, having been in the love of God to visit several meetings in the upper end of Lancashire, Westmoreland, and the west of Yorkshire, he returned to his son John Moore's at Eldworth, and that very day it pleased the Lord by a gentle hand (as he phrased it), to bring his old distemper upon him. . . . He bore it with much patience, and continued in a weakly distempered state of body for five or six weeks, taking very little natural food, nor getting much rest or sleep at night; yet was always pretty cheerful and freely resigned to the will of God, often saying, I neither desire

to live nor to die, but am well content, however it shall please the Lord to order it, saying, "If he sees meet or have yet any further service for me to do, it is easy with Him raise me up again; but his will be done, I am very well content, I bless the Lord."

Near the conclusion of his days, he said, 'have great peace and satisfaction, in that have done the will of God. I do not know that I have much more to do, the time of departure seems to draw nigh; but I am satisfied. I bless the Lord that I can say with the Apostle, "I have fought a good fight; have finished my course; I have kept the faith henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not me only, but to all them that love his appearing. . . . I am but weakly of body but strong in the inner man, blessed be the Lord, who has been my support and strength hitherto. have been pondering in my mind, and meditating of the wonderful and unspeakable mercies and loving kindnesses of God, to me extend all my life long, even to this very day; that such a poor, weak, feeble creature, should be enabled to hold out and go through those many trials, travails, sufferings and exercises, both inward and outward, of various kinds that have fallen to my lot. It has indeed been the Lord's doings who is and has been all along my builder and my shield. He shall have the praise and the glory of all, for he alone is worthy it, forever and forevermore. . . ."

One evening as he was walking over a chamber floor, leaning upon his son, J. Moore, arm, his legs trembled under him, which observing, said, "Dear John, when the pillars of the house begin to tremble, there is feeling work. But then, blessed are they who, who this earthly tabernacle is ready to be dissolved so assuredly know that they have a habitation eternal in the heavens, whose builder is the maker the Lord is; of which, for my part, bless the Lord I am well satisfied." . . .

Some days before he died, John Moore's eldest daughter standing by him, he took her by the hand, and said, "Dear Anna, the Lord will reward thee for thy care and thy pain about me. Death will not be said nay; but will be well with me, the enemy cannot touch me. The Lord who hath been with me, hath borne up my spirit through and over the various exercises of my time, will give me to the end; there is no doubt of it." One time, lying upon his bed, in a sweet and heavenly frame of mind and spirit, he said, 'I have served the Lord in sincerity, with all heart, and all my soul, and with all my strength, hallelujah, hallelujah.' And so went on praising and magnifying the Lord, to the melting and tendering the hearts of all present. Afterwards he said, "Bear me record, I die perfect unity with the brethren; my love is firm and true as ever, in our Lord Jesus Christ the author of our salvation." . . . He departed this life, as one falling into a deep sleep on the thirteenth day of the First Month, 1707 aged about sixty-six years.—*Selected.*

GETHESEMANE. "Patient woe; the humbly yielding to the Divine; love meeting no response, but still remaining love." Divine alone solves the problem of humanity, and God's own time.

Leo XIII.

the passing away on the twentieth ult., of Leo I., the 258th Roman Pontiff, naturally attracts our attention to the extraordinary limitations which surrounded him. It was no mere oration of speech that described him as the sinner in the Vatican. The liberation of Italy, and the termination of the Temporal Power of the Pope in 1870, form one of the landmarks of human history. The inability of the Pope was declared by a majority of 531 on the eighteenth of Seventh month. British and American Bishops had protested, and Count Arnim of Germany pleaded moderation, but the great Ecumenical Council persisted in its amazing pretensions. A very next month the French troops were withdrawn from Rome on account of Napoleon's necessities in connection with the Franco-Prussian war. The evacuation of the French ports was promptly succeeded by the entrance of Victor Emanuel. The King opened the Parliament of United Italy in Eleventh Month in following year with the memorable words, "I work to which we have consecrated our life is completed." When we recall the terms of Papal Bulls that for centuries hung over Europe, when we recall the crushing and humiliating punishments inflicted by Popes on open potentates who rebelled against ecclesiastical dictation and tyranny, when for a moment we remember the awful persecutions and abominations of the Inquisition, we can rejoice that Europe was at last set free, and the downfall of the tyrannous power of a false church synchronized with the acme of Papal assumption. The emancipation of Italy was a moral and political triumph, a legacy of spiritual democratization in Italy remained.

But it is one thing to mark the downfall of an old hierarchical system, it is another to stand face to face with the death of Pope Leo XIII., who was a man of extensive learning, a cultured, and in many of his pronouncements has evinced remarkable appreciation of social needs of our times, and manifested finer qualities of statesmanship. His *Encyclical on Labour*, issued in 1891, was a document which proved the great activity of his mind at so advanced an age, and his acquaintance with current thought. His great age (seventy-three years), his simple life, his peace-disposition, his urbanity in the presence of social difficulties, have made men feel how much better a man may be than his creed. Human life abounds in contradictions, and the history of the Papacy in our time, with all its failures, has been a wondrous vindication of the reality of the hand of God in history, and the reality of the presence of a Power in human affairs which works for righteousness, and the moral uprising among men of the Kingdom of Peace, before whom all other kingdoms crumble into dust.—*London Friend*.

FOR "THE FRIEND."

NOTICING some recent articles in "THE FRIEND" on the propriety of teaching children the Holy Scriptures, I am reminded of an occasion of a member of the Westtown Communion some years ago when this subject was discussed.

He said: "Fill the water-pots with water. It will turn it into wine."

A.

THE HIGH PRIEST.

(Acts viii 1.)

"Are these things so?" Subdued he stood,
Chained by the fervor of the man of God;
The boundless purpose of the tide of life,
Toss on the strand the rites of temple shrine,
And wisdom, power, and ceaseless march of truth,
Claim in the realm of mind supremest place.

O futile pride allied to demon hate,
To seek to crush an argument with stones!
BEANSVILLE, Ont. H. T. MILLER.

The Commercial Value of a Good Mother.

Boys recommend their mothers, we sometimes say, but mothers also recommend their sons. His mother's character, in a place where she is known, is a valuable part of the stock in trade of a boy just entering upon business. A striking instance of this has come to our knowledge in a most unexpected quarter—the liquor trade. A boy from the county applied for a position in a liquor store in Boston, and would have entered upon the work had not his mother objected. The proprietors made an effort to get her to withdraw her objection, and wrote as follows:

"We employ some fifty odd men, and have not a single man who is not steady, upright, and industrious. We are even stricter and more particular than we would be if engaged in any other business, and, unless your determination is fixed, we would like you to come to Boston and see us. The fact that your son has a mother who is interested in and watching over him is one of the strongest recommendations he could have for us."

This is much better testimony to the commercial value of a good mother than it is to the business which handles such dangerous goods that it is forced to insist that its servants shall be as unlike as possible to its customers.—*The Congregationalist*.

THE WORD OF GOD IS QUICK AND POWERFUL.

—As I was walking in one of our streets some time ago, I observed a well dressed and apparently respectable man of middle age, who had fallen on the edge of the pavement. I stepped up and assisted him in recovering himself, when I discovered that he had been overcome with liquor; his senses, however, were not so far benumbed but that the shock of the fall he had just met with restored him to partial consciousness. Speaking to himself I heard him say, "served me right, I ought never to have come away from home."

I am a wicked man." The Word of the Lord was at work in his heart convicting him of sin, and bringing to his remembrance events of his past life. In a few sentences addressed to myself he showed that he had known something of the softening and enlightening influences of Divine grace in former years and had a sense of what would tend to his best welfare. In a few minutes, however, the stupefying effects of the intoxicating draught again overcame him, his intellect became clouded, and unseemly and profane expressions gave evidence of the depravity which was no longer under control. While musing on this sad spectacle, it appeared to me to furnish another proof that the Holy Spirit strives in the hearts of wicked men, giving them a sight of their deplorable condition, and awakening desires after a better state. How often have these reproofs been felt, at times

when dangers threaten, at times in moments of sober reflection, showing us the futility of our actions and pointing out the way in which we should walk. Our safety depends on following these pointings. D.

PHILADELPHIA, Eighth Month, 1903.

Items Concerning the Society.

Two recorded ministers are enrolled among the students of Friends' school at Providence for the next term.

Jessie Ashby Wood, a young woman Friend from Tunbridge Wells, England, arrived in New York on Second-day, the 17th, on her way to join with Hannah Bellows in teaching the Dunkhobors at Devils' Lake, where the school work had been begun a year ago by Helen Morland, who has now returned to England.

We have been hitherto taught that the Holy Spirit is the all-sufficient and availing memorandum for true prayer. Otherwise "we know not what to pray for as we ought." We did not suspect how literally such expressions as the following were meant (concerning a proposed subject for prayer). "We trust our friends may keep him on their prayer-list," until this expression occurred: "Under a feeling that perhaps all the members had loved ones, out of the fold, a blackboard was brought into the mid-week meeting, and a prayer-list was made. The board is left in a prominent place, and reference is made to the list at every meeting. Already there is a deeper interest awakened, and many feel that good results will follow."

Notes from Others.

THE FIRST ENGLISH BIBLES.—In 1525 William Tyndale produced what is known as Tyndale's New Testament, which was the first portion of the Scriptures ever printed in the English language.

Ten years later Coverdale's Bible was printed and published. It professes to be translated out of the "Douché"—that is, German—and "Latyn" into English by "youre grace's humble subiecte and daylye orator, Myles Coverdale."

One part of Coverdale's work has continued to the present day, namely, his version of the Psalms. It is well known to all students of the text of the Psalms that the Prayer-Book Version differs widely from both the Authorized Version and Revised Version text, and the difference is due to the fact that in the liturgy the text stands practically as it was printed in the first complete English Bible. What is known as Cromwell's or the Great Bible, published in 1539, was also edited by Coverdale; and the text of the Psalms in that edition differs in many minor details from the text of 1535, and this revised text is nearly identical with that now standing in the Prayer-Book.—*W. G. Bourdoin, in the Woman's Home Companion*.

NEW PORTUGUESE VERSION OF THE BIBLE.

The American Bible Society and the British and Foreign Bible Society are working together on a new Portuguese version of the Bible. It is an enormous undertaking and progress has been necessarily slow, but it is now expected that the New Testament will be ready within three months, and the entire Bible ready for circulation in about three years. Each society named contributes half the expense of the translation, the total cost of which will run well into the thousands of dollars. The work was begun about three years ago and has involved much labor and care, as it is the purpose not only to make a Portuguese translation, but to have the work in the very best Portuguese. For this reason the translation, as completed, is submitted to Portuguese scholars who pass solely upon its literary merits. The work of translation is conducted in Brazil. The committee has a number of native helpers. The new trans-

lation is to take the place of the D'Almeida version, in use for many years, but now regarded as unsatisfactory. There are other Portuguese translations of the Bible, but none even so good as the D'Almeida.

SUMMARY OF EVENTS.

UNITED STATES.—Cotton is now being re-shipped from England to the United States, owing to the better prices obtainable in this country. The *Oceanic* brought over 1,000 bales last week, and both the *Cedric* and the *Cymric* do this week, have on about the same number of bales. A combination of farmers, fruit growers, dairymen and all other producers of natural food is being considered, and a convention is called for the eighth of next month in Chicago, the call being signed by the president of the Farmers National Co-operative Exchange, and several other prominent persons. It is claimed that when the organization is completed the farmer will be able to get \$1 a bushel for wheat; 60 cents for corn, and 40 cents for oats throughout the year.

The erection of grain elevators and cold storage warehouses in various parts of the country, the control of distribution of products, and doing away with commissions, is a part of the plan.

In operation in an eleven year old girl in New York for paralysis of the optic nerve, a combination of Radium and the X Ray was used, with the result that the patient was enabled to distinguish between light and dark, she having been totally blind before the operation.

The Railroad Commission of Texas has instructed the Attorney-General to file suits against the Wells-Fargo, and the Pacific Express companies against the issue of permits to do business in the State, as well as for heavy penalties; and against the American and United States companies to restrain them from continuing to do business in the State. Failure to maintain general offices in Texas is the principle charge. The State Commissioner of Insurance has also filed suits against the insurance of 96 Mutual Fire Insurance companies doing business in Texas, for forfeiture of charters; failure to make financial statements to the Insurance Department being one of the charges. Suits are pending against fifty-nine old-line insurance companies for forfeiture of their permits, and for heavy penalties, for violation of the anti-trust act.

The operation of an automobile in the State of New York has been inspected by Dr. George A. Soper, of the State Board of Health, is pronounced by him to be a perfect piece of work, the \$150,000 required for its construction, having been loaned the city by Cornell University. The water as soon as delivered to the regular wells, is charged with a solution of alum, forming a delicate precipitate, which rapidly settles and is purified. The water is then suspended. The water is then sent to settling basins, where seventy per cent. of its impurities are galvanized. It then passes through six filters of 3,000,000 gallons daily capacity.

In a test of the new Edison battery a few days ago, on being attached to an automobile, it ran on one charge a distance of seventy-five miles, averaging fifteen miles an hour. It was in constant use seven and one-half hours without a re-charge.

By the reduction of Southern pig iron \$1.50 per ton, Southern furnaces are enabled to compete easily with iron producers elsewhere. No. 1 foundry is now quoted at \$12.50 and No. 2 at \$11.50.

There were 422 deaths in this city last week, reported to the Board of Health. This is 4 less than the previous week, and 47 more than the corresponding week of 1902. Of the foregoing 239 were males and 183 females; 58 died of consumption of the lungs; 22 of influenza; 19 of the lungs and surrounding membranes; 9 of diphtheria; 15 of cancer; 16 of apoplexy; 18 of typhoid fever; 2 of scarlet fever, and 2 of small-pox.

FOREIGN.—The Alaska Boundary Commission will convene at London on the third prox. Secretary Root, Senator Lodge and ex-Senator Turner will represent the United States. Those on the part of Canada are Justice Cannon, Sir Louis Lett, and the Lord Chief Justice of England. It is thought that no settlement will be reached by the commission, as each side is already convinced. The dispute arises on the "ten mile" line agreed to in the treaty between Russia and Great Britain in 1825. No contention had ever been made prior to 1873 when the case was taken to the Canadian side. By the British claim, the boundary line should be run from head land to headland, instead of a line parallel with, and ten miles inland from the coast. Such a decision would exclude the United States from bays and inlets and transfer them to Canada.

The title of the treaty of 1825 conceded to Great Britain the trading privileges and fishing rights in the inland seas, gulfs, havens and creeks on the coast for a period

of ten years from 1825, a concession which shows Great Britain had conceded the entire coast line to Russia.

That the right of Russia to the entire coast line was acknowledged following the treaty, is further shown by the fact that the Hudson's Bay company was obliged to lease a way across the Russian strip to reach tidewater, which lease was limited to ten years.

President McKinley in selling the Panama Canal treaty to the Colombian Senate, expressed his desire that the canal be built, but felt that greater indemnity should be given his country. The rejection of the treaty by the Senate is not a final one, plenary powers having been given the President to make terms with the United States. A change of their national constitution is being considered under the American control of the canal.

It is stated that Serbia is rent by factions and a state of anarchy threatens. King Peter has sent two emissaries to Dresden to negotiate for a loan. Thus far they have been unsuccessful. It is said that the outlook for Serbia is dark, and that Peter is completely in the hands of the military clique which placed him in power, is shown by the ministerial crisis. The elections which were to have occurred yesterday, will render the conflict between the army and the Radicals more acute. The king has threatened to abdicate.

Dr. Lardy, the Swiss minister at Paris, declined to serve as an arbitrator in the Venezuelan claims, on the ground that he is a citizen of Credit Suisse.

From Sofia, Bulgaria, report is made of a battle near Monastir between one thousand insurgents and three Turkish battalions, the latter who were the aggressors, being repulsed after fighting six hours.

A reign of terror is reported to prevail at Uskok and Christian inhabitants are afraid to leave their homes.

Russia dispatched a squadron to Turkish waters to support the demands made on Turkey in connection with the assassination of M. Rostovski, Russian consul at Monastir. The Italian government has also sent a squadron, and a joint naval demonstration has been considered by the Powers. Later advices inform that Turkey has consented to all of the Russian demands, has executed the consul's murderers, and that the Russian fleet has been withdrawn. Adrianople is on the verge of a panic, fighting being reported in fifteen places in the vilayet.

Governor Hemmings, of Kingston, Jamaica, has asked the Imperial government to advance to the colony a loan of \$1,250,000 to assist the banana growers in the district affected by the recent hurricane. Notwithstanding the work supplied to the needy by the home government, and the relief afforded by local charity, the distress is still great. The president of St. Mary's Fruit Association announces the suspension of operations for twelve months, and all but four of the United Fruit Company's workers in Trinidad, have been discharged, with several hundred employees discharged.

The Caymen Islands were devastated by a hurricane on the 11th instant. Seven schooners were wrecked on the east side of the main island. Crops were destroyed and a famine being imminent the people are looking to the Jamaican government for supplies.

Italy has taken the duty to the de facto government, French, German and Italian merchants are being imprisoned in Ciudad Bolivar.

The agreement by the Cunard Steamship company with the British government has been ratified by the stockholders of the company. By this arrangement no foreigner can either hold stock or become an officer of the company.

It is stated that the recent affair between the Canadian cutter *Petrel*, and the American fishing steamer *Silver Spray*, on Lake Erie has resulted in the determination of the Dominion government that all poaching in their waters must cease. This is thought to mean that the next boat to be chased will get away easily.

Vesuvius is again belching stones to a height of six hundred feet, and a stream of lava is moving slowly toward Pompeii.

Emperor William is earnestly desirous to increase the permanent military establishment by about thirty-nine thousand men, making a total standing army of nearly six hundred and fifty thousand men. The general annual increased charge is estimated at nine million dollars, exclusive of equipment. It is not thought the request will be a popular one.

The *Daily Mail's* correspondent at St. Petersburg describes a stirring incident which occurred during the Krasnodar strike on the 22nd of October. The strike was ordered by the governor to fire on the strikers, a young captain stepped in front of his company and forbade the troops to fire upon their "poor, starving brothers." The soldiers obeyed the counter order, and the captain made a flaming revolutionary speech to his men. He was immediately arrested and taken to St. Petersburg, where he was tried by court martial and sentenced to death.

RECEIPTS.

Unless otherwise specified, all the dollars have been received from each person, paying for vol. 7.

Celina T. Pratt, Pa., \$4; Hannah Hoyle, James Edgerton, O.; Henry H. Ellison, Ia.; Ly H. Moorlan, Ia.; John W. Garwood, Agt., \$6 for Almedia R. Wroe, George Standing; Wm. H. Cook; John Carey, Agt., O., \$4 for Am. Bibleman and Isaiah Pemberton, both to No. 7, 28, S. W. 1st, Pa.; Wm. A. Hoopes, Homer Child, Ia.; Benj. W. Wood for Hannah Bie, N. Y.; Sarah L. North, Phila.; Wm. F. Wick sham \$4 for Hannah N. Harry and Sharp Mercer, Pa.; J. L. Engle for Margaret T. En N. J.; J. Borton Hayes, N. J.; Lineus A. Moffitt, St. John P. Sharpless, Ia.; H. Bowers, Canada; J. S. Samuel Bedell, Calif.; Charles Fra Saunders, Phila.; Mary N. Glover, N. J., \$6 for Miss Virginia Nicholson and Eliza C. N. Brown Joseph Patterson, Calif.; Thos. H. Whitson; J. A. Holloway, Agt., \$2; for Asa Branson, Len Branson, Joseph Bailey, Thomas H. Conn, Mary J. French, Sarah F. Holloway, Edwin Holloway, Asa G. Holloway, Am. B. Hoge, Margaret Hobson, Abigail Sears and George W. St John; Elizabeth K. Hutchinson, Phila.; Ruth Smedley, Fk'd.; Sarah B. DeCoo, N. J.; John Hilyard, N. J.; Charles Sager, Ia.; Alonzo Mott Jr.; S. L. Comfort, Calif.; Henry B. Leeds, agt. N. J., \$6 for Amos Ashbad, Wm. B. Haines and Powell Leeds; J. Joel Cadbury, Phila.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

Wanted.—Someone to assist with household and help care for a small child. Address: E. P. F. BRINTON, Tinticola, Pa.

Wanted.—Middle-aged or young woman to assist with housekeeping; Friendly inclined person preferred.

Address W.

Office of "THE FRIEND"

Wanted.—Friends to take charge of the School Indian Children at Tusness, N. Y., as Superintendent and Matron. Application can be made to Henry B. Friends' Asylum, Frankford, Philadelphia, or Zebe Haines, West Grove, Pa.

Friends' Library, 142 N. Sixteenth Street Philadelphia.—On and after Ninth Month 1st, if the Library will be open on week days from 11.30 A. to 2 P. M., and from 3 P. M. to 6 P. M.

Westtown Boarding School.—The school of on Third-day, Ninth Mo. 29, 1903. New pupils admitted by noon of opening day, and old scholars not to arrive at six o'clock in the afternoon.

WILLIAM F. WICKERSHAM, Principals

DIED, at his residence in North Norwich, Ontario, Canada, on the third of First Month, 1903, CHARLES H. AGED eighty-one years, ten months and twenty-six days having been born on the 11th of Second Month, 1821, in New York. He was a member of the Scipio Monthly Meeting of Friends, N. Y., and a regular attendant of the meeting of Friends in Canada where resided. His friends have the evidence that his end peace.

On the thirteenth of Seventh Month, 1903, JOSE BACON GREENE, N. J., at the home of his son, John Bacon, Torredale, Phila., in the seventieth year of his age; a member of Haddonfield Monthly Meeting Friends, N. J. He passed quietly away; having suffered for some years past with an illness which made tenure of this life very uncertain, he was enabled Divine Grace to exclaim with the Psalmist, "Thou hast satisfied my will, O God, with thy likeness."

—suddenly, at Spring Lake, N. J., Seventh Mo. 24th, 1903, RACHEL K. LETCHWORTH, wife of John Leedom of Germantown, Pa., aged seventy-three years, member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—in New York City, Eighth Month 16th, WILLIAM PENNELL JONES, the sixty-sixth year of age, having been born in Philadelphia, Twelfth Mo. 5th, 1837. He was a member of Woodbury Monthly Meeting of Friends, N. J., and received his education Friends' School, Philadelphia, and at West Boarding School.

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Entered as second-class matter at Philadelphia P. O.

A NEW edition of the pamphlet entitled "An Address of the Representatives of the Religious Society of Friends for Pennsylvania, New Jersey and Delaware, to their Fellow-Citizens, on the Use of Intoxicating Drinks," has recently been issued. We desire to commend its distribution to Friends of all Yearly Meetings. It is a very able and enlightening ap-

PEL MINISTER, AND MINISTER OF THE GOSPEL.—One who had left his connection with Friends for a stated pulpit service elsewhere, was spoken of by a Friend as a "minister of the gospel, but not a gospel minister." The meaning intended was that he could minister about the gospel, or recite correctly in public the truths of the New Testament teaching, but was not in Spirit gifted with the true imparting of a gospel ministry. On being applied to for the correctness of this distinction, the writer had to say that it depended on what was meant by the "gospel." In the definition of it as often declared by Friends, that distinction vanishes, and either expression would mean "a minister of the power." The statement of Thomas Raylton now met with reminded us of the above incident. "The Gospel," said he, (in preface to a volume of *Evangelical Promoted*), "is not what many apprehend it to be, namely, a record of the four Evangelists, which must be allowed to be confined in papers and letters; that is indeed an important part of the thing, but the thing itself is the power of God unto salvation to everyone who believeth," as the Apostle Paul expressly declared to the Romans, (Ch. 1, verse 16.) We have noticed the same turn given by other speakers to the word "of," as if it meant "concerning," in quoting the passage about the Holy Spirit, in John xvi: 13: "He will not speak of himself." That is, Friends

are not authorized to speak so much concerning the Holy Spirit, since He does not speak "concerning himself," but takes of the things of Christ and shows them unto us. This construction falls, before the true rendering of the word for "of," which in the original means *from*. As Jesus speaks so shall the Holy Spirit speak, from God.

Cultivating Material for Lynching.

A statement alleging the terrorizing of counties adjacent to Philadelphia by unemployed negroes was last week in print. Our elbowing of the negro from industrial trades, to live from hand to mouth, picking up a job here and there as he may, and keeping him on the ragged edge of human society generally, is responsible for no small part of the forcing of a portion of the blacks into the ranks of the dangerous classes.

The same process would have a like effect upon discouraged whites. Even with their better opportunities, are the dangerous whites any fewer than the dangerous blacks, in proportion to the numbers of their respective populations, and in the same sort of immoralities? Nearly every daily newspaper records inhumanities committed by whites, such as those for which negroes are often lynched. In the north an intolerance of people under colored skins has been perceptibly on the increase under the spirit of our warfare with brown populations fighting for their native country in the far east. A discrimination of crime by the color-mark has been growing apace, and adding to the whites that of lawlessness and riot.

A better class among the whites are endeavoring to banish race antagonism by gaining their brother; while the dangerous white classes blindly think to solve the negro problem by antagonizing his spirit through lynchings, burnings, and other fruits of hate. It is the old contest between Christ and Belial for the hearts of men. Which spirit shall ultimately prevail?

Several of the Friends in Philadelphia are endeavoring to meet the problem on the side of Christ by gaining to the same side their fellow-beings of color, elevating them by education and training in useful industries, and lifting them above the dangerous condition. The Friends' Institute for Colored Youth by its industrial plant at Cheyney, and the Pres-

byterians by the Berean School, are ministering a greater antidote to the "terrorizing of Delaware County," or of any community round about, than all acts of intolerance and oppression can ever effect.

"When a man is down, lift him," says the element of Christ on earth; "when a man is down, kick him," says the element of the Adversary. If the Wilmington method is salutary, why does the class aimed at learn nothing of its lesson but the same spirit, so that the terrorizing of a neighborhood is proclaimed as following? Has the Cheyney, the Christiansburg, the Berean, or the Tuskegee method developed a band of terrorizers, or a legion of Peace?

The Manner of a Message.

John Woolman's Journal has been edited for use in Secondary Schools, with critical introductions, notes, etc., and published in the series of Macmillan's Pocket and English Classic series, at a price of twenty-five cents. Because John Woolman was faithful to the unspoken Word in "a beautiful soul," out from its Spirit-trained workings came a beautiful style. Charles Lamb is said first to have called the attention of the literary world to the fact that John Woolman wrote a style of English truly charming. This quality serves to perpetuate such message of Quakerism as went forth through him. Thomas Elwood's narrative has an abiding place in literature, (also placed in a series of classics) for a similar reason; and the undercurrent of Quakerism which is the leavening force of Whittier's poems, has secured a permanent hearing through his favored expression while the classical works of the English language shall stand. And if style or manner ought not to be considered in a Divine message, why is it that the Holy Scriptures are made to abound in passages of a style of unapproachable sublimity, majesty, simplicity, and directness, according to the impressions designed to be made?

There is some service therefore in the manner of a message,—a manner that will win for it a hearing if spoken, and maintain for it if written a preservation that men will not soon let perish. Not manner and style, nor the enticing words of man's wisdom, should be the aim of our delivery,—and these may well be forgotten in the absorption of our spirits in

the living concern to be uttered. Life, power, grace and truth will create their own unmistakable manner as they have free course, and when these are permeated with the love of Christ, usually there is nothing left to be desired on the score of good taste and acceptableness. Let every man by pleasing Christ above all, "please his neighbor for his good, to edification."

Yet even amidst these good plants, without watchfulness, weeds will gradually grow in, to produce a blemish here or a nuisance there, growing into a habit of singularity which draws public attention to itself and not to the message. Few ministers are so under the anointing that some such dead flies do not alter the savor of their ointment. That the ministry may not be blamed therefore, let both elders and messengers give due diligence to extract every budding or growing offense against good taste.

As for the rest, in an honest and good heart the manner of the Spirit,—the manner of Christ,—may be depended on to be wrought out in a style adapted to the instrument after the pattern shown him in the mount, even the beauty of holiness; and so the school of Christ should prove the best school of style, as it was for John Woolman and for other messengers, the savor of whose spirit in their writings or utterance takes form in a goodly heritage passed down from generation to generation.

Rules of art, being rules of experience, have a place in weeding out or preventing palpable blemishes. But they cannot create grace of heart to do honor to gospel utterance, or give to the preacher the finding out of acceptable words. The Divine secret for gospel style is inculcated in this maxim of the apostle: "Though I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal."

Life an Inspiration.

Men are inspired to live with an inspiration just as real as the greatest prophet ever knew. The touch of God loses none of its reality because it is laid upon us for another purpose [than for writing Scriptures.] Mysterious as it is, spiritual life is alone born through the immediate contact of God with the soul.

We declare the Truth that all spiritual life is due to direct inspiration. Through the "anointing of the Holy One" God comes into so direct a relationship with the soul that nothing we can do can possibly improve the Divine nearness. "That which is born of the flesh is flesh." Self-culture cannot raise him so much as a hair's breadth above himself. For this the entrance of the Spirit is necessary. Before the cross, the thought of self is lost. The touch of another hand is upon us. The music of another voice woos us. [His life is born within us and life becomes an inspiration.]

The results of this blessed fact are both real

and eternal. Life, hitherto mechanical, becomes free with the freedom of a living love. Hitherto lived from the circumference, it now moves from a vital centre. Such inspiration proves its reality in a new strength, a new nobleness of living, and a new inspiration of hope.

At first sight, such inspiration seems enervating and promotive of listlessness. In reality, it produces the opposite effects. Earnest activity is not annihilated by inspiration. Its earnestness is deepened and its activity made real. A man who realizes his capacity for inspiration learns self-reverence and self-control, and by learning both acquires the ability to resist temptation, and herein is true strength. Only the God-inspired man rises to the dignity of moral strength and walks worthily of so great companionship.

Such strength issues in genuine nobility of character. It is strength according to knowledge. It knows how to distinguish between motives and recognizes objects worthy of endeavor. Work divinely apportioned assumes a new dignity and man dares to live solitary and alone in the pursuit of right. Such a direction causes strength to pass into a nobility of character whose goal is to attain unto the stature of the fulness of Christ.

Such inspiration is the basis of all genuine hope. All possibilities lie in the fact that we have within us the Spirit of God. Inspired from above, we possess the ability to hold communion with almighty love—a love which is eternal because it partakes of the nature of God and has wrapped within it the possibilities of a limitless growth.—*Episcopal Recorder.*

Richard Claridge.

Richard Claridge was born in the Tenth Month 1649, at Farmborough, in the county of Warwick, of sober and respectable parents, who brought him up to learning from his childhood, and in the seventeenth year of his age sent him to the University of Oxford, where, after some years' continuance, he took his degree of B. A., and was ordained a deacon. In the year 1672 he was ordained a priest, and had his induction to the rectory of Peapleton, in the said county of Warwick, where he continued a public preacher upwards of nineteen years. During this time, the Lord was often pleased, by the insinuating of his divine light, to open his understanding, and showed him the inconsistency of his then employment; and for the sake of a good conscience towards God, he quitted his parochial charge and tithes reverend, and freely resigned the service in the year 1691.

After this he joined himself to the Baptists and was for some time a public preacher among them; but his seeking soul not finding that satisfaction which he earnestly longed for and sought after, his eye being still to the Lord for the guidance and direction of his Holy Spirit, the mystery of the pure evangelical dispensation was clearly manifested, and he was brought to embrace the Truth as professed by the Society of Friends, and made a public profession thereof in the year 1697. He was brought to a patient waiting in silence, not daring again to open his mouth until it pleased the Lord, by the immediate operation of his blessed Spirit to influence him thereto, and

make him a free minister of the gospel of Christ; in which his testimony was sound and edifying, pressing all to purity of life, adorning the same in his life and conversation. His piety towards God and love to his neighbor, the truth and justice of his words and actions, made him as a light in the world, and gave forth a testimony to the Truth in the hearts of others. In his own family he was a living example of virtue, frequent in supplication to the Lord for the preservation of himself and household in the way of truth and righteous ness, charitable to the poor, and a frequent visitor of the sick. In his more public service his various treatises, written in defence of Truth, will stand as lasting monuments of his unwearied endeavors for its promotion.

For some years before his death, he was in a declining state as to bodily health, yet his love and zeal declined not; and he kept close meetings till about a week before his departure. . . . During the time of his sickness he expressed to divers friends who visited him his inward peace and satisfaction of soul, and an humble resignation to the divine will, in an assured hope of a glorious immortality, placing his whole trust and confidence in the free grace and mercy of God.

He departed this life the twenty-eighth of the Second Month, 1723, aged seventy-three years.

Why the Sermon Was Dull.

"The duller sermon I ever listened to exclaimed Sam, petulantly, as he came home from church.

"Yes," replied grandpa, a twinkle in his eye, "I thought so myself."

"Did you, grandpa?" exclaimed Sam, glad to have some one stand by him.

"I mean to say I thought you thought so, replied his grandpa. "I enjoyed it, because my appetite was whetted for it before I went to church. I noticed it was just the other way with you."

"Just the other way! How?" Sam demanded.

"Why, before you went," answered grandpa, "instead of sharpening your appetite for the sermon, you dulled it by reading that trash paper. Then, instead of sitting straight up at looking at the minister while he preached, though you wanted to catch every word he said and every expression of his face, you lounged down in your seat and turned half way around. I never knew anybody who could hear a sermon right from the side of his head."

"Then you let your eyes rove about the church and out of the window. That dull the sense. You dulled your ears by listening to a dog that was barking, and the milkman bell, and the train puffing into the station. You dulled your mind and soul by thinking you were a terribly abused boy for having to go to church and stay through the sermon, and you made yourself a dull listener. And I never knew it to fail in my life that a dull listener made a dull sermon."—*The Army.*

A RELIGIOUS vocabulary is a gift from heaven as truly as is the poet's gift of melodious expression; but if it is the stealing the live of heaven to better serve the devil in, also of the thing counterfeited. It is the old story of wolves in sheep's clothing.

Do Not Grow Sour.

Suppose you are advancing in years and are over to be young again in this world; is it not well to make the best of things, and take life cheerfully and happily? Of course you have trials, you always did; there are troubles and disappointments; these are the common lot of men. You may suffer wrongfully; who is not suffered thus? The Son of God himself was hated without a cause, and crucified, and slain; and you may be called to suffer with him. But murmuring only makes things worse. Sourness robs us of the sympathy that might otherwise alleviate our sorrows. Those who grow sour and surly get little pity and sympathy; those who bear suffering and affliction with patience, find many who sympathize with them in trials and afflictions. No doubt you get many things at which you might justly complain, but with complaining cure them? If it even help them? Will it not rather aggravate the troubles you endure? Do not then make matters worse; turn your face to the sunshine; look up, not down, and think how much God has done for you, how much blessing has come to you, how many others there are whose lot in life is harder and more bitter than your own; and when you have really taken these things into account, see if you do not find more cause for gladness than for grief, more things for you to be thankful for than you are to be groaning over. If you will learn to look upon the bright side, you will find that there is a bright side, and if you walk among shadows, remember that the path of humanity is a shadowy path, that you are in a world which, though it was once pronounced "very good," is now described as "evil."

You are but a pilgrim here, you are to pass a time of your sojourning in fear; but do not let the passing pleasures of this present life lead you from your thoughts and your hopes of the glory of the life which is to come. You are but a sojourner here, a pilgrim and a stranger, and since you only tarry for a night, you can get up with many inconveniences, with many pleasant things. If you will think of home not far away, with all the joys and blessings which pertain to it, you can then "count it all but when ye fall into divers temptations," and rejoice in afflictions and sorrows, and trials, "receiving the end of your faith, even the salvation of your souls." If you are growing old, your life be marked with ripe sweetness rather than with acidity and decay, and if you win the approval of the heavenly Master at last, what matters it how dark and dreary is present life, if he shall call us at last to eternal home, and say to us, "Well done?"

"O what are all my sufferings here

If Lord thou count me meet,
With that enraptured host to appear
And worship at thy feet?"

"Give joy or grief, give ease or pain,
Take life and friends away,
But let me find them all again
In that eternal day."

ONE day's work with the will surrendered to God is worth more than years of effort in our own strength and self-will.

CERTAIN thoughts are prayers. There are moments whatever the attitude of the body may be, the soul is on its knees.—Selected.

Patriotism.

[From the New York Evening Post and the Yonkers Statesman.]

For many years I have carefully studied the popular idea of patriotism, both as a sentiment and as a practical truth. My conclusion is that there exists a great deal of misapprehension, and I feel prompted at this time of special patriotic fervor to present my views. I invite, and even challenge, any of your readers who do not agree with me to prove that I am in error. . . .

The usual definition of patriotism is "love of country." As commonly urged, patriotism is an exaggerated form of selfishness and is one of the devil's most successful devices to deceive and mislead the human race.

It is, in fact, a delusive method of inducing a violation of the Sixth Commandment—"Thou shalt not kill"—and is practically in opposition to the spirit of the other nine.

Ministers and others who teach the co-ordinate obligation of religion and patriotism have no warrant in reason or Scripture, and the practice largely accounts for the diminished moral tone and tendency to skepticism among the people.

The religious organization which sends missionaries to foreign nations to preach the gospel of peace and good will and the duty of self-surrender and obedience to God, and rests its claims for support on the value of the human soul, and at the same time approves of and advises its members to enlist for war, occupies a position so absurd as to be essentially grotesque.

No man has a right to risk his own life, which is a trust for which an account must be rendered, except in the effort to benefit his fellow men.

The claims of the State are inferior to the claims of God, and should be regulated by our relations and obligations to Him.

The continued life and prosperity of nations depends primarily and indispensably upon righteousness.

No government has a right to make a training for war a fixed employment for its citizens, and every man who thus devotes his life violates Divine law and jeopardizes his happiness for eternity.

The maintenance of a navy, except for police purposes, such as may be required to suppress piracy or other open violations of human and Divine law, cannot be justified.

It follows that the study of the art of war in military and naval academies has a demoralizing influence, and that the tendency is to blunt the moral perception and unfit men who pursue it for useful lives.

It is a disgrace to Christian people that men who have excelled in the deceptive arts and brutal destruction of life, limb and property involved in war should be hailed as benefactors, treated with exceptional honor and often placed in high official positions.

This high estimate of the merit and proper reward for military service disparages self-denying men and women who consecrate their lives to the effort to lift up and save their fellow men, and makes a false standard of excellence.

It places brute force above moral worth, fosters worldliness and low ideals, and ignores the fact that a man is to be judged by mind

and heart, and that what he thinks and how much he loves is the true test of worth.

A nation that maintains a great army and navy to be indispensable for protection, disregards the Bible requirement of trust in and dependence on God, and eventually will reap a harvest of disappointment and humiliation.

The teaching of "patriotism" in public schools is illogical and harmful and will lower the tone of citizenship with the coming generation. The salutation offered a piece of bunting called the Flag is a form of idolatry.

The true patriot interprets "love of country" to signify love for the people who are in it. He will express this feeling by a special interest in their welfare and effort to make them the purest, noblest and happiest among the nations of the earth. This love will necessarily expand into a world-wide love, for all men have a common origin, name, nature and destiny.

JOHN C. HAVEMEYER.

YONKERS, N. Y., 1903.

Richard Farnsworth.

Richard Farnsworth, of Balby, in Yorkshire, was one of those whom the Lord raised up early in the work of the ministry, and many were turned to God by him. He suffered about twelve months' imprisonment in Banbury, in Oxfordshire, in the year 1655. He was mighty in discourses, and disputes with priests and professors, and after much labor in the work of the ministry, and great sufferings and persecutions, he at last finished his testimony in London in the year 1666. A little space before his departure out of this life, sitting up in his bed, he spake in as much power and strength of spirit as he had ever done at any time in his health, these words following: "Friends, God hath been mightily with me, and hath stood by me at this time, and his power and presence have encompassed me all along. He hath appeared for the owning of my testimony, and hath broken in upon me as a flood, and I am filled with his love more than I am able to express. . . . If God himself had come down and spoken as a man, he could not have spoken more clearly to us than he hath done. . . . Therefore I beseech you, friends, here in the city of London, be you faithful to your testimony that God hath committed to you."—Selected.

A CONVICTING MINISTRY.—A certain man with his mother and sister was in the habit of attending Infidel meetings. On one occasion it was reported that an old Quaker was to attend a meeting, and the man and his mother were deputed to be present and report what they heard, that the infidels could have it to make game of.

The man, however, was so reached under the ministry of Thomas Scattergood, that he reported to the meeting which had sent him and his mother, that he would not tell what he had heard for them to make game of, for he believed the speaker was a very good man, and had convinced him that the principles he advocated were true, and he intended to make his life conform to them; and he would say to those he was addressing, farewell, until he was changed or they were changed, for he had determined on accepting and living by what he had heard; and there was reason to believe he kept to his resolution, and led a consistent life.

Selected for "THE FRIEND."

THE WATERED LILIES.

The Master stood in his garden,
Among the lilies fair
Which his own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms
And marked with observant eye
That his flowers were sadly drooping
For the leaves were parched and dry.

"My lilies need to be watered,"
The Heavenly Master said;
"Wherein shall I draw it for them
And raise each drooping head?"

Close to his feet on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as He gently whispered,
"This shall do my work to-day.

"It is but an earthen vessel,
But it lay so close to me;
It is small, but it is empty,
That is all it needs to be."

So to the fountain He took it,
And filled it to the brim;
How glad was the earthen vessel
To be of use to Him!

He poured forth the living water
Over his lilies fair,
Until the vessel was empty;
And again He filled it there.

He watered the drooping lilies
Until they revived again;
And the Master saw with pleasure
That his labor had not been in vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But He used the earthen vessel
To convey the living showers.

And to itself it whispered,
As He laid it aside once more,
"Still will I lie in his pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day He may use me
To water his flowers again."

WHEN we speak of inspired books or scriptures, we mean that it is the *writers* of them that were inspired. We mean inspired men rather than inspired paper and ink. By what processes God has revealed himself to his prophets, and still reveals himself, we do not inquire too closely. We "judge the spirits;" we ask of the teaching which comes to us from whatever source. Is it *true*? We find that somehow, in some way, the truth of God has been revealed to man. We see it in the record of the holy men of old, and in the teaching of wise men now, but best, most authoritatively and essentially in the teaching of love and spiritual life and worship which comes to us in Jesus Christ. Coleridge was right—"it finds us." We make less and less of the way in which the Truth came to the prophets and the apostles, and more and more of the Truth which they uttered and which we test and find to be true to our own souls.

EAT to live but not live to eat.

The Dangers of Novel Reading.

Although fiction is a great part of literature, it is not all; and it is scarcely necessary to say that to read fiction only, even if it be the best fiction, is to cultivate the mind unsymmetrically. What shall be said, then, of the exclusive reading of poor fiction? The circulation of popular novels has advanced by leaps and bounds of late years. Sensational methods of advertising have had some share in this, no doubt; but along with the large sales of novels has come the falling-off in the sales of other books. Any bookseller will admit that people buy fewer books of solid merit than they bought twenty years ago. Certain classics, of course, have a steady sale, though it is possible that even in their case it is diminishing. But in the case of current books of merit, in history or criticism or science, for example, the sale is often surprisingly small, especially considering the assertions constantly made as to the increasing avidity of the public for instruction. People are simply wasting their time and money in keeping up with the books which the "literary" papers assert "must" be read.

It is a singular circumstance, too, that most of these novels so highly praised, so eagerly bought, and so soon forgotten, are in no sense worth reading. Not only do they offend against the elementary canons of art; they also show the most distressing ignorance of life. "Take up half a dozen of these novels at random," the London Academy counsels its readers, "and you will find misrepresentations blatant; misrepresentation of every class of society; misrepresentation of the most ordinary affairs of existence. It may not be conscious misrepresentation, but there it is; the servant girl stands in as impossible a light and as ruinous a perspective as the countless men and women who trail titles across the pages. There comes upon us at times a positive yearning for anything vital, anything truly and personally observed, were it only a sidling tramp or a garbage-sodden gutter."

Probably most parents would consecrate any dime novel which they found their boys perusing surreptitiously. But the dime novel does not do half the injury to youth that its lineal successor does to the adult intelligence. The demoralization wrought is so great, in fact, as to lead the most conscientious novelist with the keenest artistic insight to the point of declaring that he will forsake this form of literature.—*Providence Journal*.

THE following is extracted from a letter from George Yegorov, one of the North Russian Brethren, personally known as a sincere Christian, to Michael A. Sherbinin, now near Rosthern, Canada, under the auspices of the London committee for the relief of the Doukhobors.

JOSEPH S. ELKINTON.

I apply to you brethren and sisters members of the Society of Friends. I, George Yegorov, do not personally know you, yet, when in banishment in Siberia, together with the Doukhobors, I heard from them of the hope that is in you.

I was enraptured with great joy, and thanked the Heavenly Father, because I heard that even abroad there are people who have received the Truth in all its fullness, and I also

thanked the Lord for your love to us which you manifested to the Doukhobors who were in banishment in Yakoutsk and who had been deported for their refusal to partake in military service. I was also of the number of the banished. I at last had a great downfall of my physical strength. Several people in our community died, mostly young, and several old people; they died of bad blood, hard labor, colds, and evil treatment from their taskmasters.

I left the community Ninth Month 1st, 1902. I started on foot on that long journey. After having walked twenty days and twenty days by railway, I reached the home of my parents; after which I travelled twelve hundred miles to visit my uncles, who are in prison for the testimony of Jesus Christ, after which I started to England and was employed seven months, and started to Canada, and the Lord blessed me everywhere, and strengthened me spiritually and bodily.

I reached the Doukhobor settlement, and the Doukhobors were pleased to hear from me of their banished sons, fathers and brothers, and also listened with interest why I, not being of the same conviction of the Doukhobors had refused to bear arms and to comply with military service.

When I walked through the Doukhobor village I rejoiced to see their peaceful life and to see that they succeeded to improve the condition of their farms in the land of liberty.

The government here is a good one.

There are many among the Doukhobors whose views of life are not springing from human teaching, and the Word of God increaseth among them. Michael A. Sherbinin and Heman East stand for them.

I desired to settle near the Doukhobors, and decided on taking a homestead in that vicinity. Having heard of your liberality I take the liberty to trouble you for my request, it may be some souls among you would sympathize with me and help me to settle on a homestead.

This is a blessed country, and I could soon till the ground which is well paying for labor. I was during twenty years torn away from my parents, and now it would be desirable to spend what is left of my life in peace, and am glad this is such a land where this can be attained.

Yet I am not troubling you for myself alone; there are other brethren and sisters who had come the same time with me from Russia, the majority of them not having any means to pay for the homesteads have gone for some earnings and are now seen going about the towns with their wives and children in the beginning of their hardships, having sometimes to sleep under logs set up for fuel. In spite of this I see in their faces a joyful confidence in God's mercy, and they cheerfully sing Psalms and praise to God in the open air.

Forgive me for my being troublesome to you. The brotherly bonds have compelled me to lift up my voice towards you, and I hope you will answer as the Lord will tell you of your hearts.

Your brother in the Lord Jesus Christ, and fellow-heir in his kingdom.

GEORGE YEGOROV.

Address care of Michael A. Sherbinin,
Rosthern, Saskatchewan, Canada.

Abigail Knight.

Abigail Knight, daughter of Joseph Knight, residing in Essex, England, being taken ill, it soon perceived that her disorder tended to dissolution. Her father tenderly attended her with the prospect. She expressed she had not much desire to live; that she did not see anything there to stay for; and if she might go well, that she was willing to die. She was under great exercise of mind for some time, doubting her future happiness; saying her father she had done so many things she did not to have done, and wishing she had had more the hints he had frequently given

to her, telling her he had no doubt that the state of his mind, that if she was removed from his present illness it would be well with her, she expressed her doubts and fears, coming under great exercise for some time, saying, "I feel so much pain, that I cannot imagine how long, and I do not feel easy." But on some days she signified she felt some ease, and hoped her sins would be forgiven, and that she did not fear death, but hoped she was favored with a more clear evidence before she departed.

Desiring to be with her father alone, she desired the exercise of her mind, which she had felt for attending religious meetings carelessly. That she thought it was mock to sit in such an indifferent manner, and the things of the world take up the attention of the mind; for which she had felt uneasiness, as much, she thought, as for anything else she had done amiss. She signified when at times she endeavored to be more cheerful in her mind, the enemy got in and obstructed it; and that she found herself stuck through unwatchfulness at other times, but to be able to withstand his suggestions. In this conversation she said she felt her more easy.

Observing what a fine day it was, she said she had thought of one who had said, "How gloriously the outward sun doth shine! So doth the Son of righteousness shine this day on my soul," and hoped she could in measure adopt that language as her own; that the things which stood in her way seemed gradually removed; and that she hoped to be favored with more clear evidence before she departed. Her sister said she said, "I have but little time, if I had my time to spend over again, I could spend it very differently;" and that if might have the least place in the kingdom of heaven, it was all she desired; which she thought would be granted.

On the evening a lad, a member of our Society, coming into the room, she desired he should take warning by her, saying, "I little thought three weeks ago, I should be so near to him as I am; and thou dost not know how near thou mayest be so near?" asking him if he did think he should be in great trouble if he was brought unto such a situation. She desired him to use the plain language, and plainness of dress; that she had been too much inclined to dress, but felt great uneasiness, and hoped for forgiveness; but she added, "I love I shall be happy. I feel so easy in my soul;" and added, "What a fine thing it is to have peace of mind upon a dying bed. The nearer I am to the close, the more easy and clear my way seems. I do not dread death,

but seem as if I could meet it with a smile;" that it was a great favor, for which she could not be thankful enough; and that she could not have thought it possible for her to find forgiveness in so short a time.

Towards the conclusion she signified the sting of death was taken away, and added pleasantly, "I think to-morrow or next day will finish here." The next morning her father going to speak to her, she seemed quite calm, and in a sweet frame of mind; and said she loved to be still; she felt her heavenly Father near, as an arm underneath, and often admired the goodness and mercy of the Almighty to her, in so removing things which stood in her way.

About ten o'clock the same day she was taken with the pains of death, which being hard to bear, she besought the Lord to give her patience to bear them. About fifteen minutes before she departed, when it was expected she would have spoken no more, she said, "Lord Jesus, receive my Spirit. Lord take me to thyself." Soon after she said, "Farewell, all in the Lord, my pain will soon be over, the gates of heaven are open to receive me; the time is almost come." Soon after she departed, on the twenty-fourth of the Second Month, 1794, in the nineteenth year of her age.—*Selected.*

A WOMAN standing in front of the noble cathedral of Cologne heard some one behind her say, "Didn't we do a fine piece of work here?" Turning, she saw a man in the plainest working clothes, and said to him: "Pray, what did you do about it?" "I mixed the mortar across the street for two years," was the cheerful reply. God's work to-day needs cheerful, patient, and diligent mortar mixers. Mixing mortar is one of the hardest and most disagreeable things to do in building a building. But what sort of a building could be made without mortar? Then thank God and take courage if your lot is cast among the mortar mixers. "Whatsoever ye do, do it heartily as unto the Lord, and not unto men."—*Ida Q. Moulton.*

I READ once of a builder who was ungrateful and dishonest, but who, nevertheless, was much esteemed by one who condoned his failings and commiserated his poverty. He said to the builder: "I have bought a piece of ground and I want you to erect a house on it." The contract was signed, but the builder "scamped" his work, using inferior materials, and prolonged the time, thinking he was getting the better of his friend. When at last the house was finished the generous-hearted man surprised the builder beyond measure, by transferring to him the deed of both the land and the house. Can you imagine his condemnation of his own folly when he found he had all along been impoverishing his own house and ruining his own soul? I think that is what some of us are doing. God has given us the wherewithal to build. He says He will prepare a place for us. He is doing it by preparing us for the place and we deny him our co-operation and disappoint his expectations and hopes and live contrary to his precepts and example, and by and by we shall find that we have narrowed our Saviour and contracted our own soul.

A Modern Hero.

The following story will remind many of a famous incident in the life of Frederick the Great, who was obliged to restore a mill that he had unlawfully taken from one of his subjects:

Among the many queer stories told in regard to Emperor William of Germany is the following which Christian men and women may study with profit, says the *Religious Telescope*. It demonstrates the nobility there is in being true to convictions of duty even amid tremendously embarrassing circumstances.

The story is that, in a fit of impatience, because the speed of his yacht was slowed in entering a certain harbor, he came in conflict with the pilot, an old Norwegian named Nordhus, who knew the dangerous character of the channel, and that faster speed would mean wreck. The emperor tried to take charge, and rang the bell for full speed.

Nordhus placed himself in the way, and, leaning over the wheel, called down the tube to the engine room, "Half speed. Never mind the bell!"

"You countermand my orders!" cried the emperor, giving the bell another jerk.

"Disregard the bell!" called Nordhus through the tube, unmoved.

The emperor glared at the pilot a moment, and then drawing himself up stiffly, said majestically, "Go below, and report yourself under arrest."

"Leave the bridge!" responded Nordhus, grimly, grasping the wheel more firmly. "This ship is in my charge, and I'll have no interference with my orders from king or seaman!"

The officers on deck hurried silently aft, wishing well to the pilot. Nordhus had the law as well as common sense on his side, and stood at his post, unshaken by threats, unheeding commands, and carried the royal yacht safely into the harbor.

The next day the emperor came to his senses and decorated the pilot with one grade of the Order of the Black Eagle, and made him his life-pilot for Norwegian waters.

Christians receive their order from the King of kings through his Word in a conscience enlightened by the Holy Spirit. Their business is to obey Him and be true to the trust He has committed to them despite all the influences and commands that may come to the contrary from priest, pope or king. "Be thou faithful unto death, and I will give thee a crown of life."—*Christian Safeguard.*

"WHEN a church is a church indeed, it is like the Hebrew youths in the furnace. The on-lookers see another there whose form is like unto the Son of Man."

THE ambitious sermon is often the least useful sermon. There is in it more of the intellect than of the heart, more of self than of Christ, more to please than to benefit, more to exalt the preacher than to glorify God, more to attract the crowd than to convince the judgment and to sway the life. The true and effective discourse seeks to move and effect the entire nature in the name of Christ and by the power of the Spirit. The man hides himself behind the Truth and lets God speak through him.

Rock at the Bottom.

When my Willie was sixteen he accidentally dropped a valuable watch into the well. His father was absent from home, and without consulting me he resolved to recover the treasure. Providing himself a long-handled rake, he gave it in charge to his sister Jennie, two years younger, and bidding her lower it to him when he called, he stepped into the bucket, and holding fast by the rope, he commenced his descent. The bucket descended more rapidly than Willie expected, and struck heavily against the side of the well; the rope broke, and he was thrown into the water.

"Mother, I shall be drowned!" was his despairing cry, which Jennie echoed with a wail of anguish. But I knew the depth of the water and shouted to him as calmly as I could: "Stand upon your feet, Willie; the water isn't over four feet deep."

"But I shall sink in the mud," said the poor boy, still striving to keep himself afloat by clinging desperately to the slippery stones.

"No, Willie; there's rock at the bottom. Let go the stones and stand up."

The assurance of a hard foundation and the impossibility of holding much longer to the slimy surface of the stone wall gave him confidence. He felt for the rocky bottom, placed his feet firmly upon it, and to his great joy found that the water scarcely reached to his shoulders. I sent Jennie to the house for a new, strong rope, and fastening one end of it securely, I lowered the other to him to be tied onto the bucket, and we drew him safely up.

"Oh, mother!" said the dear boy when he was rescued, "those were precious words to me—there's rock at the bottom!" I shall never forget them."

Two years after, in a commercial panic, my husband's property was swept away, and we were reduced to poverty. At first I bore bravely up. I did not prize wealth and luxury for my own sake, neither did I covet it for my children. I chiefly mourned for my husband's disappointment and his crushed hopes, and strove by unflinching cheerfulness to chase away the gloom which settled so heavily upon him. I endeavored to assist him, not only by the utmost economy in household expenses, but by devising plans for the future. Willie and Jennie were old enough to earn their own support, and even to assist in the education of the younger children. I succeeded in putting them in the way to do this. I felt strong and brave, and almost wondered at my husband's despondency.

But new reverses came. The bank in which Jennie had deposited her quarter's salary, which might partially meet our necessities, suddenly failed, and her money was lost. I could bear this, too; she would soon be able to replace it. Next, the school in which she taught was disbanded, and Jennie had to take much lower wages; but she still earned a little, and I said, cheerfully, "We will not murmur; half a loaf is better than no bread." Next, Willie's hand was disabled by an accident and he lost his situation. My courage began to give way; but rallying myself for one more effort, I resolved to brave the reproaches of friends and the world's dread laugh, and seek remunerative employment for myself. It sorely tried my womanly delicacy, yet it brought the needful aid, and I battled with my wounded

sensitiveness and again screwed up my failing courage. But the last blow came—sickness suddenly laid me prostrate. "I shall give up now; we must all sink together!" was the language of my despairing soul.

"Dear mother," said Willie, when he heard my lamentation, "do you remember what you said to me when I was at the bottom of the well? I have often thought of it of late. I know we are in deep waters, but God has promised that they shall not overflow us; and is not his word a solid foundation? Let us plant our feet upon his promises and stand firmly. We cannot sink, for there's rock at the bottom."

I heard, and took the lesson to my heart. I saw that I had been clinging to the slippery stones of human strength and self-dependence, and so, when the providence of God bade me let go my hold I was in despair. But the bank of heaven had not failed; God was able to redeem his promises, and though I stood in deep water it would not overwhelm me; neither should I sink, for "there's rock at the bottom."

So, from the chamber where pain and illness still hold me prisoner, I send to each burdened and weary child of God, who is tempted to feel that all is lost, the keynote of my new and grateful psalm: Whatever your sorrow or strait may be, plant your feet trustfully upon the Rock of our Salvation; and endure as seeing Him who is invisible.—*Advocate and Guardian.*

Science and Industry.

Forty years ago an Italian priest, named Luigi Taranti, discovered a method of making stained glass, the coloring of which was declared to be equal to that made by the ancients, whose secret has been lost. Taranti abandoned the holy orders and set to work to execute the hundreds of commissions he received, in the secret of his workshop at Ostia, near Rome. The finest stained-glass windows in Italy were made by him, and he guarded his secret well, for when a year later he was found dead of blood-poisoning set up by the pigments he employed, it was realized that he had carried the secret with him. The cleverest workmen were called in to examine the ingredients, but they one and all failed to penetrate the dead man's secret.

The only man who has yet been successful in taking photographs in color was a martyr to his discovery, the secret of which is lost. Some years ago, Dr. Herbert Franklin, of Chicago, submitted a number of colored photographs—of a somewhat crude nature it is true—to the leading American scientific institutions, and the encouragement he received was such that he built himself a laboratory, proof against the wiles of spies, at the cost of twelve thousand dollars, wherein to perfect his invention. In the preparation of his plates he used a charcoal fire, and one day when at work he omitted to open the ventilators and was found asphyxiated. He had refrained from divulging his secret to anyone, and in consequence, although some partially finished plates that concealed the secret remained, the way they were prepared is a problem that has baffled scientists to this day.

A man who discovered how to make fulminate, an explosive that would have revolutionized warfare, and to whom the German govern-

ment offered the equivalent of one hundred thousand dollars for his invention, unexpectedly came to his death in an explosion in his laboratory, and the secret is a lost one.—*Presbyterian.*

PLATE THAT THIEVES PASS BY.—Every chemical laboratory and scores of factory laboratories have costly vessels made of platinum. The plain metal is usually worth about as much as weight in gold, and made into crucibles and other vessels used in laboratories, it is much more valuable than in its ordinary form. A tiny crucible, holding, perhaps, only a gill is worth thirty-five shillings or two pounds and the larger vessels used by chemists are usually worth much more.

The value of these vessels is so great that they are locked up every night in a safe in any well conducted chemical laboratory, and frequently counted. Damaged vessels, and even the smallest scraps of platinum wire, are treasured, and sent to the factory to be made into new vessels.

Treated with care, platinum vessels are almost indestructible. They seem to suffer nothing from the high temperatures to which they are exposed in the laboratory, and, however long in use, a brisk rubbing renders them a beautifully bright as on the day when they came from the factory. They are ordinarily cleaned, however, by the application of hot water and acid solutions, as they gradually lose in weight by rubbing.

One reason why platinum instruments are seldom stolen by burglars lies in the fact that they are not easily disposed of. The metal is hard to melt, and a large vessel is not easily hammered out of recognition. Pawnbroker are shy of accepting articles of platinum, because such articles, having a comparatively small use, are not hard to trace. Small crucibles and platinum wire and rods do occasionally disappear from laboratories, but the larger articles are rarely stolen.

TREATMENT OF ANIMALS IN HOT WEATHER.—As to the horses, be merciful with the big check. If the animal has been mutilated for life by docking, see that he is protected from insects by netting or by rubbing on lightly lotion: One ounce pennyroyal in one pint of olive oil. Give him once of the light "hors hats" to wear in the sun, but take it off with the sun sets. Put a wet sponge in the hat; wet sponge alone is better than nothing. But see that it is kept wet.

As for dogs—Give them plenty of water to drink. Don't make them run after your carriage, bicycle or car. If a dog acts strangely in the street, don't yell, "Mad dog," and bes him to death—he is suffering from the heat and needs kind treatment, like yourself; rabies is one of the rarest diseases known. Don't tit up your dog, to fret himself into ugliness—into the height of cruelty. Keep a basin sun into the ground near your door, full of fresh water for wandering creatures suffering from thirst. Every public fountain should be supplied with a basin for the small animals.

Don't be guilty of the crime of deserting your cat to the tender mercies of savage dog small boys, vivisectioning medical students (we are taking a "summer course") and swill buckets, while you enjoy yourself at the seaside.

the life of such an animal, which has enjoyed the comforts of a good home, becomes a hell. You cannot take it with you, get it a refuge mercifully chloroform it.

As for the little birds—life prisoners in the cage—see that they have plenty of water and fresh air, and don't let the sun shine on them too long. Poor poll, as he swings on his perch and eats his heart out with ennui, would kill me better if he always had a piece of wood and a large spool, for instance—to carve with his bill. The domestication of animals is a cruel system; let us mitigate it so far as we can.—*Boston Transcript.*

Items Concerning the Society.

"In essentials, unity;"—and let them be the foundation of our unity. This was the language ended in our number of Eighth Mo. 15, middle paragraph of second column.

The attention of the London Meeting for Sufferers has been called to an application to register a word "Quaker" as a trade-mark by a firm engaged in the liquor traffic. It was agreed to instruct a firm of solicitors to oppose this on our behalf.

About forty Bibles, taken from veldt homesteads during the war, have been sent to W. H. Alexander at the Bishopsgate rendezvous of the Society of Friends, to be returned to their Boer owners. Some of them are filled with notes of the births, marriages and deaths of the families to which they belong. One of these Bibles Lord esham rescued from a Kaffir, at Mohensfontein, Orange Free State, on Fourth Mo. 8, 1900.

DENMARK YEARLY MEETING.—The twenty-fifth annual Meeting of Danish Friends was held this year on the twenty-seventh of Seventh Month, at Helsingør (as usual), in Jutland, accompanied by meetings for worship held on days preceding and following. "It was touching," says Hannah Fennel White in *London Friend*, "to hear and see the evidence of the feeling that pervaded the meeting, of the Lord's goodness and tender mercies towards them."

A copy of "Quaker Pioneers in Russia," having been specially bound and forwarded to the Tsar by relative of the authoress, Jane Benson, the emperor acknowledged its receipt through the Minister of the Imperial Court whom he ordered to confer his thanks to the author. An English clergyman of St. Petersburg, through whom the book was forwarded, added the information that "the thanks the emperor confer great distinction in this country."

Canada Yearly Meeting held at Toronto was one of the few Yearly Meetings that did not adopt the American Uniform Discipline. The Discipline Committee brought in a proposed new Discipline, which, after careful consideration was adopted to become operative at once. While it is felt that this new discipline better suits the needs and conditions of Canada than the Uniform Discipline, the Meeting is anxious that it should be understood that this is due to no feeling of disunity with its sister Yearly Meetings, towards whom the sentiments are of a most cordial nature.—*London Friend.*

New editions of George Fox's Journal are coming forward of late years in no very tardy succession. Now we notice one advertised as a new volume in "Isbister's Standard Abridgements," and to conform with his "Wesley's Journal." This "Fox's Journal" is edited by Percy L. Parker, with introduction by W. Robertson Nicoll, and appreciation by his wife, Thomas Edwood, Carlyle, & others. "It is a book," says Robertson Nicoll, "of undying interest, of the highest value, both

as a historical record, and as a religious classic. These pages are full of instruction and guidance to those who in this day have to take up again the battle for religious freedom." Price three shillings six pence.

"The Canadian Quakers," says the *Wesleyan*, "have just held their Annual Meeting in Toronto, where it was decided to advise members to refrain from joining secret societies, where any oath has to be taken which may bind to secrecy in all cases. Children of members will be counted as associate members until they are old enough to join the church, members are not to be condemned for observing the sacraments of Baptism and the Lord's Supper. The average contributions of the Women's Missionary Society amounted to \$1.34 per member. The convention declined to take any part in a political temperance campaign, but declared its desire for the closing of bars, the abolition of the custom of treating, and of supplying liquor in clubs. The Friends are progressing, and we can always rely upon them as advocates of peace."

WESTERN QUARTERLY MEETING.—The Western Quarterly Meeting was held at London Grove, Pa., on the 21st instant. There are few if any occasions in our experience which are not made additionally pleasant by attendant circumstances of weather and environment, and this day proved one of incomparable beauty as to weather, and, as to the other feature—the place itself—far search would have to be made for a more ideally situated meeting-house, as, enthroned amid the fair hills of Chester County, it sent forth its mute welcome to the assembling company of worshippers. From a child the writer had learned to love the place, for the reason that he so often had found within its precincts something that met the craving of his spiritual and esthetic nature. From those hills, from the sky, from within the house itself during meeting-while, through the lips of anointed messengers of the way of salvation, now since passed from earth, and by immediate revelation, God had spoken to his soul, calming it, subduing it towards his own gracious purpose concerning it, till with renewed fervor in recalling the past, and gathering therefrom assurance of hope for the future, he could but exclaim, "for the strength of the hills we bless Thee; our God, our fathers' God!"

Amid all the evidences that abound of a diminishing membership which this Quarterly Meeting shares along with others, there yet remain many Friends, old and young, who look forward toward and grip to these quarterly assemblies with feelings akin to those of the Psalmist when he wrote, "How amiable are thy tabernacles, O Lord of hosts! My soul lengthen, yea, even fainteth for the courts of the Lord." And upon this occasion the zealous-hearted were not suffered to be disappointed, for the Master of Assemblies, who was made known unto his disciples of old through the breaking of bread, in like manner spiritually was revealed to many; and, perhaps, to some who had not realized that He has risen from the dead, and stands ready to bless such as seek Him with full purpose of heart. The spoken word was permitted to have free course; several Friends being called to minister to the needs of divers conditions believed to be present. It was evidently a season of renewed visitation, when many hearts were tendered, even to tears; the hearts of the fathers and mothers in the Church being turned to the children, and the hearts of the children to the fathers and mothers, and all refreshed with a sense of the goodness of the Great Heavenly Parent, who will eth not the spiritual death of any, but would that every son and daughter whom He has created may welcome the day of their visitation, and realize here it is too late that the Holy Spirit does not always strive with man; that there may come a time when the soul of man may become insensible even to those things which make for its eternal good.

Notes from Others.

An educated non-Christian Hindu, writing in a Hindu magazine, advocates the introduction of the Bible as a class-book in all primary and high schools.

D. N. Hillis says: "The Bible never has had a fair chance in the world. No generation knows what its principles will do for one race, for no generation has ever tried it."

The *Churchman* says, "If the pulpit is to be a commanding power to-day those who occupy it must speak of the present to the present, and in terms of the present."

Howard N. Brown says in the *Christian Register*: "Undoubtedly, Protestants and Catholics are greatly indebted to each other, little as they may be inclined to confess that debt."

The *Pacific* says: "We are passing from one theological era to another, from materialism to meditation, and from controversy to consecration. The criticism of the letter is surrendering to the realization of the spirit."

English clergymen and religious journals are urging their constituents to become readers of the *London Daily News*, which now refuses all advertisements having to do with racing and betting or the sale of alcoholic liquors.

Bishop Hoss, of the Methodist Episcopal Church, South, in a very strong article written for the *Nashville Banner*, declares that "the mob is anarchy and the men who compose it are murderers." "I sometimes fear," he says, "that we are on the road to savagery."

A bill to enable the Zionists to use the money left by the late Baron Hirsch for the purpose of establishing Jewish colonies in the Argentine and to employ it to further the great Zionist movement, has been read the second time in the British House of Commons.

NUMBER OF WORDS USED OR UNDERSTOOD BY DIFFERENT PERSONS.—After a careful examination of literature, letters and conversation, a writer in the *Indianapolis Journal* reaches the following general conclusions: "Every well read person of fair ability and education will be able to define or understand as used nearly or quite, perhaps more than fifty thousand words. And the same person in conversation and writing will command not fewer than fifteen thousand to twenty thousand, and can add five thousand to ten thousand to these numbers if he be literarily inclined. The plain people, as Lincoln liked to call them, use or read understandingly from eight thousand to twelve thousand words, according to their general intelligence and conversational power, while a person who cannot read, but who has a good degree of native mental ability, will command about five thousand."

A young man in Philadelphia who was discharged on account of drunkenness and other dissolute habits, wrote to his employer and said:

"I went into your service uncorrupt in principles and in morals; but the rules of your house required me to spend my evenings at places of public entertainment and amusement in search of customers. To accomplish my work in your service I was obliged to drink with them and join in their pursuits of pleasure. I have added thousands of dollars to the profits of your trade, but at what expense you now see. You have become wealthy, but I am poor, indeed, and this cruel dismissal from your employ is a recompense I receive for a character ruined and prospects blighted in helping to make you a rich man."

The young men who are reared in Christian families when informed that they are expected to do

this dirty sort of work revolt against it, but sometimes make the plea of necessity and submit.

CHRISTIANITY IN JAPAN.—In a recent article by Doremus Scudder, we find the following statements: "First let me own to a decided feeling of disappointment in the character of the attendance at the regular services of the church. In strong contrast to this seeming disregard of interest in Christian worship is the very widespread interest in Christianity. In every station visited I found evidences of a new moral earnestness, a soberness unknown in the Japan of former days. The truth of the absolute value of the individual has taken tremendous hold upon the nation. Evidences abound everywhere, perhaps in no realm more impressively than in the sphere of public education. The country schoolhouses, even in remote districts, are an ever new astonishment to one who knew only the Japan of 1880. A scheme of education which makes it the business of the nation to endeavor to give a primary schooling to every child cannot be put into effect without teaching as its inevitable corollary the inherent worth of the poorest and humblest. Nor is the new education the only indication of the permeation of the nation by this Christian ideal. Everyone conversant with the Japan of a decade since has forced upon his consciousness the presence, even among the common people, of a dignity, a readiness to assert individual rights, unknown before.

"No Christian institution can compare with the Doshisha in prestige or in influence. Kobe College is doing work attempted nowhere else in non-government circles, except in the woman's university, whose president our mission trained. The Glory Kindergarten, at the other end of the educational road, is the pioneer and exemplar of its class in the empire, and has its graduates busy multiplying its influence everywhere. The representatives of the American board have made the name Puritan the synonym for all of righteousness and truth, and far more of brotherliness and breadth than is conveyed by it in the United States.

"There is a large measure of essential Christianity in the empire. Episcopalianism and Presbyterianism stand each as one. Methodism will soon present a solid line of battle; and the Doshisha, numbering in its faculty and board of trustees representatives of five denominations, stands prophetic of the coming Church of Christ in Japan."

SUMMARY OF EVENTS.

UNITED STATES—Secretary of Interior Hitchcock has been closely watching matters in Indian Territory since last spring, and his visit there in the Fifth month was actuated by a desire to learn the true condition of affairs. The Dawes Commission is entrusted with the interests of the Indians, by the Government; and this trust involves the rights of thousands of human beings, and the allotment, sale and lease, of property worth at least \$160,000,000. It is alleged that a set of the members of the Commission are to be dealt in various ways by the companies, the purpose of which is to deal in Indian lands; that the Chairman of the Commission is President of the Canadian Valley Trust Company, and that the office of the Commission, which was on the first floor of a well-known building in Muscogee, was moved upstairs, while the lower room was rented by the land company, the Dawes Commission still occupying desks in the old office as officers of the land company. The Indians are still going to the office, thinking the Commission is there. They find the same faces and desks there, and are doing business in the way of selling and leasing their lands to the same men who are running the Dawes Commission upstairs. Specific charges have been filed against a United States Marshal, and two members of the Commission have telegraphed the Interior Department, asking for a searching investigation, which the Secretary has replied to by saying the request had been anticipated and would be granted.

Ex-Governor Stanley declares he did not become a member of the land company, of his own accord, being voted in while he was sick.

The American Railroad Company has been incorporated with a capital of \$250,000,000. The purpose of the corporation is to build a railway from Fort Nelson, Hudson's Bay, to Buenos Ayres; traversing or tapping North and

South Dakota, Kansas, Oklahoma, Indian Territory, Mexico, Panama, Colombia, Ecuador, Peru, Brazil and Chile. Ten thousand miles is the estimated length.

George Gray's fee, as the Chairman of the Board of Arbitration for the mining on the Alabama coal mining districts, was \$4,000.

Parks, the walking delegate of the Housemith's Union, who was convicted of extorting \$200 from a contractor by agreeing to call off a strike on a building in which the latter's work was tied up, and he under penalty for non-compliance with the work, was sentenced to two years and a half in Sing Sing, N. Y. The Union adopted a vote of confidence in Parks, and decided to continue his salary of \$45 a week during his incarceration.

Elihu Root, Secretary of War, has resigned from the Cabinet, and William H. Taft will succeed him about the first of the year.

A new law giving the city the right to sell at auction when the delinquent taxes are beyond the value of the property, \$3,000,000 worth of real estate will be sold for taxes, in Omaha, Nebraska, most of which is owned in the East.

The State Dairy and Food Commissioner of this State has issued a notice to be issued for the largest brewer of this city, charging him with using Salicylic acid in the beer; and against two prominent grocers, charging them with selling blackberry brandy containing a coal-tar coloring.

Heavy rains have raised the Kansas and Missouri Rivers to such a point that Kansas City is again threatened. The Pennsylvania Railroad has been forced to spend a million dollars worth of property at Shire Oaks, near Pittsburg, where it will build its immense yards, and lay thirty-eight tracks, each a mile long. Here most of its Western coal trains will be made up.

According to figures compiled for the Journal of the American Medical Association, four hundred and fifteen deaths have resulted from tetanus as a result of gunshot wounds received during the celebration of "Independence Day." Most of the victims were boys, and a large number of the deaths resulted from the toy pistol. Pennsylvania leads the States, with eighty-two victims.

The hostility of labor unions in Chicago is driving enterprises from that city. Chiefly following the announcement of the prospective removal of the Donnelly and the Rand-McNally Companies came information of the abandonment of the Chicago Union Transfer Company's great enterprise.

The White Star liner *Britannic*, built in 1874, and one of the largest vessels of its day, is to be broken up for scrap-iron. Without ever having suffered accident, and with her original engines and boilers, she has traveled 1,825,000 miles, and has never lost one of the 200,000 passengers carried.

There were 420 deaths in this city last week, reported to the Board of Health. This is 2 less than the previous week, and 3 more than the corresponding week of 1902. Of the foregoing 218 were males and 202 were females; 52 died of consumption of the lungs; 29 of inflammation of the lungs and surrounding membranes; 13 of diphtheria; 14 of cancer; 12 of apoplexy; 15 of typhoid fever, and 4 of smallpox.

FOREIGN—The insurrection in the Balkans is rapidly spreading, and the cry for European intervention grows stronger. At Sofia a mass meeting was held, at which it was resolved to appeal to the Powers for help. A massacre by the Mohammedans, of several hundred Christians, is reported to have occurred in Adrianople, which is a city intensely Mohammedan. Kruševac's two thousand houses are a heap of ruins, the prosperous city having been sacked and many of its inhabitants killed. The Macedonian insurgents have taken a solemn oath to die in the cause of liberty, if necessary. The Mohammedan teachers at Kosovo are preaching that the time is now ripe for a holy war, and that the people must be ready to kill the Christians in the villages. The town of Urguch has been destroyed by the insurgents and the Government buildings dynamited. Turkey has decided to call its reserve soldiers, nearly doubling the force utilized in the Turko-Greek war. Turkey's attitude is said to be, not to court war, but to suppress the insurrection, and the larger force she is now putting in the field indicates the serious view she takes. The United States Consul at Beirut was recently notified that he had been assassinated. Theodore Roosevelt at once ordered several warships to that port, but it was decided not to recall them, when word was received, correcting the statement.

France is reported to have acquired the territory lying on the right bank of the lower Senegal, inhabited by numerous and important tribes, and to have secured them among the tribes being the avenue of acquisition.

A new crater, 1,000 feet below the central cone of Vesuvius, opened on the 26th ult., without any warning, and poured a fiery stream down the mountain side. No

earthquakes, detonations or rain of ashes accompany the burst, but a clear stream of lava and red-hot stones was thrown seven hundred feet in the air. The stream was fifteen feet wide.

The Zionist Congress at Basle, Switzerland, has been offered an autonomous colony in East Africa by the British Government. A committee was appointed to go to East Africa to investigate.

Fire in a large store building in Budapest, the upper floors of which were used as residential flats, caused 15 deaths and one hundred and twenty persons, many of whom were ill, were injured.

The shareholders of the Grand Trunk Railroad, of Canada, have authorized the increase of capital from \$1,100,000 to \$50,000,000.

Owing to the rejection of the Canal Treaty, the spirit of revolution is said to be growing stronger in Colombia.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 77.

Samuel Trimble, M. D., Pa.; Howard G. Taylor, N. J.; Mary E. Whitacre, Pa. To No. 14 Vol. 75 Miriam L. Vail, Calif.; John B. Evans, N. J.; Wm G. Hall, Phila.; to No. 14 Vol. 78; Wm T. Zook, Pa.; J. H. Jones, Pa.; Stephen Rogers Canada; John B. Rhoads, N. J.; Charles Wright N. J.; J. Albin Thorp, Pa.; John G. Haines, Pa. \$5 for himself, Levi S. Thomas and Thomas W. Fisher; Jesse Negus, Agt. la., for Mary M. Ezmondson; James H. Moon, Pa., \$5 for himself, Everett Moon, Minn., and W. W. Moon, M. D. N. Y.; Eli H. Harro, Ind.; Milton Mills, D. C.; Henry B. Leeds, Agt. N. J., \$5 for Chas. C. Haines Edward S. Harner and Edward R. Mauls; Mar W. Pharo, Phila.; Mary W. Carslake, N. J.; Jan G. Smedley, Pa.; S. Morris Jones, Pa.; George Schill, Pa.; Mary W. Trimble, Pa.; James C. Chap pell and \$1 for Margaret S. Ward, N. C.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

The following Friends have been appointed agents for THE FRIEND:

Wm. E. Mekeel, in place of Aaron Mekeel, deceased address, Trumansburg, N. Y., R. F. D., No. 32.

Lindley M. Brackin, in place of B. F. Starbuck, who has retired; address, Colerain, Belmont County, Ohio.

Clinton E. Hampton; address, Dwight, Morris Coast Kansas.

Wanted—Friends to take charge of the School for Indian Children at Tunasness, N. Y., as Superintendent and Matron. Application can be made to Henry Hall Friends' Asylum, Frankford, Philadelphia, or Zebedi Haines, West Grove, Pa.

Friends' Library, 142 N. Sixteenth Street Philadelphia.—On and after Ninth Month 1st, 1903 the Library will be open on week days from 11.30 A. to 2 P. M., and from 3 P. M. to 6 P. M.

Westtown Boarding School.—The school opens on Third-day, Ninth Mo. 8th, 1903. New pupils should arrive on week of opening day, and old scholars not later than six o'clock in the afternoon.

WILLIAM F. WICKERSHAM, Principal.

DIED, at the home of Jesse M. Otis, her nephew, Sherwood, N. Y., the second of Fourth Month 1903, ANN MEKEL, a member and elder of Scipio Monthly Meeting of Friends, N. Y. This dear Friend, both in her ear and in her life, filled a more than ordinary sphere of usefulness, extending her care and influence towards the who were deprived of a mother's love in four different families of relatives. We believe she endeavored to see the Lord in her day, being very patient under long-continued suffering, and is now, we trust, encircled in the arms of redeeming love.

At his residence in Winona, Ohio, eighteenth of Fourth Month, 1903, JERU BAILEY, in the eighty-third year of his age. He was a member of New Garden Month and Particular Meeting, Ohio, and was faithful in the a testimony thereof as long as he was able to go. During a protracted period of bodily affliction he evinced much patience and resignation to the Divine will, saying, "Be close, that he longed to go home and saw nothing by his way." "Blessed are the pure in heart, for they shall see God."

THE FRIEND.

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Our Prophetic Trust.

It is highly desirable that the religious Society of Friends, standing, as it was raised up to stand for the prophet rather than for the best, should receive a prophet's reward. To perceive this, it must receive the prophet. There is perhaps less of the prophet in its position now than ever before. There may be in the professing Society at large, more of the teacher,—ten thousand instructors in Christ but not many fathers,—more of the committee of one, or pastor, to undertake an interest in members and foster church activities, more of the lecturer, more of the successful steward of wealth; more of operation in foreign parts,—and in these functions wherein are we better than others? On their critical lines we may receive their identical reward. But the prophet's reward we receive to save as in all these or other interests wherein our commission may be, we receive the prophet by receiving with the whole heart. That which makes the prophet.

There are prophets of action and of character, as well as prophets of other testimony; and in so far as the Society of Friends, from its first entrance upon its work, lived by the witness for Truth in advance of its age, it did fully forecast many reforms for doctrine and practice in church and in State, to which human thought has from time to time been awaking as if to present-day discoveries.

He who moves by the Holy Spirit is a prophet, whether he speak, write, influence, plan, or act. His is the word in season speaking to present conditions. His is the act in season, stepped into the place of need in response to the openings of Light at the critical time. The habit of promptly attending to these open-

ings is for any one a school of the prophets. And the church which makes as its speciality the receiving of the prophet—by which we mean not only the recognizing, but the condition of the prophet,—“in the name of a prophet,” which is the witness of the same Spirit, “shall receive a prophet's reward.” Faithful in its special lines of service, it shall be made ruler over many, and enter into the joy of the Lord of the holy prophets. This reward must be found to be great, as proportioned to the “greater gifts” which the church is commanded to “covet earnestly, especially that ye may prophesy.” And the day for believers to move under the power of the Holy Spirit was signalized at Pentecost, as a dispensation introduced wherein God would pour out of his Spirit upon all flesh, and the sons and daughters of his people should prophesy. That this prophetic qualification is not the prevailing mark and sign of the church now is because it so largely ignores the rock of revelation on which, said Christ, “I will build my church.”

In the present or near crisis which is forming under claims to the name of “The Society of Friends,” one section is veering towards a receiving of the priest and his ordination of a stated worship under the prescribed conduct and discourse of man; and the other still yearning to receive the prophet in the prophet's spiritual Name, under a godly hope of a prophet's reward to be poured out upon the cause for which we stand.

A qualification to receive the prophet is a qualification to discern between word and power, sound and substance, orthodox and life, the voice of the stranger and that of the shepherd, exhilaration and inspiration, an admired and a baptizing ministry,—in short the receiving of the prophet is conditioned on our being in the prophetic spirit ourselves, the Spirit which will acknowledge its own in all. “He that receiveth whomsoever I send receiveth me. And he that receiveth me, receiveth Him that sent me.”

Such members being endued with that which makes the prophet, quickened together with Christ, are of one spirit with the prophet and with him receive his reward. To be echoes of the voice of God, they must learn obedience to his inspeaking Word, and whether their testimony appears in words or is imaged in

other conduct and in character, they are together in the same prophetic condition, baptized by the one Spirit into one body.

The grace of the great High Priest of our profession,—the one Mediator between God and men,—is sufficient for us. Under his single priesthood, we plant ourselves on no other; but are called out to be built on the foundation of the apostles and prophets, that of the revelation of his living Word. And “other foundation can no man lay than that which is laid, which is Jesus Christ the righteous.” And the testimony of Him is the spirit of prophesy. To wish that all the Lord's people were prophets, is to wish that He would pour out his spirit upon all, that they would receive it, and operate in their individual and church life under its perceptible witness.

THE SCATTERING OF ANNOYANCES.—I begin my day's work some mornings, perhaps wearied, perhaps annoyed by a multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty annoyances of every day and in the small trifles that all our lives, of whatever texture they are, must largely be composed of, if we began each day and task in the spirit of that old prayer, “Rise, Lord, and let thine enemies be scattered?” Do you not think there would come a quiet in our hearts and a victorious peace to which we are too much strangers? If we carried the assurance that there is one that fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career; and if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. “Many mickles make a muckle,” and there are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of his presence, and are beaten accordingly by reason of the little enemies that come down on them like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault or a great temptation, which calls out their strength and sends them to their knees to ask for help from God.—*Alexander McLaren.*

It is not to be wondered at that when the pulpit leaves eternal themes and scouts the hunger of the heart, seeking to attract by novelty what alone can be won by Divine power, it should seem to lose its influence and its days be spoken of as numbered.

Robert Barclay.

Robert Barclay was the son of Colonel David Barclay, of Urie, in Scotland. . . . He was born at Edinburg, 1648, educated in France, and had the advantage of that language, as well as the Latin. He returned to Scotland about 1664, being then sixteen years of age, where, by the example and instruction of his honest and worthy father, who, in his absence had received the everlasting Truth . . . he came to see and taste an excellency in it, and was convinced thereof about the year 1667.

He publicly owned the testimony of the true light, enlightening every man, and came early forth a zealous and fervent witness for it, enduring the cross and despising the shame that attended his discipleship, and received the gift of the ministry as his greatest honor; in which he labored to bring others to God, and his labor was not in vain in the Lord. He was much exercised in controversy, from the many contradictions that fell upon Truth, and upon him for its sake, in his own country chiefly, in which he ever acquitted himself with honor to the Truth, particularly by his "Apology [i. e. Defense] for the Christian divinity," professed by the people called Quakers, which contains a collection of our principles, our enemies' objections and our answers augmented and illustrated, closely and amply; with many authorities for confirmation. This was written about the twenty-seventh year of his age.

He travelled often in Scotland and England, and also in Holland and Germany, to spread the gospel of our Lord Jesus Christ. He loved the truth, and the way of God, as revealed among the people called Quakers, above the world, and was not ashamed of it before men, but was bold and able in maintaining it, sound in judgment, strong in argument, cheerful in travails and sufferings, of a pleasant disposition, yet solid and plain, and exemplary in his conversation. . . . His sickness was short; our friend James Dickenson, of Cumberland, in his travels into that nation visiting him when on his death-bed, as he sat by him, the Lord's power and presence bowing their hearts together, Robert Barclay was sweetly melted in the sense of God's love and with tears expressed his love to all faithful brethren in England, who keep their integrity to the Truth.

He added, "Remember my love to Friends in Cumberland, and at Swarthmore, and to dear George," meaning George Fox, "and to all the faithful everywhere;" and said "God is good still, and though I am under great weight of sickness and weakness as to my body, yet my peace flows; and this I know, whatever exercises may be permitted to come upon me, it shall tend to God's glory, and my salvation, and in that I rest."

He died at his own house in Urie, in Scotland, the third day of the Eighth Month, 1690, in the forty-second year of his age, leaving behind him four sons and three daughters.—*Selected.*

An Eastern sage who was esteemed as of great holiness was asked by his disciples the secret of his victory over evil. "I always fight my bad habits to-day," was his smiling answer. As long as we put off our battle against our faults and sins until to-morrow, we never can win.

A Visit to Massachusetts Indians.

(Continued from page 14.)

II.

We may now add that in less than three weeks after J. S. Elkinton's visit to one of the sick in Mashpee (the wife of our host), one of his companions hearing of her decease, returned and attended with nearly all the Indian inhabitants at her burial. She was looked to as perhaps the most useful and helpful woman in the church and neighborhood. Testimonies were also expressed to the visitor of the uplift left in hearts generally by the service of our Friend's recent visit. The woman whom we saw in a chair had been taken, the other who had been prostrated on her bed was left, and able to attend the funeral of her neighbor, and she seemed to appreciate that she was left for a purpose.

The cheap weekly excursion by steamboat to Gay Head being yet five days off, and no sail-boat procurable for the morrow (Eighth Month 4th,) the only remaining course was to take the regular steamboat in the morning for Cottage City on the eastern part of the Island and find some means of travel thence, twenty miles to the western end. While waiting for our expected companion from North Dartmouth, Job S. Gidley, to arrive from New Bedford by the second boat, we took an hour to go about the great city of cottages, some of them mansions of millionaires, which has risen in twenty-five years from a ring of tents or huts gathered about a camp-meeting pavilion. Our companion not arriving, a trolley-car was resorted to for Vineyard Haven town, where a horse and carriage were at length obtained. While driving through the village we were caused to turn our faces back at the sound of a loud voice, and there appeared our friend Job S. Gidley, who had not heard of our prospect till just in time to reach the third boat. He having engaged a swift horse with a young Indian driver, proceeded in advance of us in time to give announcements of our expected meeting. For the first six miles of our way, a fine macadam road gave comfort both to horse and driver. Then came tolerably country roads till the sands and hills of the last third of the way were tedious. The great ocean, with that mysterious island, "No Man's Land," off at our left, and a grand sweep of the Gay Head south shore called Squibnockett Bight, became impressive to behold, when soon a passage through the last village, that of Chilmark, brought to mind the fame of that place as a town abounding in deaf-mutes,—a result of much intermarriage of relatives. To test this reputation, on our return a question was asked of a berry-picking woman by the roadside, and her pathetic mode of answering by mere sign and gesture, clearly told the tale.

Pushing forward between Menemsha and Squibnockett Ponds and over long hills, we called at the neat dwelling of good old Deacon Jeffers, who had written to us he would be glad of our Friend's coming. He appeared to be not only, as was said, of the purest Indian stock remaining, but also as "an elder worthy of double honor." Our forerunner had enjoyed a precious interview with him and his heavenly-minded wife, and when he parted from them she spoke of her inability to attend meetings,

but said her hope was that there would be a blessed meeting for us in the home above. The deacon offered to precede our evening meeting with some statement of the history of their church on that island.

We passed on to a small hotel, efficiently kept by an intelligent Indian widow,—a house standing apparently as the successor of what we once saw named the Squibnockett Hotel,—or as, when its managers wished to cater to New York patrons, they are said more pretentiously to have named it the "Hotel de Squib." This present "Windsor House" was kept by an Indian woman of decided character and influence, and we found sojourning there a granddaughter of Rodney French, a celebrated mayor of New Bedford who was prominent during slavery times in the abolition cause. After supper we wended our way over trails through brush and under falling rain to the meeting, while the women of the house were conveyed in our carriage. The attendance at this meeting was small because of the rain, but this did not slacken the life and interest found in the exercises. The pastor, a white man raised as he said from the "prize ring to the pulpit," greeted us cordially, and when our view of a meeting for worship had been explained, opportunity was extended to the aged Indian deacon to make the statement which he believed would be of interest to the visitors. He gave a brief sketch of the history of their church from the year 1642 when Thomas Mayhew and his missionary son Thomas with others, came from England to this island which the father had purchased of rival claimants in England. Thomas the minister soon found prepared hearts to fall into line with his teachings of the Christian religion, and a church of believers was gathered, probably near Edgartown, in almost the first year. As time proceeded the church increased in numbers, and we find that by the year 1657 the religious authority of Thomas Mayhew was widely established over the island.

The year 1657 was marked by two events the first of which was not in the good deacon's recital, namely the arrival from Rhode Island of the two Friends, Christopher Holde and John Copeland, who had come from England in the ship "Woodhouse," which left the New England shore the first Quakers the ever obtained a foothold to remain. The presence of these two Friends on the island was not tolerated by "the priest Mayhew," and he procured their deportation across the Sound in a canoe. These Friends proceeding to Sandwich soon gathered an organized Friends' meeting of eighteen families, and perhaps the first Monthly Meeting on the continent. But three months after the advent of Friends on this island then named Aquimash or Kughtuquoque, Thomas Mayhew intending a visit to England was entrusted with the care of two bright children of the Indian chief to procure for them an education as Christian Indians in his native country. About fifty persons sailed with them. But the ship and passengers were never heard from afterwards. The work of the church continued by Mayhew's father went on, however. In 1693, from being of a Presbyterian creed, it changed to the Baptist profession, in which it has ever since continued. The preserved remnant of Indians of the whole island are now gathered into this peninsula

three miles by two, on its western extremity, and number one hundred and seventy-five pupils, of whom about thirty are church members.

Such was the substance of Deacon Jeffers' relation, to which a little other matter gathered during our stay may be added.

Mittark, sachem of Gay Head, was the first Indian to minister there. Converted in 1663; he died in 1633. "The day before his death he said to a friend, 'I have hope in God that when my soul departeth out of this body, God will send his messengers who shall connect it to himself to be with Jesus Christ,—HERE THAT EVERLASTING GLORY IS!' These last words he pronounced with great emphasis."

Caleb Cheeschaumuck and Joel, eldest son of Hiacommes, were two Indians that were educated at Cambridge, England. Joel, a good and diligent scholar, perished by shipwreck before he came to maturity. Caleb took the degree of bachelor of arts in 1665, and afterwards died of consumption at Charlestown. Another Indian pastor was Silas Paul. The following copy of the inscription on his burial one is perhaps the only preserved remnant of the ancient language of the tribe:—

YE UUN' WOHOK' SISEIN'
SIL' PAUL' NOHTOBEYONTOK'
Aged 49: years' NUFFPOOP' TAH'
August 24th, 1781.

Here "the body" Silas Paul "an ordained preacher" died "then or in."

But to proceed with the meeting. Its result is on high, and cannot be detailed on paper. Suffice to say that after remarks by the pastor on the necessity of something more than sense, a spiritual delivery got well underway and proceeded in a gospel stream through many mouths than one, including the deacon's mighty words of spiritual testimony which were undeniably under the anointing. In the closing that it was good to be there, we departed to our several abodes.

The morning showed no possibility of raining without "flying in the face of Providence." Besides the lurking feeling that our mission was not complete, a violent wind and rain from the east made us content to be indoors. The deliberate breakfast-taking gave opportunity to our Indian hosts to converse with us on the welfare of her people, in the course of which her interest in the past became so warmed up, that it was a rare privilege to see her standing by the table animated with an eloquent recital of her experience some thirty years ago in turning a crisis in her people's history. This she accomplished by procuring before the state legislature the passage of a law giving them the full continuation of white citizenship as to holding lands severally, and in all other relations to civil government. She had labored for this with an unwilling tribe. The proposed reform, when before the legislature had been set aside by the State. Undaunted she called a meeting of her people and said she would argue it before the House of Representatives. "How will you get there?" said her conservative neighbors. "I will go by myself, and at my own expense," said she. "Those legislators are educated men, and I am uneducated. Let whatever I do say that is right, they will

know!" So she went. She found on the train from New Bedford the mayor, that same Rodney French whose granddaughters were with us at the table. He was delighted with her undertaking. By his introduction to representative men way was made for her to appeal in person for her tribe. She said to the assembled members that she came before them for her people, but not as their representative. She was a representative only of her own sense of what was right for her tribe, what was necessary for their civil welfare. Others told us that the scene of her solitary figure and intense appeal before the legislature was truly impressive. The state of the Gay Head Indians came under a re-consideration, and the purpose of her patriotism was accomplished.

(To be continued.)

FOR "THE FRIEND." Let the Nations Be Friendly.

In a recent number of THE FRIEND I was surprised to see an extract entitled "The Versatile American." Surely a *Friend's* paper should be above the tactics of the "yellow journal" in their crusade against everybody and everything outside the United States. Such articles are not apt to strengthen the bonds of love that should bind the brotherhood of nations and bring "peace and goodwill to all men."

Moreover, the article is *untrue*, as the average Englishman is just as versatile when the occasion calls for it, and *very much more thorough*, than the average citizen of the United States. To drag in the doings of a New England farmer in trapping, etc., is most absurd. How could an inhabitant of London (or of New York for that matter) catch a fox unless he went to the "Zoo?" With regard to the case of a policeman, used by the writer of the article in question as an illustration, I would say that I once asked a policeman in Geneva, N. Y., where the Smith Observatory was. I had just stepped off the train and wished to find my astronomical friend, Dr. W. K. Brooks. I therefore asked for the Smith Observatory. The policeman replied, "I don't know where he lives!"—and he did not apologize for not knowing, as the writer of the article under discussion says would have been done. An English policeman would have known an observatory from a man, I fancy.

But I will not continue in this line, as my wish is to see *Friends* helping to make nations more friendly, and not joining in the continual horn-blowing of Americans as Americans and their wicked hatred of all other nations. Let the United States stop its burnings at the stake before it tries to take the motives out of the eyes of other nations; and all nations—the United States included—have motives seen only by others.

T. S. H. SHEARMEN.

WOODSTOCK, Ontario, Canada, Eighth Month 20, 1903.

[On reading the above remonstrance the editor found himself in sympathy with its concern, and on referring to the extract on page 413 of last volume, that sympathy was not abated. The courtesy of the article there quoted seems now so apparent, that we can account for repeating it only on the ground that our attention was so absorbed by the versatility of the American, as to overlook the

odious comparison with the not yet imported American across the sea. For who is "the versatile American?" but the Englishman under a new environment? And the Englishman ought to feel complimented with a showing up of what can be made of him when given a chance, under less hampered and more developing conditions. The praise of the English progeny in America or elsewhere, is the praise of the English man or woman. We trust it is no insidious comparison to say that the Englishman is the versatile American slightly concealed, the American is the Englishman revealed;—and so is the Canadian, the Australian, or whoever may be an Englishman under conditions more open for the development of his native gifts. And also, under the same temptations we are all concluded under the same sin, whether we fight against native races of other color, or wink at atrocities in our dominions under whatever name. There is room for comparison or debate as between our respective institutions, but no room for competitive boasting over moral, intellectual or industrial characters. We regret the ill-manneredness of our quotation.—Ed.]

No Oil Aboard.

In a recent gale on the Atlantic, two vessels of equal size were fairly in the path of the storm. One, through the wisdom of her captain and owner, had a large amount of oil aboard for just such an emergency. Pouring it from barrels over the side, it spread in a widening film over the raging water. Such a small quantity compared to the wide ocean—such terrible waves—yet soon the vessel rode in a miniature calm, and her safety was assured. The other ship, with masts and rudder gone, lay a wreck on the billows when morning dawned. She had no oil aboard; and had it not been for the boats of the first vessel, her crew would have sunk with her before the day was done. The gale was the same for both; the waves were as high for one as for the other; but the oil aboard, or its absence, made the difference between safety and wreck.

The story is as typical as it well can be. We cannot control the rising of the storms of life, but we can encircle ourselves with calm in the midst of them. We cannot control the wickedness of the world, but we can keep a place of purity and peace round our own souls. We cannot restrain the temper of others, but we can be unfaithfully gentle ourselves. We can never be wrecked if we have enough oil aboard. It is when we have none that we are at the mercy of the waves and the storm—and that we have none is our own fault, not that of the storm.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee," is a promise for every storm that can rise. If we neglect such a promise, can we blame any tempest for our wreck of heart and hope? Surely not, if we are honest with ourselves.

—Forward.

"In the Old Testament, we have God for us; in the Gospels, God with us; and in the Epistles, God in us.

He that unwillingly remembers he owes anything to God, will not readily remember that he is beholden to man.

Things Above.

The apostle tells us that if we are risen with Christ, we should "set our affections on things above, and not on things on the earth," and this is a natural result of the new life—our affections centering themselves on heavenly things, and our whole being resting on the sweet assurances of a heavenly Father's love. He who has come to this blessed experience in Christian life will have his walk and conversation in heaven; his life is hid with Christ in God, and as he goes up and down through the highways and byways of life, it is a great relief, when here and there he finds a heavenly-minded person; one who lives in a Divine atmosphere, and whose words and thoughts are imbued with the spirit of truth, of peace, and of love.

It has often been our happy privilege, in our intercourse with the people, to meet persons of this kind, who seemed, like Enoch of old, to be walking with God, whose hearts were overflowing with love to God and their fellow-men; who seemed to enjoy blessed fellowship with their heavenly Father, and whose conversation would bring us closer to the source of Divine love and grace, and give us an inspiration to better things.

Andrew Murray says: "Our blessed Lord not only said, 'Abide in me,' but also, 'Abide in my love.' Of the abiding in Him, the principal part is the entering into and dwelling and being rooted in that wonderful love with which He loved us and gives himself to us. 'Love seeketh not its own,' but always goes out of itself, to live and be one with the beloved; it ever opens itself and stretches its arms wide to receive and hold fast the object of its desire. Christ's love longs to possess us."

"The abiding in Christ is an intensely personal relationship, the losing ourselves in the fellowship of an Infinite Love, finding our life in the experience of being loved by Him, being nowhere at home but in his love."

"Abiding in Christ and walking like Christ; these are the two blessings of the new life, which are here (1 John ii: 6) set before us in their essential unity. The fruit of a life in Christ is a life like Christ.

"To the first of these experiences, abiding in Christ, we are not (or at least ought not to be) strangers. The wondrous parable of the Vine and the branches, with the accompanying command, 'Abide in me, and I in you,' has often been to us a source of rich instruction and comfort. And though we feel as if we had but very imperfectly learned the lesson of abiding in Him, yet we have tasted something of the joy that comes when the soul can say: Lord, thou knowest all things, thou knowest that I abide in thee. And He knows, too, how often the fervent prayer still arises, 'Blessed Lord, do grant me the complete unbroken abiding.'"

"The second expression, walking like Christ, is not less significant than the first. It is the promise of the wonderful power which the abiding in Him will exert. As the fruit of our surrender to live wholly in Him, his life works so mightily in us, that our walk, the outward expression of the inner life, becomes like his. The two are inseparably connected. The abiding in, always precedes the walking like Him. And yet the aim to walk like Him

must equally precede any large measure of abiding. Only then is the need for a close union fully realized, or is the Heavenly Giver free to bestow the fullness of his grace, because He sees that the soul is prepared to use it according to his design. When the Saviour said, 'If ye keep my commandments, ye shall abide in my love,' He meant just this: the surrender to walk like me is the path to the full abiding in me. Many a one will discover that just here is the secret of his failure in abiding in Christ; he did not seek it with the view of walking like Christ."—*Herald of Truth*.

A Child's Victory.

A coal cart was delivering an order in Clinton place the other day, and the horse made two or three great efforts to back the heavily loaded cart to a spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow with a fierce look in his eyes, and the onlookers were chary about interference knowing what would follow.

The driver was beating the horse; and nothing was being done about it, when a little girl eight years of age, approached and said, "Please, Mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the children around here, and we'll carry every bit of coal to the man-hole, and let you rest while we're doing it."

The man stood up and looked around in a defiant way, but meeting with pleasant looks he began to give in, and after a moment he smiled and said, "Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheel will help him."

The crowd swarmed about the cart, and a hundred hands helped to push, and the old horse had the cart off the spot with one effort.—*Baltimore Christian Advocate*.

A SPOILT CHILD IN THE SECOND CENTURY.—After all, spoilt children did exist before the nineteenth century, though we are continually being told that when the rod was more in fashion than it is in these days, spoilt children were unknown.

But we have positive proof to the contrary. The Oxford University Press have just published a translation of a schoolboy's letter, written between A. D. 100 and A. D. 200, which gives a picture of a very self-willed young gentleman. The boy—"Master Theon"—writes to his father to beg to be taken with him to Alexandria. This is how he begins:

"Theon to his father Theon, greeting. It was a fine thing of you not to take me with you to the city! If I won't take me with you to Alexandria I won't write you a letter, or speak to you, or say good-bye to you. And if you go to Alexandria I won't take your hand or ever greet you again.

"That is what will happen if you don't take me. It was good of you to send me presents. Send me a lyre, I implore you. If you don't I won't eat; I won't drink. There, now!"

Theon's letter is not very well written, and the spelling is at times peculiar, but this is not unusual with schoolboys.—*Exchange*.

"IN EVERYTHING GIVE THANKS."

BY M. A. MATLAND.

"In everything give thanks!" 'Tis written so
Within the volume of the book divine;
Mark well the words, eyes that so oft overflow;
Ponder them, heart so ready to receive.

"In everything give thanks!" What! in distress—
When we have drained grief's potion to the lees
In pain, oppression, bondage, helplessness,
Exile and poverty—give thanks in these?

"In everything give thanks!" How gladly fall
The grateful words in benison or song,
From lips that never tasted of life's gall,
That never cried, like one of old, "How long!"

"In everything give thanks!" No easy thing,
Thanksgiving when the stubborn heart is crossed
Or the proud spirit wounded in the wing,
Or the heart driven for its jewels lost!

Oh, teach us, Lord, so to commit our ways
To Thee, who art omnipotent, all-wise,
That whether sweet or bitter be our days,
Praise and thanksgiving unto Thee shall rise!
—*American Messenger*.

America's First Press.

The house wherein the first printing press brought to the new world was set up and where books were printed at least as early as the year 1539, is still standing in the City of Mexico, and curiously enough, is at present occupied by an establishment which operates a printing press among its other lines of business. But the present proprietor claims to be out of the line of typographical succession with the original printing establishment and uses a press o much more modern make.

Thanks to the untiring and masterful effort of the celebrated bibliographer and scholar, Jo aquin Garcia Icazbalceta, who published the results of his researches in the year 1886, the history of the printing press in Mexico has been rescued from almost certain oblivion, and it is now known beyond the shadow of a doubt that the first press was set up in America no earlier than 1539 nor later than 1537. It was the Viceroy Antonio de Mendoza and his contemporary, Fray Juan de Zumarraga, who were responsible for the establishment of the printing house in Mexico. A printer in Seville, he the name of Juan Cromberger, and said to have been very celebrated in his day, was given the order, and he either sent or brought the outfit about the date mentioned.

The press was set up in the Casa de la Campanas, a building yet standing at the corner of Calles Cerrada de Santa Teresa and Moleda. This was the residence of the archbishop of Mexico. This place enjoys additional historical interest on account of its being the site of the palace of the Emperor Aztecacatl, father of the unfortunate Montezuma who, according to the traditions of the Indians, was stabbed while a prisoner of the Spanish conquerors on the roof of the temple of Tezcatl Ipoa and hurled into the street a that very corner on the memorable night of the Noche Triste.

It is not curious that printing made little or no progress in the country first giving it: home in the New World, when it is recollected that materials, both for printing and on which to print, were very hard to obtain and that the industries of type casting and paper making and other branches of manufacture upon which

part of printing depends for life and growth, he little attended to and practically left un-veloped; only slow progress was made from first introduction up to a decade ago. And little excitement was created in his early days that its advent was for many years en-ly forgotten.

A work entitled "Escala Espiritual para gar al Clelo" was among the earliest books nted in Mexico, the date of its publication eing been set by some authorities as far ck as the impossible year 1652. The fallacy his is forcibly set forth by Icazalcoeta, o argues that even had the viceroys brought press with him on his first trip it could not ve arrived prior to the latter part of 1535. It seems also that a book was published in y 1539 at the Casa de las Campanas, ring the imprint of Juan Cromberger. This eworthy book, which is an example of the ily attempts of the Church to preserve the xican language and to carry the Christian trine to the Indians with the greatest fa-ty, was entitled "La Doctrina Christiana." I gave partial reading in Spanish and Na-ti.—*Baltimore American.*

"Train Up a—Cat."

The person who was visiting the family spoke y approvingly of the cat. He was large and and had exceptionally good manners, as y as a softly affectionate purr. She said he supposed he had been taught a good ny tricks. The hostess was just explaining t she liked him better without tricks when rash like shivering china interrupted them. The four-year-old son of the visiting lady, who scrambled away from his mother and was ng the cloissonne teapot as a flat-iron on carpet, had thrown the teapot against r carpet, in a little mood of playfulness, t tiny shivers of it lay strewn upon the floor. "O, I am so sorry," murmured the mort- mamma, "I really do not know what to do h Cameron; he grows so head-strong. I ill have to begin to train him soon; but I ad the struggle. One hates to discipline ere baby—and yet, he is four now, and elly, I must do something!"

He cat stepped cautiously over to the wreck on the carpet. He put out his nose, sniffing ecatly, and then he put out a careful paw to examine a fragment. His mistress spoke, n low and firm tone, gentle, but with the warding infection of rebuke—
"Sandro!"

He cat drew back, looked up at her, and ed quietly away to his cushion.

"How remarkable!" said the visiting lady. "ow long have you had him?"

She hostess looked at the cat, then she eed, furtively, at the now sulking child.

"He is four months old," she said gravely.—*Cregationist.*

AREY was once reproached for going about rching, because it led to the "neglect of my business." "Neglect of my business!" eonded he. "My business is to extend the rdom of God; I cobble shoes only to pay ex-cesses meanwhile."

ALKING is the simplest, the most natural e the most wholesome of all exercises.

John Camm.

John Camm, born at Cam's-gill in the county of Westmoreland, England, was a man inclined to religion of the strictest sort, from his childhood. He with many more, who sought after the best things, separated themselves from the national worship of those times, and met apart at a place called Firbank chapel, and other places, among which people he was sometimes a preacher. But in the year 1652, he was (with many hundreds of the congregation, among whom were John Audland; Francis How-gill, Edward Burrough and Richard Hubber-thorn) convinced of the Truth, by the preach-ing of that servant of the Lord, George Fox. He submitted to the mighty power of the Lord, and the operations of his blessed Spirit in his heart, and was made willing to take up the cross, and forsake the glory and friend-ship of the world; and after a day of great trouble, through the Spirit of judgment and burning, wherein he found the old heavens and earth to pass away; even as a prepared ves-sel, the Lord filled him with his power; and put his word into his mouth, and sent him forth to publish the same; and he was ob-edient and traveled into all the northern coun-ties, to the border of Scotland, and from thence to London, in company with Francis Howgill with a message from the Lord to Oliver Crom-well, then Protector.

After his return from London into the north, he, with John Audland, Francis How-gill, Edward Burrough, and Richard Hubber-thorn, went southward; John Camm and Ed-ward Burrough travelling through the middle of the nation, the others through other parts, and they met together at London with several other of their brethren.

After some time John Camm and John Aud-land were called towards Bristol, where an ef-fectual door was opened to them, and many hundreds were by their word and testimony which they published, turned to God.

John Camm was naturally of a weak constitu-tion of body, and by the daily travel that he underwent, spent his strength exceedingly, and had a violent cough a considerable time be-fore his death. He was a man richly fur-nished with the gifts of the Holy Spirit, pa-tient in exercises, grave in behavior, pro-found in judgment, quick in discerning, and a sharp reprover of wickedness, hypocrisy and of disorderly walkers in the profession of Truth. Unity of brethren was his soul's delight: his ministry weighty and deep, not pleasant to itching ears, but it reached the witness of God; careful not to make the gospel charge-able, having an estate of his own; and often suffered the spoiling of his goods joyfully, in a faithful testimony against tithes.

He would often call his children together, and exhort them to fear the Lord; and would wonderfully praise God for his goodness, count-ing his bodily weakness and happiness, being sanctified unto him by that word which had sanctified his soul; under the sense of which he would say, "How great a benefit do I en-joy beyond many. I have such a large time of preparation for death, daily dying, that I may live forever with my God in that king-dom that is unspeakably full of glory. My outward man daily wastes and moulders down, and draws towards its place and centre; but my inward man revives and mounts upwards

towards its place and habitation in the heav-ens."

The morning he departed this life, he called his wife and family, and gave them seasonable instruction to love the Lord, and his way, and Truth, and to walk in the same, saying his glass was run; the time of his departure was come; charging them all to be patient and content in parting with him. So, presently fainting, he passed quietly into a sweet sleep, where-upon some about him did weep aloud; at which he was awakened as out of a sleep, and desired to be helped a little upon his bed, saying, "My dear hearts, you have wronged me and dis-turbed me, for I was at a sweet rest. You should not passionately sorrow at my departure. This house of clay must go to its place, but this soul and spirit is to be gathered up to the Lord, to live with Him forever, where shall meet with everlasting joy." So again taking his leave of everyone of them, charging them to be content with his departure, he lay down, and in a little time departed this life.

He was convinced in 1652, and died in 1656, aged about fifty-two years.

Learning to Learn.

One of the students at Tuskegee, telling of what the place had done for him, summed it all up in a single sentence—"It was there I learned how to learn."

It was a valuable lesson—one of the most valuable of life. However those who command success may differ in other ways, they agree in this one thing—they all have learned how to learn. Moreover, having once acquired the art, they do not let it rust through neglect.

"Grandmother is so interesting!" a girl ex-claimed the other day. "She is seventy-two years old but she says"—her young eyes widen-ing over the wonder of it—"that she learns more every day that she lives."

That is the way that God meant each human being to live; it was the way that Peter lived and John and Paul. Each day should teach us more of the world we live in, of the men and women about us, of the God who fills heaven and earth, time and eternity. There are many things that must be given up as one grows older, but there is no "dead line" for learning. If one would keep power and freshness and see life grow richer and deeper year by year, he must, while he is young, "learn how to learn."—*Forward.*

FIGHTING SHADOWS.—I am told that engi-neers on the railway dislike moonlight nights because they are all the time fighting shad-ows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree, but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy—all of us do—just fighting shadows. We are all prone to mis-trust God, and to see great troubles rising up before us. Time and time have we come to the place and either found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed before we are looking into the future for new ones, forgetting that we have a promise good for all the days to come: "My grace is sufficient for thee;" or this: "As thy days, so shall thy strength be."—*G. B. F. Hal-lock.*

WHAT I AM IN SECRET.

What I am in secret,
That I am indeed,
I close the book to outward eye,
And more profoundly read.

Silent turn the pages,
Deeper portions trace,
Tarry for the meaning,
Solemn marks of grace.

Wondrous beams arise,
Light from regions far,
Glorious gleams of strength,
Equipping me for war.

Inscrutable the speed,
As darkness rolls away,
And springs of morning fair,
Bring on the glorious day.

Forgiven, healed, restored,
Calm, and strong, and sure,
I quaff the cup of life,
'Tis easy to endure.

Ministries complete,
Feed, sustain, defend,
Hidden holy calm,
Rapture without end.

Words are not outward symbols,
Meaning lies within,
Softly moves the healing hand,
Bringing cure for sin.

What I am in secret,
That I am indeed,
Signals of supremest joy,
Flash with lightning speed.

H. T. MILLER.

BEAMSVILLE, Ont.

The Hiring Ministry of "Praise."

It is difficult for organists or singers, however competent, to secure church positions in this city, says a special correspondent in an article in *The New York Herald*. The market is fearfully and wonderfully overstocked, and the competition keen and fierce almost beyond belief. New York itself produces many singers; in addition thousands of vocal students flock here each season from almost every city and town in this country and Canada. Leading church singers of other cities, having "climbed to the top round of the home ladder," are ambitious to gain a foothold here. The correspondent says the principal reason there are so many church choir changes every year is that the singers of real merit are always looking for more salary. Only occasionally a church increases the pay of a favorite singer or two, whereas if a church has a poor year financially and has to practice economy it begins by cutting the musical appropriation, which stirs the musicians to look for other positions. No fanciful prices are now paid in this city. The highest stipend is \$1,500, and those who receive it are only four or five. Quite a number receive \$1,000 a year, and from this figure the salaries of soloists descend to about \$200. This correspondent declares that it is understood that prevarication on the part of singers as to the amount of their wages is "perfectly permissible."—*The Christian Advocate*.

It is by grace and not by merit that we are saved.

THINE own friend and thy father's friend forsake not.

Science and God.

Lord Kelvin (Sir W. Thompson) who is called the greatest living man of science, wrote in a late number of the *Nineteenth Century* the following: "Science positively affirms Creative Power."

"It is not in dead matter that we live and move and have our being, but in the Creating and Directing Power which science compels us to accept as an article of belief.

"Modern biologists are coming, I believe, once more to affirm acceptance of something beyond mere gravitational, chemical and physical forces, and that unknown thing is Vital Principle.

"We know God only in his works, but we are absolutely forced by science to believe with perfect confidence in Directive Power—an inference other than physical, or dynamical, or electrical forces. There is nothing between absolute scientific belief in a Creative Power, and the acceptance of the theory of a fortuitous course of atoms. Just think of a number of atoms falling together of their own accord and making a sprig of moss, a microbe, a living animal! Modern scientific men are in agreement with Cicero in condemning it as utterly absurd in respect to the coming into existence, or the growth, or the continuation of the molecular combinations presented in bodies of living things. Here scientific thought is compelled to accept the idea of Creative power.

"Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers grew by mere chemical forces. He answered, 'No, no more than I could believe that a book of botany describing them could grow by mere chemical forces.' If you think strongly enough, you will be forced by science to a belief in God, which is the foundation of all religions."

Thus: Modern science is opposed to Atheism, for "we know God in his works." (2) It is opposed to Materialism, for it asserts that matter is the creation of Mind. (3) It is opposed to Pantheism, for it speaks of God as a personal creator and director apart from his works. (4) It is opposed to Agnosticism, for it asserts that "we know God." (5) It is opposed to Fatalism, for it insists that God both created and directs the Universe. (6) It is opposed to Deism, for it teaches that God is "in his works as a Vital Principle." (7) It is opposed to Polytheism, for it asserts but one Creator and Director. (8) It is opposed to Nature Worship, for it teaches a Power behind nature, which sustains it and directs it. (9) It is opposed to Positivism, for it speaks of a force other than physical, etc., and (10) It is opposed to Indifference, because it asserts that unbelief is an unnatural choice; since, "if you think strongly enough, you will be forced by science to a belief in God, which is the foundation of all religions."—*H. J. Steward*.

The less of form and the more of spirituality, the finer and the truer the individual or congregational expression of worship. The appeal should be, not to the senses, but to the heart. The ceremonial must not be so conspicuous as to crowd out the soul's warm and spontaneous activities. The worshipful sentiment must ever come to the front, and be all-dominating.

Other People's Decisions.

The secretary of the Young Men's Christian Association in one of our college cities recently asked a young man if he could not find teachers for three evening classes in modern languages. After thinking the matter over carefully, replied that he could not.

"But surely you must know several who would be competent to teach," said the secretary.

"Yes, indeed," was the reply; "I have three friends who could do it finely if only they would, but I'm sure they wouldn't. One them is always making fun of me for having anything to do with the Y. M. C. A., and would ridicule the idea that 'the unwashed' as he calls them, needed anyone to teach the languages. Another is wholly devoted pleasure, and he would never be willing give up one evening a week to charitable work I know. The third is a great worker, a spends his evenings reading and writing, a he would consider anything of this kind a gre waste of time. I can't think of anyone else so you see there is no chance of my helping you."

"Have you said anything to them about it matter?" asked the secretary.

"No, because I knew it would be useless and I hate to be refused."

"Take my advice and ask them," was the secretary's response. "I have had a good deal of experience, and I have found it an excellent plan to let other people make their own decisions. It's about as much as most of can do to decide things for ourselves, and run an unnecessary risk if we take up the burden of deciding for others. A refusal will not hurt you, and, as a favor to me, I wish you would ask them."

Reluctantly the young man complied with the request, and, to his complete surprise, three of his friends consented to undertake the work, and even expressed pleasure at having the opportunity offered them.

"It'll be something of a grind, I suppose said the pleasure-seeker, "but if it makes me feel a little less useless and superfluous, so speak, it'll be worth while. Honestly, if the first time anyone ever asked me to do an thing of the kind, and it makes me feel good just to know that you thought I would do it, I believe lots of times fellows would do this if only some one would ask them. The truth is people never give them a chance. They take it for granted that they wouldn't—judged by appearances,—I guess."

"What a fool I have been!" was the mental comment of his friend. "Here I blundered along so far through life, thinking that I knew what other people would do at what they wouldn't, and I shudder to think the mistakes I must have made."

Is it not natural for most of us to take the most for granted in regard to our friends' acquaintances? So often we hear some one say "How I wish I had known that you would do it. But I thought, from things I had heard you say that nothing would induce you to undertake and so I didn't think it worth while to ask you."

Whether the matter be small or great—invitation to a picnic or the opportunity to accept a business position—it is certainly kinder, as well as more courteous, to allow people to accept or refuse, as they see fit; a

t people would prefer to do so rather than have the matter decided for them, even by most intimate and well-intentioned friend. *Bartha C. Rankin, in "Success."*

Science and Industry.

SENSSES OF INDIANS.—Stewart Edward White, who wrote *The Blazed Trail*, in writing of the Woods Indians tells the following other stories to show the keenness of their eyes:

On journeying down the Kankuskasing River, Indian, who had come from the woods to see us, always saw game long before we did, and would never point it out to us. The bow he would swing silently in its direction, there to rest motionless until we indicated we had seen something.

"Where is it, Peter?" I would whisper. But Peter always remained contemptuously silent.

One evening we paddled directly into the bow of the setting sun across a shallow lake filled with hardly sunken boulders. There was a current and no breadth of wind to stir the water into betraying ripples. But invariably the Indians twisted the canoe into a new steers ten feet before we reached one of the boulders, whose existence our dazzled vision did not attest until they were actually below. They saw those rocks through the shimmering surface.

Another time I discovered a small, black ball lying flat on a point of shade. Its head concealed behind a boulder, and it was so away that I was inclined to congratulate myself on having differentiated it from the snow.

"What is it, Peter?" I asked. Peter hardly glanced at it. "Ninny-moosh" (dog), he replied. Now, we were a hundred miles south of any settlement. Saving a horse, a dog would be the last thing to occur to one in a region as the identity of any strange animal. It looked like a little black blotch, without a tail. Yet Peter knew it. It was a dog, lost to some Indian hunting party, and glad to see us.

The sense of smell, too, is developed to an extent positively uncanny to us who have need of so little. Your Woods Indian is always alert, always testing the impressions of other senses by his olfactory. Instances numerous and varied might be cited, but probably one will do as well as a dozen. It once became desirable to kill a caribou in a country where the trails are not at all abundant. Tawawinisy volunteered to take Jim within shot of one. He described their hunt as the most wonderful of stalking he had ever seen. The Indian followed the animal's track as easily as you or I could have followed them over snow. He did so rapidly and certainly. Every once in a while he would get down on all fours to sniff intently at the crushed herbage. Always rising to his feet he would give the result of his investigations:

"Ah-teek (caribou) one hour."
 "Ah later, "Ah-teek half hour."
 "Ah again, "Ah-teek quarter hour."
 "Ah finally, "Ah-teek over next hill."
 And it was so.

TRIBUTES OF AMBER.—Amber was known be-

fore the Christian era. History says that Poppaea made Nero dress the amphitheatre at Rome with amber, and had broken pieces strewn in the arena to prevent the infectious odor of the common people from reaching her when at the games during an epidemic. The Turks were the first to use amber as a mouthpiece for pipes, owing to its alleged quality of not carrying infection. Such mouthpieces were first fitted to the public pipes—those which were passed from mouth to mouth.

Few people know where amber really is found, but most of it comes from Prussia, and some from France and Norway. Gathering of amber is no child's play, but is fraught with privation, hard work and danger. The mother whose baby wears a string of beads knows little of the risks that were run to get the yellow gem. In olden times the amber used to be gathered after storms, the heavy seas having loosened the wealth which lay at the bottom of the shore water. The men would then venture up to their necks in the surf, and with long poles, having hooks on the end, they would rake up pieces of amber and carry them into shore.

This is now much simplified, and we no longer wait for storms, but instead divers are employed, who go to the bottom of the sea and detach the rich deposits. When the amber has been washed and the pebbles have been picked out, it is passed into revolving drums with a certain amount of sand, which scrubs off the outer surface. It is then sorted into about a dozen different varieties, according to color and shape. Flat pieces are used for smokers' goods, round pieces go to make up beads and fragments for varnish. The size used to be an important commercial factor. Now it plays an unimportant part. It is just as easy now to make a large mouthpiece as it was formerly a small one. At the World's Fair they had a cigarette mouthpiece that was over fifty inches in length. Years ago the price for such a big stem would have been enormous, but now it is considerably reduced. The pale pieces of amber are bought by the pipe manufacturers of Turkey and Egypt; the light, whitish colors are used for ornaments in Italy, and the finest grade of clouded green, gray and blue are sent to the United States, England and France.

What is amber? Well, that is not so easy to answer. Men of science say that ages ago, long before Earl Eric carried at his side the mighty sword, with the hilt of amber, that gave him warning of the storm and fight, there stood on the Samland a mighty forest of conifers, whose descendants to-day are found in California and Oregon. These trees piled up around their roots the golden gum, and when the sea subsequently wiped out the forest, the amber was buried in its depth, from which it is now secured.

Amber can be traced through the world as a love philter, a charm against all kinds of illness, sorcery, witchcraft, poison and blindness.

Hundreds of unknown insects and plants have been found embedded in the yellow gum. Strange to say, amber cannot be counterfeited by any more than diamonds can. Amber used to be very fashionable for jewelry, but now it is only used as pipe stems and for warding off disease.

A MAN of integrity is a true man, a bold man and a steady man.

RELIGION does not lessen, but it changes one's pleasures. It creates delight in things previously ignored or despised. It turns the supreme devotion and interest away from the carnal to the spiritual, from the worldly to the heavenly. It sees in God, in Christ, in the Spirit, in the Bible, in Christianity, in Christian service, in human welfare, and in the promotion of Christ's kingdom a joy of the purest and richest kind. It causes a heart-relish never before known, and an increasing sanctification of earth's experiences, which more than pay for the losses endured, or any sacrifices made, for right, and truth, and holiness.

Item Concerning the Society.

It will interest some women Friends to know that Lillian J. Garrett, 354 N. Orange St., Media, Pa., is prepared to make and repair plain bonnets.

Notes on Others.

The *Independent* believes that "for the Church as a leader there is more demand than ever; for the Church as a follower there is no vacancy.

"Systems of philosophy and theology may vanish, but the primitive emotions of the humble of mind and pure of heart are the eternal feeders of religion," says the *Christian Register*.

The late William E. Dodge held that every wealthy man should set apart a large portion of his income annually for the church, declaring that many men spent five times as much on horses as they did on the uplifting of their fellow-men.

The *Advance* says: "The Open-Air Church is no new thing. The Jews built their temple with open spaces for the worshippers. John the Baptist had no roof over his head when he called the people to repentance and Jesus Christ did the most of his preaching in the open air."

In an article entitled "Peril and Blessing from Our Foreign Population," written for the *Christian Endeavor World*, John F. Cowan says: "New England, that has supplied missionaries and Bibles to the world, and stocked the Northwest with Puritan blood, is now so overrun with foreigners of fifty nationalities as to be missionary ground.

A writer in a Kansas City paper declares that if the world persists in the persecution of the Jew he will eventually and surely rule the world. Under the persecution of more than two thousand years the Jew has kept his racial vigor in a wonderful way. In every nation the Jew is a potent remnant. A great cause or a great people cannot be killed by opposition.

People sometimes complain of a decay of reverence "in church." In 1736, in Lancaster, certain church wardens resolved "that thirteen shillings a year be given to George Grimshaw, of Road Lane, and a new coat (not exceeding twenty shillings) every other year, for his troubles and pains in wakening sleepers in ye church, whipping dogs, etc." There appears to have been some gain since those days.

In a small hired house in Tokyo lives Bishop Schereschewsky. Nineteen years ago he was rendered helpless by an affliction largely produced by excessive work and resigned his see, but not his toil. With his paralyzed body he could no longer go about the work of evangelization, but he could at least sit in a chair and work for China by translating the entire Bible, so that more of the common people might read its message. This he has been doing for many years, working with such restless energy, in his struggle against pain and helplessness.

ness, that he has kept two secretaries busy. He wrote his translation of the entire Bible in Roman characters upon a typewriter, though he could use only one finger of each hand, and needed eight years to complete the task.—G. P. Eckman.

MUSICAL SERVICE: IS IT RIGHT?—By James Neil, M. A. Second edition, enlarged. (Simpkin, Marshall & Co., Ltd.)—We have read this little book with much sympathy, says the *London Friend*. It is a protest against the growing taste for musical services of all kinds in connection with religious worship. Twenty-seven reasons are given why such services are undesirable. The author treats of them as "unscriptural, unreal, selfish, sensuous, worldly, uncongregational, unprotestant, doing evil that good may come, and injurious to the ministry." By "musical service" he means the singing, intoning, or monotoning of a portion intended as a prayer, a solemn statement of belief, or a long extract from Scripture; while the singing of anthems which can only be properly rendered by a trained choir, solo-singing as a means of attraction, oratorios, organ recitals, and "the making of instrumental music more prominent in any way than is necessary for the simple unaffected accompaniment of hearty congregational singing," he regards as all connected with musical service, and therefore wrong.

One of the most insidious perverters of logic is the defective simile, and one of the most defective similes that I have chanced upon recently forms the backbone of an article on the "American Army" in the *Outlook*. The editor, looking out of his window in search of a subject, sees the Young Men's Christian Association's building in course of demolition and upon it reads the sign of "Blank & Co., House Wreckers." "Ah!" he cries, "Eureka! I have it. Wrecking is sometimes useful. We must wreck before we erect. War is house-wrecking, and as house-wrecking is useful, so is war. Q. E. D."—or words to that effect. Of all lame and impotent similes, this is undoubtedly the worst. Blank & Co. wreck houses at the request of the owner, who will make a handsome profit out of the operation, and they do it with such care that no one is injured; and by accident any one suffers damage, they are obliged to pay for it. In what respect does this resemble war? In order to make the simile walk on all fours, we must suppose that Blank & Co. are attacking the Association headquarters against the will of the Y. M. C. A., and destroying as much of the young men's property and as many of the young men's lives as they can.—Ernest Crosby.

The *Boston Herald* calls attention to the freedom of opportunity in which the negroes of Cambridge, Mass., rejoice. "The city bacteriologist is Dr. William C. Lane, a colored physician. Mr. William Henry Lewis, the Harvard football coach, is now Assistant District-Attorney of the United States, after three terms in the City Council and one in the Legislature. Miss Marjorie L. Baldwin, the head of the Agassiz school since 1889, has six white teachers and several hundred white children under her. Horace J. Gray, a real estate broker, has been commander of Post 30, G. A. R., a white post, with hardly another negro in it. Clement G. Morgan, orator of his class at Harvard, has served five terms in the City Council and Board of Aldermen, and was barely defeated for a seat in the Legislature. The Rev. J. H. Duckery is the colored member of the Board of Trustees of the Public Library. As far back as 1870, a colored man, Patrick Henry Raymond, became chief of the Cambridge Fire Department, in which there was, at that time, no other man of color. A colored policeman has served for nineteen years without ever receiving a reprimand or punishment, and, in all, seven colored men have had seats in the City Council. To this must be added that the spirit of good citizenship is more keen in Cambridge than in most American cities."

SUMMARY OF EVENTS.

UNITED STATES—The glut on the local market, of steam sizes of anthracite coal, has resulted in the closing of all the washeries of the Reading Company. During the strike last year, manufacturers who had always used anthracite, were forced to substitute bituminous, and now many of them will not change their minds. The Traffic agents in this city has also been a factor in present conditions, and it is estimated that 1,000,000 less tons of Buckwheat coal has been used the past four months, than for the same period last year. Where the use of anthracite, by Philadelphia manufacturers a year ago was about 85 per cent., it is now thought that the consumption of bituminous coal equals that of the anthracite, with constant changes in favor of the bituminous. The use of gas for cooking purposes, and the severe lessons in economy of anthracite, which the housekeepers learned last winter, have also lessened its domestic consumption. The supply of domestic sizes is not up to normal. A prominent coal operator discussing the situation, says anthracite will never be cheaper unless new beds are discovered. It is becoming more of a luxury every year.

Samuel Parks, the walking delegate of a Labor Union, serving a sentence at Sing Sing, has been released on a "certificate of reasonable doubt," and bail fixed at \$10,000.

It is estimated that 4,000 new pupils in this city will not find accommodations this fall, owing to lack of room. Senator Fairbanks, in an address on "The Lessons of Peace," at the Minnesota State Fair, said: "One of the surest safeguards against disorder lies in the thorough inculcation of a spirit of justice among men. For without this sense of justice, the passions, the prejudices, the passions are impotent and the ministers of the law nerveless. We should teach the love of justice at the fireside and in the church, in the school-room and in the press. We should teach it everywhere. There are some in our country who, despite all the splendid lessons about them, have an inadequate conception of the true meaning of liberty. They think of liberty as freedom from all restraint and all restraints. Let them be made to understand that in the United States law is liberty and liberty is law."

In order to stamp out the smallpox in this city, all persons in infected houses are to be removed to the Municipal Hospital, and put through a process of complete disinfection, and detained there for twenty-four hours. The infected houses are to be closed during this period, and fumigated by the Health officers. In any case where vaccination is refused, fumigation notwithstanding, the quarantine of twenty-one days will be enforced.

Judge Gray, who has twice served on a Board of Arbitration, has expressed the belief that the end of strikes will come through arbitration, and that the great struggle between capital and labor will be solved on lines of humanity and common sense. He says: "I do not believe in compulsory arbitration; that would not be arbitration at all, but the keynote is the old Scriptural phrase, 'Come, let us reason together.'"

Andrew Carnegie, in an address to an English Iron and Steel Institute, in telling of the wonderful advance in the industry, expressed the belief that higher prices will prevail, and that there will be a scarcity of ore for future generations.

United States Treasury receipts for last month were \$49,852,000 and expenditures \$43,024,000.

The amount in the general fund was \$13,225,225.91. The amount in the close of last month was \$13,232,225.91.

Representatives of three thousand operators on the Pennsylvania railroad conferred with the general manager on the subject of relief from continuous work. They asked for two days off, with pay, each month, and an annual vacation of one week. A compromise was reached, whereby all eight and twelve-hour men get one day a month off with pay. The concessions will entail an additional expenditure of fifty thousand dollars per annum.

Secretary Shaw addressing Ohio farmers on the necessity of studying economy and of knowing what each article costs to produce, said: "Upon your farms you hold thereby all eight and twelve-hour men get one day a month off with pay. The concessions will entail an additional expenditure of fifty thousand dollars per annum. Secretary Shaw addressing Ohio farmers on the necessity of studying economy and of knowing what each article costs to produce, said: "Upon your farms you hold thereby all eight and twelve-hour men get one day a month off with pay. The concessions will entail an additional expenditure of fifty thousand dollars per annum."

There were 254 deaths in this city last week, reported to the Board of Health. This is 66 less than the previous week, and 72 less than the corresponding week of 1902. Of the foregoing 191 were males and 163 were females. Of the total of 254 deaths, 18 were from inflammation of the lungs and surrounding membranes; 10 of diphtheria; 12 of cancer; 13 of apoplexy; 7 of typhoid fever, 2 of smallpox and 1 of scarlet fever.

FOREIGN—Minister de Plehva is credited with issuing a circular to the government prefects and other authorities which explains the Russian attitude toward the activities of the Jewish National idea. It prohibits the ac-

tion of traveling agitators; public meetings; confer of the delegates and members of Zionist organization; collection of money for the Jewish national fund; and acts the confiscation of this fund now circulating in Italy. It further directs close watch over all schools and libraries where Hebrew is taught, reports upon all Jewish candidates for position of rabbi and other offices, at statement of their attitude regarding the Zionist movement.

It is reported that the Macedonia revolutionary committee has proclaimed general insurrection in New Macedonia. A later report denies this, and says the insurgents are taking to the mountains, having been seriously repulsed. Turkey is pouring in an overwhelming force. Conflicts are reported in many places, and said that the massacres of a hundred years ago are to be compared with those taking place now in Macedonia. The Sultan has warned the foreign envoys, our minister Leishman among the rest, that Bulgarian bandits was said to be plotting against the embassies and legation in Constantinople. Owing to the disturbed condition in this city, the Powers have landed marines. The Bulgarian Council of Ministers has decided that Bulgaria shall be neutral, but will resist Turkish aggression.

The Hungarian steamer "Vaskapu" was destroyed the first instant, and fifteen lives lost. Two dynamite bombs were thrown by men supposed to be Bulgarian revolutionists.

Japan and Russia are said to have negotiations in view by which Japan will hold undisputed sway in Korea, in return for a similar concession to Russia regarding Manchuria.

Yellow fever has partially suspended business in this city of Linares, Mexico. The mayor and a number of prominent citizens are among the afflicted.

Cuba's treasury receipts for last month were million four hundred and seventy-seven thousand six hundred dollars.

The British government has appointed a committee to investigate the alleged physical deterioration in the colonies.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for Vol. 7.

Gertrude W. Cartland, Mass.; Hanson Holdsworth, J. W. No. 14, Vol. 78; W. S. Warren, G't'n, and for Eliza Warren, N. J.; Am. S. Wing, Phila.; Nathaniel E. Tott, N. J.; Anne W. Boone, Canada; Sarah A. Wilkins, N. Y.; Thos. Emore, Ind.; Palatial Grove, Vt.; Wm. Stanton, O.; \$9 for Wm. Bundy, Joseph G. Gibbons, Daniel Stanton and Friends' Boarding School, Barnesville, Susanna E. Chambers, Pa.; to No. 27, Vol. 78; Richard Hutton, Pa., and for Samuel T. Hutton; Margaret E. O.; Mary Branson, M. D., Philadelphia; Allen T. Le Philadelphia; J.omas H. Whitson, agent, Pa., for All Ambrose; Charles Grimshaw, Pa.; Susan E. Smith, J. Thomas Waring, N. J.

Remittances received after Third-day week will appear in the Receipts until the following week.

NOTICES.

Friends' Select School will re-open Ninth Mo. 21st, 1903.

J. HENRY BARTLETT, Sup. Telephone (Bell), Market 29-36.

Haddonfield Quarterly Meeting will be held Medford, Fifth-day, Ninth Month 17th, at ten o'clock A. M. A special train will leave Market Street Ferry, Philadelphia, at 9 a. m., Camden, Federal Street Wharf, at 9.30. Haddon Avenue, 9.12, and Haddonfield at 9.28. Round trip tickets may be had at either of above stations, and return on regular trains, at 2 and 5.15 p. m.

Friends' Library, 142 N. Sixth Street Philadelphia.—On and after Ninth Month 1st, 1903 the Library will be open on week days from 11.30 a. to 2 p. m., and from 3 p. m. to 6 p. m.

Westown Boarding School.—The school open on Third-day, Ninth Mo. 8th, 1903. New pupils also arrive by noon of opening day, and old scholars not later than six o'clock in the afternoon.

WILLIAM F. WICKESHAM, Principal.

DIED, suddenly, on Eighth Month 25th, 1903, JONATHAN LUKENS, aged six months and seven days. He was a member of Abington Monthly and Hershram Parties Meeting of Friends, Pennsylvania.

WILLIAM H. PILE'S SONS, PRINTERS No. 422 Walnut Street

THE FRIEND.

A Religious and Literary Journal.

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The Saving Habit.

The Labor Day and the summer-exursion days are now over, and their remainders of food wastefully flung about in grass or bush, on the sea, or to their original elements. The fragments of the seashore about Boston are said to have been reeking with bananas, good, infested and decayed, tons of which were thrown overboard because it would not pay the company to assort them. The wastage of one-half of the human family would doubtless feed the other half better than millions of the latter are now fed. And of that which the first half deems saved by swallowing, the eminent Dr. Abernethy used to say, "One-fourth of what we eat sustains us, the other three-fourths we carry at the risk of our lives." Some of us laugh at, and some commend the person who is alert to pick up the pins he finds on the walk, to save the left-overs of the table for another meal, to turn the cast-offs of the luxurious into comforts for the needy, to hoard up things of value for possible future use. And yet He who said after feeding a multitude, "Gather up the fragments, lest anything be lost," commended this very thing. It is, indeed, unjust to Divine Providence, to destroy, except to produce a greater value, any value which we could not save; or wantonly to let a thing of use perish when we would not miss of a better use by saving it.

Included in our Lord's care for the fragments of food, was a concern for habits of thrift and economy in men whom He would bless; and by teaching us economy in things that perish would He build up a habit of economy of the crumbs of that bread which comes from heaven. "That is not first which is spiritual, but that which is natural; and afterwards that which is spiritual." Such is our

educational history towards the spiritual life. Form a saving habit in to-day's living, and it will be the same habit for the things of one step higher to-morrow, and the same habit for fragments of the highest values when they eventually come to us. If we deplore to see a value lost, because it is a value, as we are enabled to have some sense of spiritual values we shall likewise hate to see any particle of durable riches lost from its intended use. The divinely intended drift of a saving habit is towards saving grace. Our Lord would continually invite the economical tendency of men to "come up higher." Being lifted up from the earth, he would draw all men's economy unto Him, to make the most of every intimation of his inexpressible Word. Here is value indeed,—durable riches of eternal grace, of which the soul cannot afford to lose a particle, or a whisper of its still small voice! Christian living is made up of gathering up these fragments, that nothing may be lost: that may be accounted for when the Reckoner asks, "What hast thou done with thy Lord's money?"

But the saving habit of itself is not soul-saving. A Saviour or it dies to the spiritual life. Unless the Spirit in man yields to the upward drawing of the Spirit of Christ, it becomes "the spirit of the beast which goeth downward to the earth." A man's life consists not in the abundance of things which he can accumulate. With no eyes in him except for his earthly gains and gaining, these become his idols, his gain being his godliness instead of godliness his gain. "So is every one who heapech up treasure unto himself and is not rich towards God." His saving habit was a right one in its place, but it pushed past the danger-line into the realm of danger ever darkening when it ceased to cherish spiritual above carnal values.

So woful waste of intimations of grace in this life "makes woful want," when the soul increased in goods awakes to the discovery that he is "poor and blind and naked." And there are yet other paupers of grace because they are misers of grace,—having a form of retaining it by hoarding the talent in a napkin, but not "having grace" in the sense of occupying it for its designed uses in this world. To him who thus hath, it shall be given; from him who hath—that is, occupies or obeys—not, "shall be taken even that

which he hath." So the miser of grace and the pauper of grace are one. The widow's mite while she held it was her penury, but when she offered it, became her might. "Grace for grace" gives our growth in grace,—grace saved unto salvation by our right heeding and performing its pointings. Christ did not say, "Gather up the fragments that nothing be lost," without ever showing a saving habit. "He saved others," himself He did not spare!

The Universal Religion of Christ's Light.

In the times when the Bible was written there was very little communication between different nations, and men could know almost nothing of each other's religious beliefs. But in our days one after another different literatures of religion have been made accessible to us, and we find an astonishing variety in religious belief, but a variety that can be easily classified into a few leading types or families of religion, much in the same way as the multitudinous languages spoken on earth can be grouped into families of language.

It has been a great advantage to us thus really to know, what the earlier prophets and religious teachers in the Bible seem to have suspected, that in every nation and in all times God had kept alive the spirit of devotion and led men in the way they ought to go.

Barclay and his companions saw very clearly that the light of Christ was universal, that all men had a measure of its life-giving influence, and in his fifth and sixth propositions especially Barclay labours to show by quotations from Plato, Pythagoras, Plotinus, Seneca, Cicero and many others that the same religious life was stirring in lands and amongst people whom we call heathen.

The Bhagavad Gita voices the same broad spirit of charity from the religious heart of India. It would be very easy to cull similar sentiments from all the great religious literatures of the world.

We shall not value Christianity less highly, but we shall have a truer conception of its divine authorship and its real mission amongst men, when we recognize the truth that all men are living their lives and working out their destinies under the care of one loving Heavenly Father. We shall then also be more ready in the narrower circle of our Christian faith to abstain from even wishing to force others into the modes of expressing this common religious life that we find most easy and natural for ourselves. The perfected music of the heavenly choir is a harmonious blending of many different notes from very various voices, the burden of the song is praise of one great King.—*Samuel Clemes, in the "Australasian Friend."*

FOR "THE FRIEND."

Maintenance of Meeting Houses in Declining Meetings.

Philadelphia Yearly Meeting in two hundred years has been subject to some striking changes of population so that once flourishing neighborhoods of the Society have become almost forsaken by Friends. In some instances the changes have been so complete that no one remained to use the old houses and they were very properly turned to other purposes. In one instance a meeting-house has been turned into a dwelling house and the present occupants are probably not aware of its former uses. One may deplore this shifting of population but if it tends to keep the majority of Friends in the most important centres of active life it is not wholly without its advantages.

In some neighborhoods, however, a remnant of the Society only is left to look after somewhat extensive properties and in not a few instances these have fallen into a state of neglect that makes a poor object lesson of Quakerism to onlookers. The best that the remnant can do is much less than the situation fairly demands. Little Egg Harbor is one of the Meetings of this class. For two years past a lively meeting has been maintained in the summer, and a somewhat floating population of Friends or descendants of Friends much appreciate the privilege of meeting with the few members still residing in the place.

Little Egg Harbor Meeting has more than two hundred years of history and the house and grounds make a very considerable property. The claims of fencing and general repairs have absorbed considerable money the past three years and now a new roof for the house is demanded if the structure is to be preserved. The cost of this will probably be one hundred and twenty-five dollars, of which sum sixty dollars is in hand. If any Friends are interested and wish to contribute the undersigned will gladly accept donations.

J. HENRY BARTLETT.

140 North Sixteenth Street, Philadelphia.

THE LAW AND TESTIMONY OF LOVE.—"He who assumed the form of humanity in order to do a will and seek a glory not his own but of Him that sent Him, and so to become the Way and the Life to his followers, inculcated the same spirit of sacrifice upon them, that they also should seek not their own profit, but the profit of many, that they might be saved." . . . The inference seems inevitable that the law of Christ's love must be the law of the Christian's love; so that if there shall remain any unfinished work of Christ in bearing witness by word and deed unto the Truth for the evangelization of the world, that unfinished work must be the leading object of the Christian's effort, and even the measure of his duty in 'filling up that which is left of the afflictions of Christ for his body's sake, which is the church.' . . . The suggestion to my mind clearly is that the first care and the ruling aspiration of the church as a whole, extending through all its diverse sects and schools of thought to the lives of its individual thinkers and workers, must be for a unity of sentiment within itself, as preparatory for the perfecting of the great unfinished work of Christ in the evangelization of the world.—Richard Randolph.

FOR "THE FRIEND."

A Visit to Massachusetts Indians.

(Concluded from page 67.)

III.

The wild storm which raged outside compelling our remaining in-doors gave the party opportunity for bringing up arrears in correspondence and other writing, and for listening to most interesting reminiscences of our fellow-guests from New Bedford relating to Rodney French's interest in the anti-slavery cause, and especially a recital of a most beautiful unfolding of the twenty-third Psalm as given forth at a funeral among a lowly people (we are not clear whether they were these Indians or not) by a young minister, whose language the narrator could not fail long to remember. In the afternoon the east wind and the white-capped billows were all that remained of the storm, and we were permitted to go up to the life-saving station building on the bluffs and converse with some of the men who were not on duty in patrolling the beach, or on the watch for opportunities of rescue. From here to the light-house and beyond it the cliffs of many-colored streaks of clay are almost precipitous.

They abound in fossils of animal remains, so that once a scientific friend of ours in an hour or two raked out forty-two specimens belonging to different animals. Sometimes a skeleton of a sea-monster has been exhumed. The stripes of black clay are thus colored by finely divided charcoal or lignite, one extremity, as the same scientist suggested, of the stratum of coal which appears again above the sea in Nova Scotia. The principal other stripes of color are blue, white, yellow, gray and red, mostly in distinct, sloping layers, but sometimes the colors are interwoven so that a slice made with a knife looks like marbled soap. The billows were beating at the foot of this precipice, rolling in upon it even though the wind blew off shore. These grand cliffs are becoming incessantly eaten away by the waves, but we trust the promontory will not be leveled for yet some hundreds of years.

It is a magnificent light which flashes out by night for thirty miles over sea and land, from the well-kept Gay-Head lighthouse. We missed old Captain Flanders who entertained the writer there at his post forty years ago; and one evening while speaking to us with no uncertain sound, of his love of the Saviour, he suddenly ran up the stairway to the illuminator, and in a moment descended to tell us that a fly had gotten into some part of the works, causing an irregularity in the light. This defect in the service might be reported to the government by many vessels then out on the sea. "Watch the shining of your light, boys," — was language like that which he spoke to us. But we were now informed that the same old Captain Flanders, with his wife, still lives, and might be found at an age of above one hundred years, residing in a house at Vineyard Haven in the block where our horse and carriage were obtained.

A little back from the cliffs a solitary neat-looking house attracted our attention, and hither all four of us at length repaired. An Indian father and mother with several children were found at their dinner-table, but the mother gave us seats in the sitting-room, and was

soon entertaining us in a remarkably intelligent manner with information concerning the natural surroundings and the community. It was discovered that she had been a school-teacher, and further that her two oldest daughters, who came in to see us, are at present pupils in the Friends' School at Providence, R. I. Subsequent testimony shows that they are highly esteemed by teachers and classmates as among their brightest pupils. A type-written manuscript of an account composed by one of them in excellent English was read by us, giving the story of a fugitive slave who had resided on the island, and the exciting pursuit of him by sheriffs and others who for a reward were seeking to restore him to slavery. How they were baffled and opposed by Indians who discovered their purpose, is told in a story of thrilling interest, which is now available for publication.

Had our mission been our own entertainment we could have lingered longer in this interesting home,—a repository of old Indian mythology, lore and history in papers laid up for future reference; and of traditions stored in the minds of this bright mother and teacher, who is disposed to edit and publish those memorials for means to educate her children. But there were other houses dotting hills and farm-land, as if dropped down anywhere like the rocks, regardless of highways and at intervals called "magnificent distances," homes which ought to be called at to give notice of the expected evening meeting. For this work we separated, calling at several of the homes, returning at dark, and reassembling for another evening at the school-house. Here a considerably increased attendance encouraged the visitors, and much earnest exercise was witnessed, and made adaptable to the special circumstances, favors, and temptations of that community. The sincere co-operation of the pastor was added, and old "Father Jeffers," as he is called, arose and spoke manifestly under a Divine anointing which exceeded that of the night before. Near the time of conclusion the pastor expressed desire for two more evening meetings with our Friends, and submitted the proposition to a vote of the natives by show of hands, which he pronounced as an affirmative invitation. But Friends felt their present service was concluded, and bade farewell in much mutual love.

A comfortable return through the island during the next forenoon was permitted, and the steambot arriving at the Haven about the time we did, conveyed us to Mainland; where at evening an opening arose to accompany the few who would attend their monthly meeting thirty miles down the Cape the next day, at South Yarmouth. Here gospel service was brought forth, and called out also on the next day at the funeral of Elizabeth Stetson, the most prominent member and only minister of that local meeting;—a genuine and consistent Friend, at whose burial, besides other ministers whose attendance she had desired, the presence of two from Philadelphia and of one in membership with the Yearly Meeting held at West-ery (which she of late years had chosen to attend) was deemed singularly appropriate to her standing as a Friend.

I have been asked to present a brief connected history of the Mashpee and the Gay-Head Indians. The material is obtainable, but

his running sketch is taking sufficient space or the present.

An event, however, of the present week occurring on the first of Ninth Month) claims little of our attention to turn to the island sit opposite, across the sound, the island of uttyhunk. This island is the site of the first settlement of Englishmen in North America, three hundred years ago (in 1602) Bartholomew Gosnold landed on the shore of Cuttyhunk, the southern extremity of the Elizabeth Islands, and on a little islet within the pond which the land contains built a fort and store-house here and his companions might be secure on any attack by Indian foes. "Yesterday," said a morning paper of Ninth Month 2d, "another band landed upon that spot, its purpose a dedication of a tercentenary memorial to the gallant captain and his company. This memorial, a simple shaft of stone, into the structure of which are wrought stones from the identical fort erected three centuries ago, blift itself, brave in its loneliness, to stand steadfast for centuries against the winds which sweep the island of Cuttyhunk through the winter's storms. . . . The Old Dartmouth Historical Society has a large share in the honors of this occasion, in being made the custodian of the place where was built the first English habitation on the New England Coast."

The cost of erecting the monument was near one thousand dollars. It bears this inscription: "Tercentenary Memorial to BARTHOLOMEW GOSNOLD and his companions, who landed here on the 4th (O. S. May 25th), 1602. And Built in this Islet the First English Habitation on the past of New England.—Corner Stone Laid on the 4th, 1902. Dedicated September 1st, O. S. August 22d), 1903. Anniversary of Gosnold's Death at Jamestown, Va."

Several appropriate addresses were made on the occasion by distinguished men. The story of the settlement, how the men passed the winter, the causes of their return to England, and many interesting particulars may be found in Bryant's History of the United States, and Daniel Ricketson's History of New Bedford. Our present business with the island is to be stand-point of the Martha's Vineyard Indians.

James Brereton, who was with Gosnold, thus describes the Vineyard Indians: "These people are exceedingly courteous [and so we found them, at this day] gentle of disposition and well conditioned, excelling all others that we have seen; so for shape of body and lovely favour, I think they excel all the people of America; of stature much higher than I; of complexion and color much like a dark olive; their eyes and their hair black, which they wear long, tied up behind in knots, whereon they rickie feathers and fowles in fashion of a bronet. Some of them are black, thin-bearded; they make beards of the hair of beards; and one of them offered a beard of their making to one of our sailors for his that grows on his face, which because it was of a red colour they judged to be none of his own. They are quick eyed and steadfast in their looks, *fearless of others' harms as intending none themselves.* Some of the meaner sort are given to drenching, which the very name of savages (not veighing their ignorance in good or evil) may easily excuse. Their garments are of deer skins and some of them wear furs around and

close about their necks. They pronounce our language with great facility; for one of them one day sitting by me upon occasion when I spake smiling to him these words: "How now, Sirrah, are you so saucy with my tobacco?"—which words without any further repetition, he suddenly spake so plain and distinctly as if he had been a long scholar in the language. Many other such trials we had, which are here useless to repeat."

The nobler characteristics of the above description were represented to my view forty years ago in old "father Johnson," an Indian deacon of the Gay-Head church, seven feet in height, erect and very graceful in carriage; so that on one visit to Boston which he made he attracted marked attention as he walked on the street. Sitting during a part of one forenoon on a rock with me in the summer of 1862, he poured forth much religious discourse, mostly in the language of the Bible of which he retained a phenomenal memory. He spoke of a visit of a Quaker woman, one Hannah Backhouse,—as memory now seems to recall it,—who preached to the people in their meeting-house, and as he described it, "never flew higher in all her life; for we hear the eagle can fly higher than any other bird, and look at the sun. So she seemed to fly so high, as to be face to face with the Sun of righteousness."

J. H. D.

The Power of Love.

A woman connected with the Sanitary Commission during the war gives the following incident: "On a bleak day in winter she was making preparations to visit the army at Young's Point, and was to leave in the night train for Cairo." A bright-looking woman, leading two handsome little boys, came in, saying, "I have brought a box for you to take to my husband, and my boys for you to see. When you get to Vicksburg, please find Peter R—. I want you to tell him my boys look well, and his wife, too. Tell him we are all getting along first rate: that I get plenty of work, and the boys are good and obedient, and not to fret about us." "I am glad to be the bearer of such good news," replied the lady, "and I will see your husband and give it to him." Then the woman drew her hands from her coarse mittens and held them up, cracked and bleeding. "Don't tell him I beseech you," she said, "that I have worn the skin off my hands washing every day, and don't tell him that I have to put the little boys to bed when they come from school to keep them warm, as I have no wood nor light; don't tell him that often when I come home after a hard day's scrubbing my garments freeze stiff. It is all true, but still we are all well, and keep warm in bed, and are not, marching in mud or snow, or sick in hospital. Tell Peter all the good you can, and keep back all the bad."

That was the power of love. Miserably poor, she could still send her husband a box, and she sent him all that she could that was good, but kept back all that was bad. Self was forgotten. The beloved objects filled her heart. Would that the objects of such devotion were always worthy of it!

"The least measure of obedience to the clear manifestations of the Divine Will to the soul of man, is blessed."

FOR "THE FRIEND."

The Boston Meeting of the National Educational Association.

This is sometimes characterized as the age of co-operation. Sundry strikes and combinations for corrupt purposes, however, force the conviction that co-operation is not an unmixed good. One indeed becomes suspicious lest combined power has in it some poisonous principle that leads to intoxication. It is therefore helpful in the extreme in maintaining or restoring faith in human nature to find a great combination of men and women which arouses no suspicion as to its motives or methods. Such a combination the National Educational Association is believed to be. It is one of the most flexible organizations in the world. Membership involves no pledges of any kind. Simple interest in the cause, in any of its aspects, justifies one in assuming membership; and an annual meeting over, one is released from the obligation of membership until it may seem desirable to renew it. The question of fees is entirely eclipsed by an arrangement for reduced railroad fares and the fee is really paid in the purchase of a ticket for transportation to the place of meeting. I have dealt a little with these details because they seem to me to bear the mark of genius and to commend themselves for study to all who deal with organizations.

Boston had been looked forward to as an ideal place of meeting for the National Educational Association for some time. The historical and literary associations of the city combined with its educational atmosphere to make it attractive, and so a record-breaking attendance of teachers was anticipated. Up to 1903 fifteen thousand had been the largest annual attendance, but twenty thousand was put down as probable this year. Now that the meeting is over and registration complete thirty thousand is announced as the grand total. This large army of people could be easily received at Atlantic City at short notice, but sea-side resorts are wholly different from staid cities like Boston and Philadelphia. The daily surplus hotel accommodation in such cities would hardly be equal to twenty-five per cent. of the thirty thousand, so that the problem of housing the balance was at the very best a serious one. To say that Boston did it and did it well is to record only the plainest facts of the case.

Multiplied little details of attention to the vast throng met one at every turn and it may be of some interest to mention some of these attentions. Our train was the federal express from Philadelphia. We had loaded ten cars instead of four or six as usual, and so were readily enough two hours late. It must have been near ten o'clock at night, while still nearly an hour from Boston, that two young ladies and a gentleman boarded the train to reach out the hand of welcome to us. They were a trio with every mark of cultivation and refinement. Doubtless they came from the best homes in Boston and one of them had the name and blood of a very famous colonial governor. Taking us heartily by the hand they assured us that it would be their pleasure to assist us in any possible way.

So also once in the city a whole army of men and women and boys were directly at our service. The boys would carry grips to as-

signed lodgings. Ice water or more substantial refreshment was dispensed at unexpected turns and over all brooded a sense of genuineness that was reassuring. Several hundred high school boys placed themselves at the command of the reception committee. They served as pages and ushers and guides during the mornings and evenings, and in the afternoons "personally conducted" parties to the sights of Boston, reciting their lessons in professional guide book style. Wealthy residents of the suburbs arranged receptions and outings while business firms and institutions vied with one other in making the visiting teachers happy.

All this, however, was apart from the object of the meeting. Serious business in the form of general or department meetings were arranged morning and evening. One of the daily papers reported that ninety-eight speakers were scheduled in a single day and this fact will fairly indicate what a wide range of opportunity was provided. All these addresses get printed in a volume of proceedings and so take their place as permanent additions to the educational store.

The side of instruction, however, is after all a limited side of the great conference. It puts one in living touch with the vital springs of educational work to meet the workers face to face. It relieves one from the littleness of restricted environment and brings home the lesson that there are many points of view before a final decision is fairly reached. It would be unjust to a multitude of speakers to single out a few for comment. Two dominant notes, however, were cited by President Eliot as manifesting themselves repeatedly, and so giving evidence that they are essential notes in the new gospel of education. The first is, that we must have, somehow, somewhere, a good measure of manual training in school life to compensate for the unnatural environment of city homes, and the other is akin to it in that it demands that we shall regard the future social relations of the child as a possible citizen, and train him so that he will put a right value upon home. It was indeed refreshing to see the president of Harvard, who naturally stands as an exponent of the "higher culture," applaud with vigor every appeal that children shall be trained to have the highest respect for wholesome, honest, hard, hand labor.

One other dominant note deserves mention. In the discussion of religious education that view ever held by Friends found eloquent expression. Education was represented as an essentially religious matter and all real progress shown to be towards those ideas and ideals that are set forth by the great Teacher of teachers—our Lord Himself. Professor Coe, of North-Western University, especially sounded this note and read a paper on the subject that might easily have been inspired by the records of Friends during the past two hundred years on "a guarded religious education." Isn't this another instance of the lesson taught to an ancient prophet (Jonah), that truth is broader than any one family or nation?

The foregoing was written during the sessions of the convention. Now that the meeting is over and has become a matter of history, the Press of the country has summarized the three dominant notes sounded in department and general meetings as follows:—

An increase of manual training, further expansion of the elective system of studies, and a better provision for religious education. It becomes Friends therefore to see that their schools are alive in these lines.

J. HENRY BARTLETT.

Selected for "THE FRIEND."

Ralph Bainbridge.

Ralph Bainbridge, a member of New Castle Meeting, England, having through a variety of dispensations been convinced that all outward and ceremonial worship was unavailing, and that nothing short of the pure, living, eternal substance, Christ Jesus, the Rock of Ages, would truly profit the soul, became a living example of the efficacy of the Divine principle as professed by Friends, and joined the Society about the twenty-fourth year of his age, and after a short time received a gift in the ministry.

It does not appear he was much engaged out of the compass of his own Quarterly meeting; yet he sometimes went to the half Yearly meeting in Scotland, the Yearly Meeting in London, and the meetings in some neighboring counties in his way to and from the Yearly Meeting. By some minutes which he left, it appears he was deeply baptized into the states of the people as he passed along, and was generally enabled to discharge his duties faithfully, and to reap the reward of peace.

His last illness was tedious and painful, but he bore it with exemplary patience and fortitude. He saw with composure the period of his life approaching; and though preserved in a calm resignation to the Divine will, he sometimes expressed a desire to be dissolved, being enabled to look forward with an humble confidence, from the retrospect of a well spent life to the enjoyment of its sure reward, an incorruptible inheritance with the saints in life. He was favored to the last with the use of his mental faculties; and at different times uttered weighty and edifying remarks. He signified, near the beginning of his confinement, that he had endeavored to discharge his duty faithfully, and said he saw nothing more for him to do or to undo. At one time he expressed himself as follows: "Though we hear and read of people at these times having great openings, sights and revelations, seeming to be enraptured with Christ's love and his meeting them, it has not been so with me, but I have been in a quiet rest, in a composed, waiting state, feeling a covering of that which was my morning light; that which called and created me anew, and placed me in a state of sonship. He is yet with me, and I know that where He is, I shall be also, even as He is. As it is not likely I can do it myself again, I would wish my friends to be informed, that I rest in the same faith, in that which gathered us to be a people. I feel Him to be yet with me, who hath redeemed me out of all distress; the God who hath fed and kept me all my life long."

He departed this life the twenty-seventh of the Fourth Month, 1793, aged about sixty-four, and a minister about forty years.

"SELF control is one of the greatest virtues."

Be busy to purpose, for a busy man and a man of business are two different things.

MY SCHOOL.

I sat in the school of sorrow;
The Master was teaching there;
But my eyes were dim with weeping
And my heart oppressed with care.

Instead of looking upward,
And seeing his face divine,
So full of tender compassion
For many hearts like mine.

I only thought of the burden,
The cross that before me lay,
The clouds that hung thick above me
Darkening the light of day.

So I could not learn my lesson,
And say, "Thy will be done,"
And the Master came not near me
As the lesson hours went on.

At last, in despair, I lifted
My streaming eyes above,
And I saw the Master watching
With a look of pitying love.

To the cross before me he pointed,
And I thought I heard him say
"My child, thou must take thy burden,
And learn thy task to-day."

Not now may I tell the reason,
'Tis enough for thee to know,
That I, the Master, am teaching,
And appoint thee all thy woe."

Then, kneeling, the cross I lifted,
For one glimpse of that face Divine
Had given me strength to bear it,
And say, "Thy will will mine."

And so I learned my lesson,
And through the weary years
His helping hand sustained me,
And wiped away my tears.

And ever the glorious sunlight
From the heavenly home streamed down
Where the school tasks are all ended,
And the cross is exchanged for the crown.

—Author unknown.

A Bible Alphabet.

Here is an interesting alphabet of Bible people and Bible places. See if you can find out all the names from A to Z and where the occur in the Bible:

A was a monarch who reigned in the East.
B was a Chaldee who made a great feast.
C spoke the truth when others told lies.
D was a woman heroic and wise.
E was a refuge when David spared Saul.
F was a Roman accuser of Paul.
G was a garden, a frequent resort.
H was a city where David held court.
I was a mocker, a very bad boy.
J was a city, preferred as a joy.
K was a father whose son was quite tall.
L was a proud one who had a great fall.
M was a nephew whose uncle was good.
N was a city long hid where it stood.
O was a servant, acknowledged as a brother.
P was a Christian greeting another.
R was a damsel, who knew a man's voice.
S was a king, who made wisdom his choice.
T was a seaport, where preaching was long.
U was a teamster struck dead for his wrong.
V was a cast off and never restored.
Z was a ruin, with sorrow deplored.

—Central Methodist.

CHOOSE your clothing for usefulness, not for fashion.

FOR "THE FRIEND."

Preface to a Volume of Piety Promoted.

The sayings of many near the close of life a fresh occasion to say something to others in order to stir them up seriously to conquer their latter end, by a timely preparation of it, lest it should come upon them unawares. Let such remember that that servant is blessed, whose Lord when He cometh, shall watch him.

Many would gladly be welcomed by Christ, "Come ye blessed of my Father," who do not consider the terms on which this is to be attained, viz: "Not every one that saith, Lord, Lord, but he that doeth the will of my Father," agreeably to that saying, "Blessed are they that do his commandments, that they may have the right to the tree of life."

What hinders man in his duty to God, is his complying with the manifestations of the Holy Spirit, which is given to him to profit him. For the Lord sets before men life and good, death and evil; and at the same time invites them to choose the good, that they may live; and to assist them in so good a way, His Word is nigh in the mouth and heart. It was the Word of faith which the apostles preached, by whose ministry many were turned unto God from the dark world and vanities of it, to serve the Lord in the way of holiness, being brought nigh by the blood of Christ, by whose death the partition-wall was broken down, and no difference made between Jew and Gentile, according to that prophecy of Isaiah . . . "I will also give thee a light to lighten the Gentiles, that thou mayest be my salvation to the ends of the earth." This shows the wonderful kindness of the Lord to the whole race of mankind; and that all men should be saved, and that to the knowledge of the Truth; and for that end Christ also gave himself a ransom for many to be testified in due time.

The history of these things being open to all, it is wonderful that so few are concerned to search into the mystery of them, in order to know Christ in them, the hope of glory. The bare belief only of what Christ hath done for men without them, unless they come to witness his work in them, and by it to be brought again, or from above, consonant to the doctrine of Jesus Christ to Nicodemus. This is mainly the one thing needful for men to have the experience of in their pilgrimage here, which as they grow up in it, is the only evidence of their future happiness. . . . Though the grace of God, has caused many to shake the yoke of Christ upon them, and to say to learn of Him who is meek and lowly hearted, and by whose direction they have had rest to their souls. After this manner religious have learned the way of wisdom, and these ways are ways of pleasantness, and her paths are paths of peace. These pious ones have often invited others to taste and see that the Lord is good and worthy to be obeyed. Alas! it is not so with the disobedient, who do not the Truth, but unrighteousness.

Such who are in that state indignation, wrath, tribulation and anguish, upon every one of man that doeth evil; but glory, honor and peace upon every soul of man that doeth well. . . . I am drawn forth to treat

you who have known the good work of God to be begun in you, that ye labor with the gift of grace bestowed on you, to know your work perfected in you, and that you may not be always learning, and not attain to the true knowledge of the Truth, which many have long professed. Rouse up, I beseech you, ye old professors, and examine into the reason why you are so long before you obtain a conquest over the world and the spirit of it. I tell you plainly, it is your abiding in conformity to the ways thereof, that makes you so late with your day's work. You might ere now have been firmly established in the present Truth had you come to self-denial, and taken up your cross for Christ's sake, who suffered on the cross for you.

I often hear exhortation to the youth, to forsake the ways of this corrupt age, which would be very well for them to do, but their eyes are sharp, and ears are quick, and they readily take notice of the example they have at home; and if that be not completely what it should be it is very likely, from the defect they see, they will go a step further, and thus by degrees the simplicity of the gospel conversation is in danger to be lost. In this case, it may be said that if the children of the kingdom will not enter, others shall come from afar, and sit down with Abraham, Isaac and Jacob, in the kingdom of God. For I have a strong persuasion, that the gospel power will prevail abundantly in the earth, and many shall flow to the Lord as doves to the windows.

Since men departed from the teachings of the Spirit of God, to rest on the teachings of men, they had been spoiled through their philosophy and vain deceit, after the tradition of men, after the rudiments of this world and not after Christ. But thanks be to God who hath opened the eyes of many to see beyond the doctrines of men. Such are come to the teachings of Christ, and to hold the doctrine delivered by him and his apostles, according to the simplicity of the gospel, and cannot mix the human inventions of men with the pure doctrines of the Lord. For they being dead with Christ from the rudiments of the world, cannot be subject to their ordinances; nay, they cannot touch, taste, or handle, because they are all to perish with the using, after the commandments and doctrines of men.

It is for this end I write these lines, that if possible I may hereby induce the readers to mind the great concern of life, which is to lay up treasure in heaven, and thereby answer the end of their stay upon earth. This cannot be effected but by the denial of self, and taking up a cross to the corrupt will and inclinations of degeneracy, which work our Lord is come to effect, and certainly will, in all those who come in subjection to his Holy Spirit, that being the means afforded men to direct their steps to everlasting life.

By this the soul is awakened, as it were, out of a sleepy condition, and quickened into a sense of its lost estate and miserable condition, that if the great Saviour of man help not, it must perish. The sight of this last has brought repentance unto salvation upon many, to a thorough change of heart. . . . For which they became a wondering and sometimes were held in derision by those who were strangers to that Divine power which wrought this

blessed change. But, alas! these things ought not to discourage any from a pursuit after an holy life; because without that we are assured we cannot see the Lord.

Much might be written on a subject tending to a pious life, in order to stir up the living to a timely preparation for death; which that all, through the grace of God, may have regard to, is the great concern of my mind.

But it is to be lamented that Christendom, in a general way, seems to rest contented with the profession of Christ, and a worship which is according to the prescriptions of men, whom they call ministers of the gospel, as if by them they expected their salvation to be wrought out; when it is more likely that if the blind lead the blind, they will both fall into the ditch. Therefore they are advised to come to Christ, that they may have life, and may know that with it, immortality is brought to light through the gospel; which gospel is not what many apprehend it to be, viz: a record of the four evangelists, which must be allowed to be contained in papers and letters; that is, indeed, an account of the thing, but the thing itself is the power of God unto salvation to every one that believeth, as the apostle Paul expressly declared to the Romans, (ch. i, v. 16.)

It is for want of coming to the experience of this power that men take up with the letter, and with what they hear from others, and are not in search after the thing in themselves; and this gospel may more properly be said to be preached in every creature under heaven than to be preached to every creature. For most certainly the power of God is everywhere; the latter comparatively but in few places. Wheresoever the gospel is instrumentally preached in the demonstrations of the spirit, the people who hear the same, and turn to the Lord, are highly favored by him. And if the power of God invariably revealing itself in men, and the preaching thereof, by such whom the Lord is concerning for that end, will not prevail with people, their condition is to be lamented. . . . When the judgments of God are apparent in the earth, as sword, famine, pestilence, or drought, many will attribute these things to natural causes, and thereby if they could set aside the overruling power of God, and by that means hinder his judgments, when on the earth from having that good effect, viz: to cause the people to learn righteousness.—*Thos. Raylton, London, 1723.*

A Tender People.

In the Journal of *Thomas Story*, the writer gives an account of a service which he and a companion once had in a little town in Scotland. When they had finished, he says, the people "very lovingly conducted us out of the town to a green hill a little without, directing us the way enquired after, with great respect. And when we were about a quarter of a mile from them, the tender love of Truth being much manifested in us, we were constrained thereby to look back, when we saw the multitude still standing on the hill looking after us, and that love flowed towards them as from an open fountain—in the sense whereof we were tendered, and yearned towards them as a young man towards his beloved when he takes his journey from her for a season. There will be a tender people there in time."

This passage is but one among many that might be quoted from the Journal of the early Friends, as illustrative of that tenderness of feeling which was once so marked a characteristic of the Society that it was said of them, "See these Quakers, how they love one another!" It is a quality that has ever distinguished the Lord's own people everywhere—the redeemed of God. Wherever in truth the love of God has pre-eminence in the heart, there is a tenderness for human need and suffering—a sympathy with the longings and trials of our brethren's souls, as well as a desire to minister to their bodily wants. In such a heart, censoriousness has no place, nor petulance with ignorance; neither is there any feeling of being holier than another, or of having attained to more than another; for the real child of the kingdom feels himself as the least therein. That same Divine tenderness which is expressed in the prophetic declaration, "a bruised reed shall He not break, and the smoking flax shall He not quench," the genuine disciple of the Lord experiences in his measure, and manifests in his dealings with his fellows. George Fox speaks of a meeting which he held at Underbarrow, at the ending of which "the chief constable and some other professors fell to reasoning with him in the chapel yard." Whereupon, he continues, "I took a Bible, and opened to them the Scriptures, and dealt tenderly with them as one would do with a child. And is it not always so with those who are in reality under the government of Christ? Alive themselves to the abounding mercies of the Lord to their own souls, and dwelling in the Father's love, their lives bear daily fruit of tenderness towards all their fellow men.—*United Friend.*

Science and Industry.

A RICH MAN.—Thousands of men with nothing in their pockets, and thousands without even a pocket, are rich. A man born with a good sound constitution, a good stomach, a good heart and good limbs, a pretty good head piece, is rich. Good bones are better than gold, tough muscles than silver, and nerves that flash fire and carry energy to every function are better than houses and land. Education may do much to check evil tendencies or to develop good ones, but it is a great thing to inherit the right proportion of faculties to start with. The man is rich who has a good disposition, who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit in his composition.—*Merchant's Review.*

HOW "ZERO" WAS ADOPTED.—From a boy, Fahrenheit was a close observer of nature. When only nineteen years old, in the cold winter of 1706, he experimented by putting snow and salt together, and noticed that it produced a degree of cold equal to the coldest day of the year. That day was the coldest day that the oldest inhabitant could remember. Gabriel was struck with the coincidence of his discovery, and concluded that he had found the lowest degree of temperature known in the world. He called the degree "zero," and constructed a thermometer, or rude weather-glass, with a scale graduating up from zero to boiling point, which he numbered two hundred and twelve, and the freezing point thirty-two; because, as he thought, mercury contracted the

thirty-second of its volume on being cooled down from the temperature of freezing water to zero, and expanded the one hundred and eightieth on being heated from the freezing to the boiling point.

Time showed the arrangement arbitrary, and that these two points no more represented the real extremes of temperature than "from Dan to Beersheba" represented the exact extremes of Palestine.

But Fahrenheit's thermometer had been widely adopted with its convenient scale, and made people cling to the established scale. The three countries which use Fahrenheit are England, Holland and America.

THE CABBAGE BUTTERFLY.—Some of our readers have missed for so long in these columns the nature-studies of our former editor, JOSEPH WALTON, that we are pleased to have discovered a little sheet in his hand-writing, prepared to be placed in his series of "Notes on Insects" which formerly appeared in THE FRIEND. Even at this time of the year it may not seem unseasonable:—

"Eighth Month 8th.—For some weeks I have been interested in noticing the white Cabbage butterfly, and to-day I visited a cabbage field in order to watch more closely its movements. Some of them were flitting irregularly about, and sometimes two would meet, when there would follow an animated flight and pursuit, that would soon be ended, and each would pursue its apparently aimless movements, I observed one of them occasionally pause a short time and alight on the under side of a cabbage leaf. It was probably depositing some eggs there, as it is the habit of this insect to lay them a few at a time on the plant on which the larvæ feed. The worm which hatches from them is of a light green and so nearly of the color of the leaf on which it feeds, that it may easily be mistaken for one of the veins. It is clothed with a fine down scarcely visible to the unassisted eye.

"There are several allied species in the United States, but this one, which was introduced from Europe, is the most abundant; and Professor Comstock says: 'It is without doubt the most injurious to agriculture of all our species of butterflies. As it is three-brooded, it is present nearly the entire season, so that it needs to be fought constantly. For this purpose pyrethrum and kerosene emulsion have been found most useful.

"Closely allied to these white butterflies are the family of yellow ones, of nearly the same size, which may sometimes be seen collected in considerable numbers near wet places in the roads. The larvæ of these feed on clover and leguminous plants—and some of the species live on Cassia."

WEIGHT OF AMERICAN COINS.—The weights of American coins are important things for anyone to know who has the handling of any great quantity of coin, for weight is one of the best ways to detect counterfeits. It is difficult for counterfeiters to get the weights of the spurious coin exactly in line with the legal weights of the genuine coins, says *Leslie's Weekly*.

The weights of American coins now in circulation are as follows:

Gold Coins—The \$20 gold piece, or double

eagle, weighs 516 grains; the \$10 gold piece or eagle, weighs 258 grains; the \$5 gold piece or half-eagle, weighs 129 grains; the \$3 gold piece weighs 77.4 grains; the \$2.50 gold piece or quarter eagle, weighs 64.3 grains; and the \$1 gold piece weighs 25.8 grains.

Silver Coins.—The silver dollar weighs originally 416 grains, and then it was reduced to its present weight of 412.5 grains. The trade dollar (authorized 1873, and discontinued 1887), weighed 420 grains. The silver half-dollar weighs 192.9 grains; the "Columbian" silver half-dollar weighs 192.9 grains; the common silver quarter-dollar weighs 96.45 grains; the "Columbian silver quarter-dollar weighs 96.45 grains; the silver 20-cent piece, discontinued, weighed 77.16 grains; the silver dime weighs 38.58 grains; the silver half-dime, (discontinued, 1873), weighed 19.208 grains, then changed to 20.625 grain and finally to 19.2 grains, and the silver three-cent piece (discontinued 1873) weighed 112.8 grains and then 11.52 grains.

Nickel Coins—The five-cent nickel piece (1 cent. copper and 25 per cent. nickel) weighs 77.16 grains; the three-cent nickel piece weighed 30 grains (75 per cent. copper and 25 per cent. nickel); the one-cent nickel piece (authorized 1857, and discontinued 1861) weighed 72 grains (88 per cent. copper and 12 per cent. nickel).

Bronze or Copper Coins.—The old-fashioned copper cent (authorized 1792) weighed 67.264 grains; it was then changed to 208 grains then to 168 grains, and its coinage was discontinued 1857. The copper (or bronze) cent piece (discontinued 1873) weighed 67.264 grains (95 per cent. copper and 5 per cent. tin and zinc). The present copper cent (authorized 1864, and weighs 48 grains, which 95 per cent. is copper and 5 per cent. tin and zinc; and the copper half-cent (discontinued 1857) weighed originally 132 grains then it was changed, first to 104 grains finally to 84 grains.

PLEASANT CORNERS.—"Why, auntie, we claimed, as we found the dear old lady on doors, "you are putting some of your choice bushes away out here in the back yard."

"Yes; and I'm going to put geraniums, pinks and other things that will bloom all summer out here, too, child, and a tender dimmed the twinkle in the kindly eyes, when she nodded towards an upper window in dingy wall of a tenement house opposite.

"I know they will be almost out of sight from our house, but there's a woman sitting at that back window, day after day, in and week out, and I'm fixing this corner herb. No, I don't know her; only she's al-busy and tired looking, and maybe she'll will put a bit of brightness into her life."

Who can tell what memories, what life, what lessons the beauty of the blossoms their fragrance bore to that poor little room through the long summer days? how many ways there are of making peace corners to gladden tired eyes, if only we not too selfishly busy to notice the eye-plan the corners.—*At Home and Abroad.*

A MAN can never be a true gentleman manner until he is a true gentleman at heart.—*Charles Dickens.*

The Sword of Damocles.

ere was once a king whose name was
ysius. He was so unjust and cruel that
y for himself the name of Tyrant. He
y that almost everybody hated him, and
e was always in dread lest somebody should
his life.

at he was very rich, and he lived in a fine
ce, where there were many costly and
tful things; and he was waited on by a
of servants who were always ready to do
idding. One day a friend of his, whose
e was Damocles, said to him:

How happy you must be! You have every
g that any man could wish."
Perhaps you would like to change places
e," said the tyrant.

No, not that, O King!" said Damocles;
t I think that if I could only have your
s and your pleasures for one day I should
want any greater happiness."
Very well!" said the tyrant, "you shall
them."

nd so on the next day Damocles was led
to the palace, and all the servants were bid
to treat him as their master. He sat
at a table in the banquet hall, and rich
es were placed before him. Nothing was
that could give him pleasure. There
costly wines, and rare perfumes, and de-
ful music. He reposed himself among soft
ons, and felt that he was the happiest
in all the world.

en he chanced to raise his eyes toward
elling. What was it that was dangling
e him, with its point almost touching his

?
was a sharp sword, and it hung only by
gle horse hair. What if the hair should
g? There was danger every moment that
uld do so.

en the smile faded from the lips of Dae-
s. His face became ashy pale. His
s trembled. He wanted no more food;
uld drink no more wine; he took no more
t in the music. He longed to be out of
lace and away, he cared not where.

What is the matter?" said the tyrant.
That sword! that sword!" cried Dae-
mo-
He was so badly frightened that he
not move.

es," said Dionysius, "I know there is a
l above your head, and that it may fall
y moment. But why should that trouble
I have a sword over my head all the
I am every moment in dread lest some-
ay cause me to lose my life."

Let me go," said Damocles. "I now see
I am mistaken, and that the rich and
ful are not so happy as they seem. Let
e back to my old home in the poor little
e among the mountains."

nd so long as he lived he never again
d to change places, even for a moment,
the king.—*Zion's Watchman.*

THINGS are not to be done by the effort
y moment only, but by the preparation of
oments."—*Richard Cecil.*

ly only our religious bigotry, but our res-
gness, is in the way of our spiritual
ess.

W must let people be people and keep our
stayed on God.

Items Concerning the Society.

Joseph S. Elkinton has recently been at his home
in and near Philadelphia, more especially to meet
with the Doukhobor committee; but expects to re-
turn to his service among Eastern Indians,—those
of Nova Scotia and other parts of Canada not yet
having been visited by him.

It is understood that William Evans will accom-
pany Jonathan E. Rhoads on his religious visit to
Kansas. On the way they expect to see Peter
Veregin, who is now the Doukhobors' trusted coun-
sellor; who also is in prospect, it is understood,
of a visit from Joseph S. Elkinton and Job S. Gidley.

Notes from Others.

The first annual congress of the Catholic Chip-
pewa Indians was held recently at White Earth
Reservation, Minn. Among the resolutions adopted
was the following: "We love with a full heart the
Great Chief Blackgown at Rome, because we be-
lieve that the Great Spirit gave him power to rule
all Christians."

One hundred and sixty thousand copies of the
New Testament in Hebrew and in Yiddish, the modern
Jewish jargon of Europe, are in circulation on
the continent and in Great Britain. A strong de-
sire has thus been awakened among the younger
Jews to know more about their ancestors and their
treatment of "Jesus, the Prophet."

Celia Parker Woolley in an article written for
the *Christian Register* on "The Moral Death of
Small Towns," expresses the belief that the mental
torpor and consequent low level of social intercourse
and activity in the country towns may be more di-
rectly traced to the failing insight of the Church
than to any other one source."

Fourteen years ago John Messengale, of Macon
County, Mo., and Elijah E. Reese, of Charlton
County, went to law over a \$30 call; and they are
still at law, and fighting more fiercely than ever,
although the calf must have grown into a pretty
fair-sized steer by this time. He is going finally
to prove an expensive one for somebody. The case
has been tried four times in Justice and Circuit
courts, has been heard once in the Kansas City
Court of Appeals, and is now pending in the Char-
lton County Circuit Court again, having been re-
manded by the Court of Appeals. The costs now
amount to more than one hundred times the amount
the steer was worth at the time the litigation began.

The following Requisites for Admission, etc., to
Harvard College, as they were in the year 1665,
have been lately copied from the original manu-
script of "Laws and Ord's of Harvard College."

"When any scholar can read and understand
Tully, Virgil, or any classical or ordinary Authors,
and readily make, speak and write, true Latine in
prose, and has skill in making verse, and is com-
pletely grounded in Greek, so as to construe and
parse in the Greek Testament, Isocrates, Minor
Poets, etc., having with meet Testimony of his
Towardness, He shall be capable of his Admission
into Colledge. . . . Every one must consider
ye maine end of his studies, viz: His Knowledge
of God and Jesus Christ, And answerably to lead a
sober, honest and godly life.

"Every one shall see exercise Himself in reading
the scriptures twice a Day, as to be ready to give
an account of his proficiency in theme, and of his
observations of Languages and Logick, and Divine
Truths unto his tutor, of whatsoever standing he
be, seeing the entrance of the Word gives Light.
(Ps. 119, v: 15.)"

FIRST ENGLISH DICTIONARIES.—In a recent lec-
ture on dictionaries delivered at the Royal Institu-
tion, Dr. J. A. H. Murray stated that in the year

1604 was published the first attempt at a purely
English dictionary, the "Table Alphabetical." The
first book with the title of "An English Dictionary"
was published in 1623. These works were mainly
compiled for the use of "women and other unskil-
ful persons." In the year 1721 appeared the first
attempt at a complete dictionary of the English
language, remarkable also for the introductory
of the etymological treatment of words—that of Na-
thaniel Bailey. The special feature of Dr. John-
son's dictionary, based on this, was the quotations,
all gathered by Johnson himself and copied by six
assistants. They were printed without verification
or reference, and the proofs were not carefully
read; hence many curious errors, the confusion, for
instance, of coco with cocoa or cacao. The first
marking of the pronunciation of words was due to
Dr. W. Kenwick in 1791. With regard to the
"Oxford Dictionary," Dr. Murray explained that
two thousand readers all over the world helped,
one hundred thousand volumes were laid under con-
tribution, and six million quotations, weighing six
tons, were received. It was found that some words
really had no existence, and though put in former
dictionaries were merely printers' errors. A case
in point was found by himself. In one of Dr. John-
son's books he found "charnel bresan." He could
not understand it, and wrote to the author, who in
reply said he had never corrected the proof, and
that the real words were "charnel ocean,"

WHAT A JEWISH RELIGIOUS SCHOOL TEACHER
SHOULD KNOW.—We quote a little of the remarks
of David Philipson, president of the Hebrew Sab-
bath School Union of America, as delivered before
their summer assembly at Atlantic City, partly for
information and partly for the sake of some hints
which may apply to a making way for the spirit of
our own profession among those who should be
brought up as Friends:—

"The Jewish religious school teacher should,"
said David Philipson, "know the spirit of Judaism.
While this would appear to be axiomatic, it is a
fact that we the great majority of teachers in
our religious schools lack what the spirit of Jew-
daism is, they would either look highly at the
questioner, or give an entirely inadequate answer.
Impalpable and intangible as this is, it is yet very
real, and any one who undertakes educational work
in any Jewish religious institution must be so im-
bued and pervaded with this spirit of Judaism that
it is apparent in all his teaching and all his utter-
ances. Let me try to make myself clear on this
point. We are living in Christian surroundings.
The Christian habit of thought cannot but influence
our young people who, in our schools and colleges,
sit under men and women of Christian antecedents
and training. Jewish influences in the home and
the daily life have reached almost the vanishing
point in the lives of a great many. Hence there
is very little, if anything, to counteract the effects
of the Christian surroundings."

"He then, who would thoroughly understand
what this spirit is, must immerse himself in Jewish
tradition, Jewish writings, Jewish life, Jewish
thought. And this is the primary requisite for the
Jewish religious school teacher."

"Secondly, the Jewish religious school teacher
must know the Bible thoroughly. He must know
it from cover to cover, he must know it from his
study of the books of the Bible themselves, not
merely from some transcription of the Bible in a
Biblical history.

"Then, since in our view Judaism represents a
continuous development, and the books of the Bible
contain only the story of the beginnings of Jewish
striving and aspiration, it is necessary for the Jew-
ish teacher to acquaint himself with the later his-
tory of the Jews and Judaism. He should have at
his command the knowledge of the life and work
of our representative men of all the ages so that in
his teaching he can illustrate religious precept and
moral injunction by the practical example offered
by these lives.

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FOR "THE FRIEND."

A Visit to Indians in Maine.

[The writer of accounts (concluded in our last number) of Joseph S. Elkinton's recent visits to Massachusetts Indians, parted company with him and his companion, William J. Mekeel near the Western boundary of Cape Cod, on their way to Boston and Lynn, and on into the State of Maine.

Occasion soon arose for transmitting to me some further intelligence about Mashpee Indians, whom he had visited, and in reply he editor has received a full and descriptive letter dated Ninth Mo. 16th, concerning what he saw among the Maine Indians. We feel at liberty to give the benefit of most of his letter to our readers, as follows:]

The first representative I met with of the Penobscot tribe was the wife of a Seneca Indian, on the Cattaugus Reservation; she seemed to be a woman of superior ability, and no doubt helped her husband to maintain the position he held, not only as a representative Indian, but in an official position as some public appointment of the township county. Their residence was a very creditable one, giving evidence of refinement.

Joseph Mitchell, a practitioner of medicine in Lynn, Mass., is a typical Indian of the Penobscot tribe, being quite large and broad-chested, and imposing in appearance, and the appearances about his residence and office would indicate that to keep them up it would require an income above what one would expect of the average Indian. He gave me considerable information, which I appreciated. In the office of the secretary of the State of Maine, I was, through the courtesy of the secretary, still further informed. But before sketching up accounts of Penobscot Indians, allow me to mention that the blind Indian woman met with on the boat from Vineyard Haven to Woods Hole, she being bound for her home in New Bedford, was a person of seemingly marked intelligence and one of religious experience, her conversation being very instructive and her general demeanor impressive.

The most of the Penobscot Indians are located on Indian Island, which is about three miles long and two wide, nearly opposite Oldtown, near the mouth of the Penobscot River.

There is a population of about four hundred. There are other islands belonging to them, and for which they obtain rents, there being certain periods for the expiration of leases. When the leasing for the specified term is put up at public notice to be let out for the next term, there is generally much interest manifested, as they are valuable to the raftsmen for anchorage, or storage of their rafts. Four townships on the ancient inheritance of the Penobscot Indians had been sold to the State for the sum of seventy-four thousand dollars, which affords an income at 6 per cent. per annum for the support of their poor and other specified objects. The State would seem to have been liberally disposed in its appropriations. Independent of the annuity from the above sum, six hundred and fifty dollars are given for school purposes, and eight hundred dollars per annum to encourage farming, and whilst there is no doubt that the islands of the Penobscot River would afford a livelihood for the remnants of the Penobscots if the Indians were only more inclined to agriculture, and less roving or roaming about, yet we cannot but believe that underneath it all there is a continued tendency to get possession of their lands by others than the Indians; and whilst the young men may make excellent pilots on steamers for rafting or other employment on the water, this disinclines them for settling down, and gives all the more opportunity or probability for the lands to pass into other hands. The women are expert at basket making or bead work, and during the summer season many are at the watering places, exposing their wares for sale, and leading a somewhat exposed life. The Roman Catholics have a pretty strong hold on both the Penobscot and Passamaquoddy Indians, the priest for each tribe obtaining a small salary from the State.

The Mission on Indian Island is a pretty large one. The sisters, as they are called, being the school teachers, this also applies to the Passamaquoddy tribe. In each tribe there is one called the Governor, who with another Indian called a representative and, also a constable, are nominated by the tribes, and their names sent either to the Legislature or to the Governor of the State and his counsellors for confirmation. The representative has the right to sit in the Legislature, but has no vote. Appropriations for the tribes pass through his hands.

The Governor of Indian Island, Sebastian Glosson, was very poorly, having hurt himself by some excessive work. His first answer on our application for a meeting was "I don't know," and another made the same answer. It rather leaked out that the priest would have to be consulted on that point, and he was not on the island. One Horace Nicolas, an earnest Protestant, and his wife who is a woman of

decided character, prevailed on the Governor to appoint a meeting in his house. In the interim before the time appointed for the meeting some visiting was done from house to house, which occupied a portion of two days. The ferryman of the name of Mesupow was very kindly disposed; his canoe he said carried sixteen safely. I had thought half that number was sufficient, but was quite disposed to take his word when I saw his skill in management between and around rafts of which the river seemed full. One hundred and twenty-five million feet of lumber was reported to be afloat.

Near the landing on the island was a store for the sale of goods of Indian manufacture, kept by one John Nelson, the porch of which was used for a waiting room, and the opportunity of meeting the class of visitors gathered there was not altogether unimproved. The residences on the island had a very fair appearance, although a number of them were closed, making one almost wonder that the proprietors of such residences would incline to leave them, to go about to see or be seen; and yet no doubt it was in measure from the sales of their merchandise that some of the homes were supported.

They had the largest variety of manufactured articles of Indian work for sale that I have ever seen, and I have been told of a firm whose headquarters are in Jersey City, having an establishment in Hogsburg for the manufacture of canoes and other articles of Indian work, which gives employment to not a few. Very fine specimens of canoes were to be seen on the platforms of the depots about Old Town, made of cedar and covered with canvas.

The number of graves and monuments in the cemetery indicate that Indians had been located there for a great many years. The Ateen family is still represented. One of the monuments told of one who had been Governor of the island fifty years, and was noted as an advocate for peace, and his father was Governor before him. One of the descendants and his wife were busily engaged with basket-making. They are remarkably hearty-looking and active, the wife stating her weight at two hundred and twenty pounds; they made an imposing appearance, although not as heavy as some.

Louis Pearsalk, who is about eighty years of age, has a workshop separate from his residence, for the manufacture of baskets; and turned out some very neat work, not merely fancy articles, but for utility. He has a daughter who is blind, also a daughter-in-law, with four children.

(To be continued.)

"THE secret of happiness lies in self control and reliance upon God."

"First the Natural; Afterwards That Which is Spiritual.

There is one sure way to find out God's method for any coming world: it is to study his method with us in this world. What is that method? Always away from things to thoughts, away from sensations to sentiments and convictions. The child begins life wholly immersed in the physical and material. But every hour of his existence points him steadily onward to the unseen spiritual life. At first he is noisy and busy, his hands full of toys. After a time we find him sitting silent by the hour with a book in his hand. He has advanced to another world, the world of thought and feeling. Just in proportion as one has freed himself from the influence of the material and lives in the invisible world of affection and imagination and truth, we call him an educated, cultivated, well disciplined man. In this direction lies all true greatness. Now in precisely this line proceeds the course of the Bible in spiritual education. The Spirit finds us immersed in the temporal and earthly. It says: I must awake this sense of the eternal, the spiritual. They must be made conscious of their true life. So all the mere attendants or conditions of life are steadily, consistently depreciated, and life itself is exalted. "Your life consisteth not in the abundance of things which you possess. The life is more than food and raiment. Your life is hid with Christ in God. The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost. This is eternal life,—to know God and Jesus Christ whom He has sent. What shall it profit a man though he gain the whole world and lose his life? What shall a man give in exchange for his life? The fashion of the world passeth away, but he that doeth the will of God abideth forever." "I am come that ye might have life, and that ye might have it more abundantly." Now through this consciousness of spiritual eternal life is once kindled in a soul, the one overmastering revelation is made. To that soul "life and immortality are brought to light." *Christian Register.*

Two boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said, "I am better today." The other said, "I was worse yesterday."

When it rains, one man says, "This will make mud;" another, "This will lay the dust."

Two boys examined a bush. One observed that it had a thorn; the other, that it had a rose. Two children looking through colored glasses, one said, "The world is blue;" and the other said, "It is bright."

Two boys having a bee, one got honey, the other got stung. The first called it a honey bee; the other, a stinging bee.

"I am glad that I live," says one man. I am sorry I must die," says another.

"I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."

Co-Education in England.

A year ago it seemed as though the question of co-education was to be reargued. The president of Columbia University had announced at the meeting of the National Educational Association in the summer of 1902 that there was no longer a question of the wisdom of co-education in the United States, but that in every active educational centre it had become a settled policy. In the face of this announcement, however, Chicago University came to the front with a proposition for the separation of the sexes in a plan described as "segregation." This was followed by some serious but vague arraignment of co-education by the authorities of the North Western University. In this case the president of the university finally dismissed the matter by saying "that all the adjustments had not yet been completed to make co-education perfectly successful." In the meantime the emphatic pronouncement of Columbia's president had been widely influential. The countries of Europe had several active commissions engaged in studying American education and the idea of co-education was appealing to the intelligent educators of the old world. The old world is known to be conservative, but none the less determined to learn from the experience on this side of the Atlantic; and so co-education has taken some root in Germany and France and England. Two at least of the English Friends' schools have adopted it and the following from the latest annual reports may interest readers of THE FRIEND.

The first extract is from Dr. Lean's report. He is the head-master of the Sidcot school. "Further this was a school for boys and girls; they were taught together, they shared in the common platform of the school societies, played on the same field, and sometimes in the same games, and now the two lowest forms sat together at all meals, and this co-education of boys and girls, began a few years ago by Edward Ashley, they were extending, believing it to be a fit preparation for a common life."

Even more remarkable are these words from Prof. Edmund A. Letts of the Queen's College, Belfast, at the general meeting of Lisburn School. "After some appropriate words to the children, he alluded to the co-educational system in vogue at Lisburn. The boys and girls were, he said, brought up much as they would be at home with their brothers and sisters. It was good and natural for young people of the two sexes to associate with each other. In the first place they got to know each other's special virtues and special weaknesses—to admire the former, and to make allowance for the latter. The rougher element specially appertaining to boyhood was kept in check, or ought to be by the gentler nature of girlhood, while, on the other hand, the superior strength and physical endurance of the boy were qualities which, he did not doubt, reacted usefully on the girl. He felt sure that that early association developed that noble quality of chivalry on the part of the boy, and tenderness and helpfulness as its corollary on the part of the girl."

The common answer to such arguments as these is that it is needless for girls to suffer that boys may be refined. Professor Letts shows himself in touch with the latest presen-

tations of the case in that he represents the advantages of the system as reciprocal. Separate education for boys or girls means false standards of manhood and womanhood. The equality of the sexes before the law as in the home is little more than a hollow theory in the centres where separate education has its warmest champions. J. HENRY BARTLETT.

Truth From Indian Lips.

In a curious, lately published little book written by one or two Omaha Indians, the following incident is told by Insh-ta-Thumba, the educated Christian daughter of the chief, Iron Eye:

"We were out on the buffalo hunt. It was evening. The tents had been pitched for the night, and the camp-fire made. I was a little bit of a thing, playing near my father. A little Indian boy came up and gave me a bird he had found. I was very much pleased, and tried to feed it and make it drink. After I had amused myself with it for some time, father said: 'My daughter, bring your bird to me.'"

"He held it in his hand for a moment, gently stroking its feathers, and then said: 'Daughter I will tell you what you might do with it. Take it carefully in your hand out there where there are no tents, where the high grass is, and put it softly down on the ground, and say: 'God I give you back your little bird. Have pity on me, as I have pity on your bird.'"

"I said: 'Does it belong to God?'"

"He said: 'Yes, and He will be pleased if you do not hurt it, but give it back to Him to take care of.'"

"I was very much impressed, and carried the bird into the high grass, saying my little prayer as it flew away."

Iron Eye, the chief who taught this lesson to his child, could neither read nor write English. His daughter calls attention to the fact that it is the same lesson which Celeridge teaches in his wonderful poem of the "Ancient Mariner."

"He prayeth best, who loveth best

All things both great and small;

For the dear God who loveth us,

He made and loveth all."

In the Uffizi Gallery, in Florence, there is famous picture by Raphael, which has the same meaning. Saint John, a sturdy boy, has caught a bird and run with it to the infant Saviour, who puts his hand over it with a look of tenderness, as if he said, "This, too, is my creature to protect and bless."

To pure and child-like hearts, no matter what their race or creed, God teaches the lesson of love to all his children in whatever condition of life they may be found.—*Youth Companion.*

AN Alpine tourist set out at early morning to climb the Matterhorn. The air was bright, and he passed a peasant going on with steady strides, and to himself he said, "Slowly these, hereabouts," and on he hastened. But the path was steep and rugged. Ere noon his steps lagged, and he reclined to rest under an overhanging crag. Then a loc came the peasant with that steady, swingin' gait, and passed on before him. It is but an other version of the hare and the tortoise, lesson which holds true in spiritual as in secular life.—*D. J. Burrell.*

Abraham Fisher, of Youghal.

Abraham Fisher, died at Neath, Wales, tenth Month 8th, 1871, aged eighty-seven, t of Youghal, Ireland; born there twenty-one of Eighth Month, 1783.

Being carefully brought up by his religious parents, Reuben and Jenepher Fisher, and adhering to the religious principles professed by George Fox and our early Friends, through the operation of the Holy Spirit on his mind, he was preserved from many snares incident to youth; and as he grew to manhood was enabled to testify to the goodness and mercy of God in Christ Jesus, in strengthening him in early youth to resist temptation when his passions were lively and strong; and he lived vigorously to a ripe old age. He was careful in living a time of retirement and the Scriptures daily read in his family; was early appointed to oversee, being concerned for the flock of Christ, which office he endeavored faithfully to fill, as well as that of elder; he was about twenty-six years of age when entering on its important duties, and was gifted with remarkable discernment of spirit, quick in detecting soundness in doctrine and ministry, and was helpful to those who were coming forward under holy anointing, who often acknowledged that he was as a nursing father to them. He was a punctual attender of local meetings, and deeply interested in the progress of Truth, peace, and righteousness in the land; the Yearly Meetings of London he often attended, being concerned that our ancient Christian doctrines and testimonies should be upheld in their purity;—being well grounded in the faith, and armed as a Christian warrior, he was ever ready to vindicate and uphold the cause of his Lord, Master, and Holy Redeemer.

Shortly after his marriage in his twenty-first year, he accompanied Sarah and John Grubb* in their religious visit in Scotland; and they often spoke of the help and comfort it was to them; he also travelled with William Forster through Connaught.

His house and heart were always open to receive messengers of the gospel. Being preserved in integrity and in the fear of the Lord, he was enabled to bear many sore trials, and pass through much conflict of mind respecting the church of Christ, lest its pristine brightness and usefulness be impaired, and he was always left the saving baptism of the Holy

*Among papers of Abraham Fisher, we find the following, dated Ninth Month 14th, 1817, relating to these two ends with whom he had travelled:—
"John & Sarah Grubb of Connell have been here some weeks past, were at different times acceptably engaged amongst us in the line of the Ministry.—And in the afternoon Meeting this day had a remarkable time. Sarah was very much enabled to clear her mind, both in concurring to an entire dedication to the Will of the Lord, & pointing out the distressing situation those would be in who would not submit hereto, and concluded nearly in these words,—“It is upon me to predict that if there is more earnestness in seeking the Lord than is now the case, that a withering time will come & this place, & our Society will become as a dry and barren wilderness.”

After which John Grubb was remarkably engaged to a mate who had long believed that their doom was fixed in total separation from the Fountain of Goodness,—opening the danger of giving way to such insinuations of the enemy, as it was entirely false that the Almighty ever created any for the purpose of making them miserable,—and encouraged to open the heart to Divine visitations & convictions which he had no doubt were at times felt,—and Sarah concluded in awful, fervent supplication to the Father of Mercies, both on behalf of individuals & of the Meeting.

Spirit might, in any, not be fully submitted to by the activity of the unregenerate heart in the present day. Thus passing along in his pilgrimage as at the foot of Jesus, in a lowly, humble, and watchful state of mind, these trials and conflicts appear to have been blessed to him; and through the course of a long, useful, and chequered life, he was enabled to testify to the sustaining help of a Saviour nigh at hand, and in the hour of separation to realize a Saviour's love and power, thus passing away at peace with God and man.

The following, found among papers left by him, will serve as one of the evidences of his steadfastness:—

The Appellant is desirous of submitting to Counsel, for his information, the reasons which prevent his entering into any compromise for the payment of these demands; his objections to the payment of Tithes, and other Ecclesiastical demands are purely of a religious nature and may be shortly stated as follows, viz:

That the interference of the Civil Government in matters of Religion & private conscience is an usurpation of a prerogative which belongs only to God.

That the setting a part of Tithes for the maintenance of the Ministers of Religion, has been an unwarrantable return to the provisions of the Levitical Law, and at variance with the nature and character of the Gospel.

That the Ministry of the Gospel being free in its nature according to the command of our Lord & Saviour. “Freely ye have received freely give,”—the contravention of this principle has an unfailing tendency to convert Religion into a Trade, and impede the diffusion of vital Christianity.

That the compulsory support of any church, and of an ecclesiastical system connected therewith, is opposed to that liberty which the Gospel confers.—And when claimed from those who conscientiously dissent from that Church, is a violation of the common principles of justice.

In the following letter Abram Fisher offers himself as a substitute for a Friend in prison:

CARLOW, Thirteenth of Eighth Month, 1835.

Respected Friend, James Willson:

Having called at thy house here this forenoon with two of my friends, Jos. Haughton and Dan'l O. Brien, we were informed that thou wast from home and therefore failing of a personal interview I have thus by letter to inform thee, that in a feeling of sympathy with my friend John Williams who is now in confinement in the jail here for the testimony of a good conscience because he cannot conscientiously pay a demand for the support of a hireling Ministry contrary to the express declaration of our Saviour who says “Freely ye have received freely give,” and under a sense of duty I offer myself body for body to take the place of John Williams in Prison for a time, to allow him to have a little of that liberty which may be beneficial for his health and give him the opportunity of looking after his outward concerns; in thy absence I have communicated this to the Governor of the Prison, but as he does not consider that he has the power of doing so I request thy permission to him for me to replace my dear friend—if it happens that thou considers thyself only as the agent in this business, I request thy informing the direct claimant W. B. Gurley of

this offer and to communicate the result to me by letter intending to hold myself at liberty to return here as soon as I can conveniently after receiving thy permission to take the place of John Williams for a short time and expecting to hear from thee soon, I am
Thy friend,

ABRAM FISHER, of Youghal.

The answer of James Willson declares, “Your proposal with regard to John Williams cannot be complied with.”

When but a youth, the rebellion of 1798 broke out in his native country, and he with his family bore an unflinching testimony, during this time of danger and martial law, to the principles of Peace; not being willing to illuminate for victories, they suffered in consequence, and through life he adhered firmly to the same principles, joining the Peace Society on its formation.

He was early engaged in the struggle for the freedom of the Slave, ready to make sacrifices also, neither to touch nor taste the unclean thing, their produce, and continued his active support all his life to this cause, and also the Aborigines.

He was a pioneer in the Temperance movement, and when teetotalism was first broached, gave his cordial adhesion and advocacy to it, which so excited the publicans against him that they threatened his life; and through the subsequent forty years of his time was a consistent abstainer. He welcomed to his native town “Father Matthew” in his national movement.

The Bible Society was one in which he took an active part from its formation, being secretary for fifty years, and only left it when formal prayer was introduced; this with schools and many other useful institutions he ever tried to support; nor did he fall, when the famine year broke over his country; then he was found in the hills and mountains distributing the bounty supplied from a foreign land, and witnessing the distress, hunger and starvation around.

“JUST MY LUCK.—If the boy who exclaims: “Just my luck,” were truthful, he would say, “Just my laziness,” or just my “inattention.”

Luck is waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something.

Luck lies in bed and wishes the postman would bring him news of a legacy.

Labor turns out at six o'clock, and with busy pen and ringing hammer lays the foundation of a competence.

Luck whines.
Labor whistles.
Luck relies on chances.
Labor on character.

Luck slips down to indigence.
Labor strides upward to independence.
“Luck,” in the Bible sense, is a good old English word: “I wish you good luck in the name of the Lord.” But “luck with no thought of Providence, is a bad word.—N. W. Christian Advocate.

If a man has fixed his happiness on anything less sufficient than God, there comes a time sooner or later when it passes from him or he from it.

BY THE SEA.

I remember how the Master
Walked and talked by Galilee,
How He found the toiling brothers
Mending nets beside the sea,
When He called them "Follow me."

When the storm besieged their vessel,
He asleep and they dismayed,
To their anxious cry he answered,—
"Why so faithless and afraid?"
Then his word this tempest stayed.

Out upon the sea at midnight
When the winds and waves were high,
Jesus walking on the water
To their beaten bark drew nigh,
Saying, "Fear not! It is I."

Then again when He was risen
Jesus stood upon the shore;
Soon their net was filled with fishes,
Empty all the night before.
And they held sweet tryst once more.

So the Lord of life and glory
Deigns to share our human lot:
Ruler of all Nature's forces,
Knowing every need and thought,
To our need his strength has brought.

Still his power controls the billows,
Still He bounds this beating tide:
Let me feel Him ever with me,
When my faith and love are tried,
To protect and to provide.

J. B.—At Pacific Grove, Cal.

Hope for Doukhobors.

The education of the Doukhobors is receiving considerable attention at the present time. The plan of sending some of their children to the public school in Rosthern proved very satisfactory until, by a recent decision of the school board, all non-residents in that town were excluded from school privileges. As the increase of the population necessitated increased facilities, requiring another teacher and higher taxes, these foreigners were sent home. This decision has brought out a great deal of expression in favor of the Doukhobor children. One of the teachers in the Rosthern school writes under date of Eighth Month 31st, 1903: "The Doukhobor boys who have been present (attending school) are happy, prosperous and well. But our hopes for their future in Rosthern have been dashed to the ground, for the board of trustees finding the school-room over-crowded for three teachers, and not feeling able to hire a fourth, passed a resolution that all the children of non-rate payers should be informed that they could no longer attend. I think the Doukhobor boys felt it keenly. They have won the favor and respect of every one about the town by their quiet and gentlemanly conduct. Their coming out (from the Saskatchewan Colony—twenty-five miles distant) to town and donning the dress worn by the children here and getting accustomed to their manner of living, has certainly done these children good."

Another teacher says, "All the (Doukhobor) boys made excellent progress and could understand English wonderfully and answer in it. It was the spirit of being so willing to learn which they all had all the time that made it so interesting and satisfactory to teach them. Their progress in arithmetic was so good that I advanced them in that subject with my higher classes.

"Their conduct from the first day they entered my room till the last was all that could be desired. I never once had to reprove them. . . ."

"I can see people here are angry at the action of the board, and if only a school-meeting could be held these trustees would find out they have made a mistake, for they have crossed the better sentiment of the town. In some way or other I hope those boys will soon be at school again and I just wished to tell you how satisfactory they had been as pupils and how heart-sorry I was to lose them."

For some time a plan to bring a few of these children to Philadelphia has been under consideration and when this unexpected decision of the Rosthern school trustees was made known the time seemed at hand to carry it out, especially as the parents of these children, who had been debarred from the Canadian schools, were very willing for their boys and girls to have such advantages as Friends' schools near Philadelphia offer.

Some ten or twelve of these children will soon be on their way here and those Friends who have taken a heart-felt interest in the education of the Doukhobors will have an opportunity to provide suitable homes for them.

It is desirable that they attend schools under the control of Friends.

Any further information may be obtained from Joseph Elkinton, 817 Mifflin street, Philadelphia. J. E.

Ninth Month 16th, 1903.

The following letter appears in a London paper:

YORKTON, N.W.T., 2 AUG.

Peter Veregin, the former Siberian convict of eighteen years' standing, and present leader of the Canadian Doukhobors, has brought peace to the troubled communities here and at Rosthern, and has made good progress in his self-imposed task of converting the fanatical Doukhobors into good Canadian farmers.

One of the most difficult features of the Doukhobor settlements with which the immigration authorities have had to deal was the refusal of the members to homestead the land. Their opinions have within the past few months undergone a decided change in this respect. Every male Doukhobor over the age of eighteen years has applied for a quarter section, and one thousand seven hundred and forty-three homestead entries have been made since Veregin's arrival in the country.

It is significant that the name of Nicoli Zebroff, who was the prime leader of the pilgrimages, appears as the attorney for five hundred of the settlers who have made application during the last month.

Although seemingly a little thing, Veregin made one change during his visit to Winnipeg, which is destined to have a great effect on the Doukhoboristic communities. While in the office of the commissioner of immigration he had expressed the wish to become a good Canadian, and the suggestion was made that he should begin by dressing in the clothing of the country. The Doukhobor leader said nothing, but when he reappeared at the immigration office on the following day a wonderful transformation in his appearance had taken place. The leader's hair was cut short, the long sweeping beard had completely disappeared, and in place of the Russian blouse and trousers, Ver-

egin was attired in a suit of store clothes, with all the accessories of starched linen and neat cravat.

Veregin was a little uncomfortable, but proud of the fact that he had sacrificed his personal feelings for his loyalty to his adopted country. The costume of his followers will not be long in undergoing a similar change.

Veregin has set them another and more important example. He has begun the study of English, and knows enough of it now to pronounce familiar words, and to write his name in English characters.

While in Winnipeg, Veregin, who was the head of a committee composed of his chief lieutenant, Paul Planidin, and Nicoli Zebroff, purchased four registered Clydesdale stallions and forty draught horses for use in his settlement, and also a considerable quantity of agricultural machinery. It will be interesting for those who still regard the Doukhobors as irresponsible nomads to know that in this section alone the people own four hundred and sixty-nine working horses, seven hundred and eighty-four cows, six hundred and forty-one and two-year-olds, eighty-eight oxen, one hundred and fifty-nine ploughs, eighty disharrows, seven seeders, eight self-binders, forty-seven mowers, two hundred and sixty three wagons, and two hundred and seven sleighs, this in addition to the purchases recently made.

The financial setback given to their settlement by the pilgrimages was considerable, although it must be remembered that people who caused the disturbance paid for the cost of it themselves. In order to provide more money for the purchase of stock in the spring of next year one thousand of the young men of the community have volunteered for employment on the construction work of the Canadian Northern lines next winter. It is estimated that each of these young men will earn one hundred dollars, and the sum of one hundred thousand dollars thus gained will be largely used for the purchase of more stock and machinery for the use of the whole community.

Cornelius Jansen, a Menonite, and a brother of Senator Jansen, of Nebraska, has interposed himself in the matter of the education of the Doukhobors, and has a scheme for a system of schools in the different villages. The settlers will themselves build the schools and funds for the support of teachers are being contributed, principally by Quaker societies, both in America and England.

Selected for "THE FRIEND"

John Audland.

John Audland was born near Cam'sgill, in the county of Westmoreland, England. He was ripe and quick of understanding when child. About the eighteenth year of his age the Lord inclined his heart towards himself and he delighted in reading the Scriptures and, having a large knowledge and memory could discourse of things relating to religion and became an eminent preacher, not only amongst the most strict sort of professors but sometimes also at chapels and public parish places of worship, where great multitude of people would flock after him. About the twentieth year of his age he married Ann Newby, of Kendal, belonging to the same r

ons meeting, afterwards the wife of Thomas
am, of Cams' gill, in Westmoreland.

This John Audland was one of those who
convinced the first time that he heard
erge Fox at Firbank chapel and received
into his house. Seeing the emptiness of
own high flown notions and profession in re-
on, he sat down in silence and astonishment,
Job, for many days; and great was the
ck of the Lord upon him, being stripped
his earthly wisdom, and in that state he
urned and wept bitterly, for he saw where
ad been and that it was the Lord alone that
ld help him. In great compassion the Lord
aled his saving health and arm of power,
which he raised him up and filled him with
dom and strength for the performance of
k work in which He would concern him in
hering home the outcasts of Israel, and
e him forth to preach redemption, in the
e of the Lord Jesus Christ to the poor,
verance to the captive, and the day of ven-
nce upon the wicked. Leaving all his out-
id concerns, he went forth, and the dread,
dom and majesty of the Lord was with
him, and many hundreds were turned to the
d through him as an instrument in God's
id.

ristol, and several counties in the west of
land, were witnesses of the power and ef-
cy of his ministry, who, with John Camm,
o of the first of those called Quakers who
et to that city preaching Christ Jesus the
et of the world. He was often concerned
isputations, and the Lord furnished him
matter, so that he stopped the mouths of
assayers; his testimony was large and free,
cting almost all sorts of people, and he
as a word in season to all conditions; but
withstanding he was young and strong, yet
at service much spent him several years be-
e) he died.

He had been several times in prison for his
imony's sake, as at New Castle and at
ristol; and often in great perils, sore beat-
ings and cruel mockings, both of the rabble,
as also of the bitter spirited professors, but
ough all the Lord preserved him faithful.
growing weak by a lingering distemper of
ugh and consumption, would often say in
sickness, "Ah! those great meetings in
norchard at Bristol I may not forget. I
ld so gladly have spread my net over all,
I forgot myself, never considering the in-
ity of my body. But it is well; my reward
ith me, and I am content to give up and
ewith the Lord, for that my soul values
ve all things."

near his death, friends visiting him, the
and did wonderfully open his mouth in ex-
oation, to their great refreshment and joy,
st he had been without sense of sickness.

He desired his wife to give him up
ly to the disposing hand of the Lord; and
h Lord strengthened her freely to recom-
end him into his hands, which made him easy.
e was often, in the time of his sickness,
exceedingly filled with the high praises of
od, being overcome in the sense of God's
oy, joy and everlasting peace. When he
grew weaker, he would be helped up upon his
knees, and upon his bed fervently supplicated
h Lord, in the behalf of his whole heritage,
by they might be preserved in the Truth,
ow of the evil of the world; and that his gos-

pel might spread, and be published, to the
gathering of all that appetrain to Israel.

So was he sweetly taken away in the joy of
the Lord, on the twenty-second of the First
Month, in the year 1664, aged about thirty-
four years. He was convinced in 1652.—*Sel-
ected.*

Wherein One Young Man Failed.

"Why is my son compelled to do the roughest
stone work year after year, while others who
have been with you a shorter period of time
are given finer work?" asked a father, ad-
dressing the head of a concern engaged in
marble and granite work.

"Because he is too anxious to excel," was
the reply. "I have cautioned him scores of
times not to strike with his hammer too heavily
upon a block of marble or granite, but,
though he has evidently endeavored to profit
by my advice, in his anxiety to excel and get
at the design within the rough stone, he has
become impatient and delivered a blow that
did much damage. To protect ourselves from
serious loss, we have been obliged to restrict
him to the roughest work.

"Heavy blows will do very well when we
knock at the outside door, but would we sum-
mon the angel within the marble or the design
within the granite, it is imperative that we
gently tap at the inner door, frequently spend-
ing weeks and months in this manner before
the angel will stand revealed or the design
present all its lines of beauty."

The father was silent, for his son's employer
had touched upon a point in the young man's
character which had caused him much uneas-
iness in the past.

Impatience to accomplish in a few days or
weeks that which masters of their craft com-
plete only after months and years of labor is
the key to the mystery surrounding the failure
of many a young man. There are thousands
who are kept pounding away at the outside
doors which guard the citadel of success, thou-
sands who never get beyond the outer court,
while others, more patient, more willing to
work, though they see no immediate results of
their work, presently see the inner portals
ajar and a welcoming hand reaching out, they
step within to find themselves face to face
with success.—*Forward.*

"No knowledge can contradict the pure
religion of Christ," wrote Martineau, "so
that a life steeped in its spirit and given
up to be the organ of its power will continue
to be the regenerator of the world, and win
reverence from the secret hearts of men."
This is an ultimate statement of the matter:
we cannot dig deeper. Time was when a di-
dactic sort of authority was the only sort ad-
mitted as to Jesus, when men thought his
Truth in statement was its whole power. The
more we learn of human nature, the more we
are persuaded that the life was the light of
men, that no abstract truth can be compar-
able with the force of the person who lives it.
Christianity is becoming less dogmatic and
more personal, and those who search for Truth
must not stop short of this Truth. The faith
is doomed that does not, while making the
truths Jesus taught clearer in their simplicity,
as strongly make his influence felt.—*J. W.
Day.*

WORDS.

Words are lighter than the cloud-foam
Of the restless ocean spray;
Vainer than the trembling shadow
That the next hour steals away.
By the fall of summer rain-drops
Is the air as deeply stirred;
And the rose-leaf that we tread on
Will outlive a word.

Yet, on the dull silence breaking
With a lightning flash, a word,
Bearing endless desolation
On its blighting wings, I heard:
Earth can forge no keener weapon,
Dealing surer death and pain,
And the cruel echo answered
Through long years again.

I have known one word hang starlike
O'er a dreary waste of years,
And it only shone the brighter
Looked at through a mist of tears;
While a weary wanderer gathered
Hope and heart on Life's dark way,
By its faithful promise, shining
Clearer day by day.

I have known a spirit, calmer
Than the calmest lake, and clear
As the heavens that gazed upon it,
With no wave of hope or fear;
But a storm had swept across it,
And its deepest depths were stirred
(Never, never more to slumber,)
Only by a word.

I have known a word more gentle
Than the breath of summer air;
In a listening heart it nestled,
And it lived forever there,
Not the beating of its prison
Stirred it ever, night or day;
Only with the heart's last throbbing
Could it fade away.

Words are mighty, words are living;
Serpents with their venomous stings;
Or bright angels, crowding round us,
With heaven's light upon their wings:
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies.

—*Adelaide A. Procter.*

CHILDLESS MOTHERHOOD.—The wife who has
passed her many years of married life in child-
less motherhood has lost from out that life a
greatness and pleasure that she may not have
realized at first, but that is brought home to
her with redoubled force and meaning when
she has passed the zenith of youth and is com-
ing to understand that life is not perpetual
youth.

The mother love is an elemental part of
a true and womanly character, and that it is a
part of her intended nature is abundantly pro-
ven. The woman who openly declares herself
to have never felt the tender, uplifting senti-
ment of such love, at that moment admits her-
self lacking in many a womanly quality of
heart and being. Her heart is not the tender,
sympathetic organ that every woman's
heart is supposed to be. The childless woman
who can look unmoved upon a mother and her
devoted son, or in other than a spirit of deep
admiration, is a woman whom it is well has
been denied the right of motherhood. But,
fortunately for the world, such women are few,
though childless homes are many.—*New York
Weekly.*

A Japanese Christian in Politics.

Kataoka Keuchichi, of Tokyo, is known, says the *Presbyterian*, for his boldness and devoutness as a Christian, and has just been re-elected president of the Lower House of the Japanese Parliament, which corresponds to our House of Representatives. In reaching this high distinction the question arose whether he should hide his Christianity, or risk losing the prize, but he proved equal to the occasion. His non-Christian friends urged silence on his part, fearing that he could not be elected if it was known he was an avowed disciple of Christ, but he would not listen to their suggestions and pleadings, and declared that, if he could not be elected as a Christian man, he did not wish to be elected at all.

Nor has he been ashamed of his Master's cause and adherents since his election, but has frequently held religious meetings in his own house, where native and foreign Christians expound the principles of the Christianity which he loves and admires. To these services he invites his political friends and seeks to have them know and follow the tenets of our holy religion. Recently he was subjected to sharp criticism because he accepted the superintendency of a Christian school, while in politics. This brought out the noble and fearless reply: "If I had not been a believer in God, it is probable that I should long ago have left the sphere of politics and become a recluse. I remain in the political world because I believe it is God's will I should. I am not a believer in men's hiding their beliefs or in their pretending to believe what at heart they reject. Some say it is impossible to enter the political arena without becoming defiled. . . . Sanctity that cannot survive contact with the world is not of much value. We cannot live to ourselves."

The Religious Value of Play.

Reminding us of a recent article in THE FRIEND concerning the child in the church, a lecture by S. A. Coe now appears containing these paragraphs:—

"One of the greatest educational processes, nature's great system of education, the spontaneous plays of children and youth, has scarcely begun to be utilized for religious purposes. Most adults keep themselves apart from the play of the young, except to restrain its noise. The child is thus prevented from discovering the bond between his prime interest, play, and the interests of religion. Much of our powerlessness with young people is due to our unholy separation of things which God hath joined together. We separate the young from the adults, and play from the so-called serious concerns of life. Thus we teach children to think of their most free and spontaneous activities as having nothing to do with religion, and then we wonder why religion is not more attractive to them. We make the joy of religion by our long faces, our whispers, our reticence, and then we find it strange that young persons prefer worldly pleasures! We make the "Sunday school" a place for children to sit still, and then we wonder why they are unresponsive or mischievous.

"The principle here maintained applies equally to the relation of the child to the home and to the church. It is life that educates and the method of it is the sharing of life be-

tween the older and the younger. Further, education produces a symmetrical result only when this life is unified, only when the playground, the fireside, the church, fit together so as to reveal one and the same Divine meaning in life and beget the same attitude toward it. The central idea, then, for a sound organization of the school within the church is to admit the child to participation in the concrete life of the church, and to organize all his relations into a true unity. . . .

"The range of activities here proposed for the church school is indeed a wide one. But it is life that educates, and life itself is complicated. How many phases of life shall be included in the church school will depend upon the circumstances surrounding its pupils, in their everyday life. Education is one, because the human being is a unit. It is entirely within the province of the church to supply whatever is lacking in the educational influences surrounding a child. We shall yet see provision made, in some communities, for giving outlet to every kind of child energy. We shall see little hands given something to do. We shall see play that great educational force, harnessed to the chariot of the kingdom. Playing and praying will be brought into unity. A gymnasium and baths will here and there be added. These things will not be mere bait for attracting the young; they will have a most direct and serious use."

The speaker also considered at length the practical aspect of church education. He advocated the abandonment of the lesson leaf and other devices for telling the pupil what he finds in the scriptural passage. The Bible itself should be in the hands of the pupil, and he should be trained to search the Scriptures himself. The young should also be brought into contact with the actual present life of the church, its worship, its interests and the daily life of service to fellow men.

RUSSIA'S DRINK MONOPOLY.—In the general moral progress of the peasantry the Russian drink monopoly, which now embraces all European Russia, is a very important factor. The monopoly has decreased the number of drink shops by about six-sevenths, but it has failed to decrease consumption and has led to increased street drinking, secret distilling, secret selling and other abuses. In its immediate purpose it has hitherto failed. But one of the accompanying measures is likely to play a very beneficial part in Russian social development. That is, the institution of boards of guardians of public sobriety. The function of these boards is to create counter attractions to drink, and each board has a branch and a district representative, so that there are now in Russia about twenty thousand persons whose chief duty it is to fight the drink evil. The boards have established all over the country thousands of tea houses, cheap dining rooms, temperance inns and shelters for workingmen, and they have built or subsidized hundreds of "people's theatres" and lecture halls. In these halls and sometimes in the open air—lectures are given upon the evils of drink, upon hygiene, history, literature and domestic economy. The boards also occupy themselves with the free distribution of pamphlets against drink and in favor of wholesome living.—*Springfield Republican.*

TEMPERANCE.

The matter under this heading is furnished monthly to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benj. F. Whitson, 401 Chestnut street, Philadelphia.

The contribution intended for this page last month was carried twice across the continent by a slight error in the address, and appears to have been lost finally in a short journey near home. We have no duplicate copy, hence the labor might seem to have been in vain. But let each one of us to himself query, if the effort to cleanse society from the contamination of the saloon been frustrated similarly or even deflected from its proper course, any blunder or shortcoming of mine? Have I endorsed the effort so clearly that there can not be any mistake as to how I wish it to progress? or do my actions, or lack of active leave room for doubt as to what state I would send it? The uncertainty as to a single letter of the alphabet may send a message the hundreds of miles away from its destination, confusion as to one's attitude regarding the or any other great moral issue, may deflect progress of good from its normal course a thwart a worthy cause.

IS ALCOHOL FOOD.—A correspondent writes as follows: "I cannot see by what authority the brewers came under the jurisdiction of dairy and food commission. They would like to make people believe their brew to be nourishing and harmless as milk, but it is a sad result of this sort of teaching that is producing so many drunkards. At a Pure Food Convention held recently to discuss the merits of butter color and preservatives of various kinds, as well as adulterants in articles intended for food, we notice the attendance representatives of the distillers, just as whiskey were one of the legitimate and necessary agricultural products to be used by every household.

"The daily press is filled with matter a large numbers of paid advertisements to draw attention to the different brands of alcoholic drinks, in most cases describing them as among the food supplies for family use. The books and receipts include liquors as if it were a necessity, so that the servants taught to use these things as if harmless, and the taste of them or for them is cultivated many even in childhood.

"Our doctors are largely to blame in long continuing to prescribe alcoholic stimulants a medicine when they know of other remedies that are safer and better, and do not create craving for their continued use.

"It is certainly a matter of grave importance that the legal status of fermented liquor as well as distilled, should be placed upon a correct scientific basis. This masquerading upon a false dress is a very dangerous thing for a state or the general government to permit encourage. G. B."

HOT MILK VERSUS RUM.—Hot milk is coming a dangerous competitor of the liquor traffic in Stockholm. Professor Curt Wallin a warm champion of the idea of combating liquor evil with the aid of milk and recommends the method introduced in Stockholm

his is quite simple—just an automatic conance, something on the order of the slot machine, so popular in America, where for a small coin a quarter of a liter of milk, heated to 25 degrees, can be secured.

he experiment, says a writer in the *Chicago Tribune*, was begun last winter with two machines. In four months eighteen thousand gallons of hot milk had been disposed of. The experiment was considered so successful that more machines were added.

he purpose was to supply night workers those who went to work early in the morning with a stimulating and warming beverage to guard against the temptation of visiting the liquor joints.

Professor Wallis is of the opinion that the traffic will be adopted all over Sweden and other countries and will prove an untold blessing not only to the workingmen, but to the world at large.

ETHODISM VS. THE LIQUOR TRAFFIC.—"As traffic in strong drink is the most fruitful source of pauperism and crime, we hold it to be an obligation upon all Christians to work for its overthrow. Any legalized permission of this traffic we believe to be wrong in principle, and only calculated to assist its nefarious work by preserving its respectability.

he experience of the past few years, which shows that the drinking customs are on the increase in the face of the widespread and earnest efforts for temperance, proves that the present law for regulating the traffic are ineffectual as a means of restraint. We believe that Christian people ought to unite to secure the prohibition of the liquor traffic, not only as the most effectual means of coping with the evil evils of intemperance, but that they may free themselves from all moral responsibility for their crimes." That is the emphatic pronouncement of our own general conference session at Winnipeg last year.

The liquor traffic is so pernicious in all its workings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so harmful to the home, to the church, and to the State, so and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it, for Christians, is that of unflinching hostility. *It can never be legalized without sin.* No temporary device for regulating it can become a substitute for prohibition. License, high or low, is vicious in principle and powerless as a remedy." That is the emphatic pronouncement in the episcopal address to the Methodist Episcopal general conference of 1888, which was incorporated in the stentirety in the report of the temperance committee of that conference, and has continued in the discipline of our sister churches across the border ever since.

We are on record as committed to total abstinence in practice and as demanding total prohibition of the drink traffic by law. That traffic "can never be legalized without sin" for fourteen years at least, been accepted as the standard utterance of the church upon this subject. We have placed in our discipline a condemnation of the policy of the general government in making the manufacture and sale of intoxicating liquors a source of public revenue, thus bringing the government

into partnership in this destructive business. . . . Surely the time is already upon us, when the whole personality of Methodism, whatever name it may bear, should wage an unflinching war upon this soul-ruining, church-hating, country-disgracing business—an army of the Lord, disheartened by no obstacles, intimidated by no threats, absorbed by no political combinations." That is the unequivocal declaration of the temperance committee of the Methodist Episcopal church, south, as endorsed by the general conference.—*Western Christian Advocate.*

Items Concerning the Society.

An appointed meeting was held in Wilmington, Delaware, on the evening of Ninth Month 15th, under a religious concern of George M. Warner, with the approval of his Monthly Meeting held at Germantown. In the announcement of his concern, a simple mention of recent acts of violence having helped to bring him under feelings for religious service there, became so magnified in citizens' minds in their present intensified state, that a report obtained general circulation that our friend "expected to discuss the recent Price's Corner tragedy." Included among the large gathering of those who assembled were Chief Justice Lore and several of the clergymen and citizens well known in public life. Instead, however, of anything beyond the merest allusion to recent acts of violence, they heard rather of that gospel which lays the axe at the root of the corrupt tree, and a pleading with the hearers to go back to the plain, simple religion of Christ and endeavor to be like Him. There is no other remedy for sin and crime, public or private, than a constant receiving and following of the Spirit of Christ as manifest in our hearts. It proved that they who came for a sensation found its absence a greater sensation.

The return of Abram Fisher from his religious visits to Ireland and England, and some account of the visit will appear in the following extract from a letter dated Philadelphia Ninth Month 12th: "I was favored to get back here late Fourth-day night, after a very favored visit to Ireland (North and South) and part of England, finishing up with a memorable visit to Bristol. It was so easy just to follow as the way opened. We were crowded on the steamer, returning about twelve hundred human freight in all, including the crew and a variety of nationalities; had one man from Sweden, a member of their Parliament, a noted peace advocate, who had addressed sixty meetings in his native land on the subject, and told me that over half the members were Peace Men. He came to give lectures in New York, Brooklyn, etc., to those understanding Swedish, German, etc. Way was made on board the steamer for a meeting on First-day evening, at which I spoke, also a minister from Canada (Presbyterian), a drummer from New York and a Swede engaged in business in Duluth, Minn., a very confirmatory feeling extending to many young and old who were present. My visit appeared timely, and I received several encouraging letters, and now what shall I render to the Lord for all his goodness to me? I visited several old friends and others as able."

EASTERN QUARTERLY MEETING, N. C.—The following account has been received: The session of Eastern Quarterly Meeting, held at Rich Square, N. C., on the 29th ult., was incapacitated in transacting its business owing to the presence of two elements in the meeting. Much the smaller number desired the adoption of the Uniform Discipline, and were encouraged therein by the presence of a committee of the Yearly Meeting appointed to endeavor to consummate this purpose. The larger number present were members of Rich Square and

Cedar Grove Particular Meetings, and were loyal to the precious principles and excellent practices that characterized Friends from their rise.

The two elements were favored to a good degree to keep in that calm and patient spirit that indicated a love of the Prince of Peace, yet were as unyielding as though this was not the case. The element who claimed one Monthly Meeting (Piney Woods), had accepted the Uniform Discipline, and the view that the Quarterly Meeting was incapacitated to transact any business legally, so long as the other Monthly Meeting refused to join in with its adoption, and thus allow the Quarterly Meeting to act unilaterally. There are quite a number of Friends at Piney Woods nevertheless who disunite with the action of their Monthly Meeting in accepting the five years' Conference and doing away with birth-right membership.

The conservative element thus are much the larger, and it became necessary to reassemble the Quarterly Meeting one week later, on the 5th inst., when a very favored opportunity to transact the business of the Quarterly Meeting was afforded and much unity and love was manifested. A general meeting was appointed, to be held at Rich Square, on the last Sixth and Seventh-days in Tenth Month. As most of the meetings of North Carolina Yearly Meeting have adopted the practice of congregational singing, paid pastors and unfriendly practices, it is believed many who love the "old ways" will assemble at this general meeting.

These decided differences have existed over twenty years, and conservative Friends would have suffered even longer had the time not arrived when those who had adopted the "innovations" could no longer extend that toleration to their brethren, which would enable them to continue to be Friends and loyal to the doctrines and testimonies of Truth.

Notes from Others.

Surplused, vested or gowned choirs are now found in nine of the Methodist churches of New York City.

Temple College, Philadelphia, has conferred the degree of Doctor of Divinity on F. E. Meyer, of England, who declines to accept the title.

A church edifice at a Massachusetts seaside resort has a strong searchlight turned upon it, thus reminding visitors of the time and place of evening service.

The *Pilot* states that Pius X. has represented to the Austrian emperor the advisability of the Catholic Powers agreeing as to the best way to stop the massacres in Macedonia.

"The Quakers of the First Friends' Church in Cleveland, O., have sent forty-three missionaries to foreign lands, and the Friends' Bible Institute has sent two hundred to foreign fields."—*Boston paper.*

The Church of England provides in England and Wales about 7,000,000 sittings in places of worship. The Non-Conformists provide over 8,000,000. The number of Church communicants is about equal.

It is estimated that about twelve new places of worship are completed each day in the year in the United States. The average cost is \$7000, or an aggregate of from \$85,000 to \$105,000 daily for church buildings.

J. P. Jones, in an article on Indian affairs written for the *Congregationalist*, says that missionaries in India are greatly disturbed by the departure from neutrality by the British officials in that country. The State is pledged to strict religious neutrality, but the ordinary Anglo-Indian has very little interest in Christianity and shows very little consideration to his fellow-religionists. The viceroym himself has urged the Hindus and Mohammedans in

North India not to give up, but to cultivate the faith of their fathers.

Bishop Codman says: "The weakness of our Church is the independence of the second order of the ministry. We need a set of men who voluntarily will give their services to the Bishop, so where he needs them, they are to be wished, and where he does not need them, they are to be refused." But we believe change only when he requires it." But we believe one of the great weaknesses of any church is a non-directed ministry; and a church's greatest strength would be found in coming under Christ as head "over all things" to it. We do need men who will give their services to the Bishop, as to where and when, and every change,—but that Bishop must be "the Shepherd and Bishop of souls."

SENSELESS PATRIOTISM.—The stupid folly of what passes for "patriotism" with many Americans, is made clear by a late issue of the Journal of the American Medical Association of Chicago. This magazine has carefully compiled a list of the casualties of the last "Fourth of July," and the resulting record is one that should horrify the entire nation.

According to the Journal, there were injuries received by 4,458, of whom 475 died from their wounds.

Think of it! The deaths from a foolish holiday-making equal those of the Union army at the first battle of Bull Run, when the entire North stood aghast at the result of the conflict. The loss to life and limb on Seventh Month 4th, 1903, has almost equalled the entire loss in killed, wounded and missing on both Union and Confederate sides, in the same battle, while the number of victims has exceeded the entire number killed in the Spanish-American war.

SUMMARY OF EVENTS.

UNITED STATES.—A hurricane of unusual violence did great damage along the New Jersey coast on the 15th inst. at Atlantic City. The wind attained a velocity estimated at 80 miles an hour. Many vessels on the coast were seriously injured. Some lives were lost.

A despatch from Washington says Secretary Hitchcock, at the request of President Roosevelt, has designated Charles J. Hoan, pastor of Baltimore, to conduct the investigation of the land frauds in the Indian Territory.

The records of the Department will also be open without reservation to him. He is at liberty to go back as far in point of time as he deems reasonable, and to inquire into the official record of any member of the Dawes Commission or any official of the Indian service. The scope of the investigation is also expected to go beyond the individual plots and include any Administration evil which may be regarded as requiring a remedy.

It is stated that the operation of the pure food law in regard to foreign imports is showing that little impure food or drink is being imported into the United States. Samples of hundreds of cargoes have been examined and only one case of adulteration has been detected.

The recent advance in the price of cotton to 15 cents per pound is attributed to the operations of William P. Brown, of New Orleans, who *The American Exporter* says "has cornered the cotton market." This periodical also says: "Because Brown owns all this cotton, the mills of New England, the spinners of the Southern States and the cotton factories of England and the Continent, are gradually being closed. Of the 26,000,000 spindles in the United States that twist the fibre into yarn, over 6,000,000 have stopped, over 7,000,000 are running only half time, and the balance may cease to hum at any moment. In Manchester, England, 750 factories have closed their doors, and hundreds of thousands of workmen are out of employment. On the Continent many of the mills have decided to run only three, four or five days a week."

The action of the Chicago authorities in turning the sewerage of that city into the drainage canal which empties into the Mississippi, and thus contaminating the water supply of the city of St. Louis, is bitterly denounced; and local cases of typhoid fever from this source are announced in the latter city.

A statement has recently been made by a director of the U. S. Steel Corporation that construction and building operations that called for an expenditure of \$500,000,000 within the next year and a half have already been abandoned because of the decline in demands of labor. Of this total \$200,000,000 has been given up in New York,

about \$100,000,000 in Philadelphia, \$50,000,000 in Chicago and the remainder in other large cities of the country.

Delegates from eleven States west of the Mississippi river, representing commercial organizations in the territory included in the semi-arid and arid region of the country and the state and national, opened the eleventh session of the National Irrigation Congress, in Ogden, Utah, on the 15th inst. President Roosevelt sent to it a telegram assuring it of his hearty approval of all directed efforts towards reclaiming arid tracts by irrigation. The results of such labors in the Salt District of California, have been referred to when, two years ago, water taken from the Colorado River by a canal 60 miles long was distributed by lateral ditches, and what two years ago was an un-baked desert is dotted with villages with stores, telephones andumbered streets and houses. In the midst of it has sprung up the town of Imperial.

A recent trip across the Continent from Pasadena to New York in an automobile of five horse power and 800 pounds in weight has lately been made by a party of two in 57 days.

D. E. Loewe & Co., hat manufacturers of Danbury, Conn., have brought suit against the national officers of the American Federation of Labor, the national officers of the United Brotherhood of Carpenters and Joiners, and against 250 of their own former employees who belong to these organizations. The plaintiffs ask damages for a boycott instituted against their goods by the defendants. It is expected that this suit will be finally taken to the Supreme Court of the United States.

There were 418 deaths in this city last week, reported to the Board of Health. This is 48 more than the previous week, and 82 more than the corresponding week of 1902. Of the foregoing 232 were males and 186 were females; 57 died of consumption of the lungs; 14 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 13 of cancer; 16 of apoplexy; 10 of typhoid fever; 1 of smallpox and 6 of scarlet fever.

FOREIGN.—The Bulgarian Government, through its foreign representatives, has addressed a note to the great Powers declaring that the Porte is systematically devastating Macedonia and massacring the Christian population. The Bulgarian Government appeals to the humane sentiment of Europe to prevent the continuance of the massacre of its subjects and to the mobilization of the Turkish army. The European Powers have intimated that Bulgaria need not expect help from them. It is stated that the Emperors of Germany and Austria are to meet at Vienna. The Czar is to meet Emperor Francis Joseph on the 29th, and will then visit the King of Italy. Events before referred to remain quiet until after the 29th, unless Bulgaria refuses to wait.

The Free trade policy of Great Britain has been under consideration by members of the Cabinet, and a pamphlet on the subject has lately been issued by the Premier. This has been followed by a resignation of his office as Colonial Secretary by Joseph Chamberlain, whose views have been in harmony with those of his colleagues, an event which has caused much feeling throughout Great Britain. It is probable that in the election which may now soon follow the important question as to the maintenance of a free trade policy will be the chief issue. Other resignations have taken place, and four vacant posts in the Cabinet and one secretaryship are to be filled.

In a recent publication by the Board of Trade, in London, it is stated that "The average level wages in the United States are one and one-twelfth times greater than in the United Kingdom, while in Germany wages are only two-thirds, and in France three-fourths of the average prevailing in the United Kingdom. The percentage of family incomes, taking New York as the capital of the United States, is estimated (on the basis of 100 per cent. for the United Kingdom), for the United States 123 per cent., for France 83 per cent. and for Germany 69 per cent.

One-half of all British investments abroad are estimated to be in the United States. The interest paid yearly to the British people for their foreign and colonial investments is stated at \$304,642,900.

A census has lately been made in the Philippine Islands under direction of the United States Government. A preliminary statement gives the total population as 6,765,574. Of this about 50 per cent. are natives. A civil engineer, General Sanger, who had charge of the census, says that the Filipinos under proper guidance have the capacity "to carry on public measures of much importance in a most intelligent and thoroughly businesslike way."

Yellow fever is officially reported at Monterey and Laredo, Mexico. Great precautions against this disease are being taken along the Texas border. The

town of Linares is partly deserted on account of the prevalence of this disease.

A severe earthquake shock has occurred at Santiago de Cuba, which caused much damage to property.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 7.

Edward Comfort, G'n; John G. Hall, O. Ann; Fred Jed; Albert L. Hoyle, N. J.; R. Mott, Agt. for De Motz, Calif.; Sarah A. Hildreth, N. J.; Justus Hoken, N. H.; J. C. No. 27; Marietta Wilkins, N. J.; George Warner, G'n; Gulemia Smith for James Smith; Pebebe E. Hall, Agt. O. \$1 for Jephtha W. Hall; S. Emlen Garrett, Pa.; Phileas S. Yarnall, Pa.; David H. Pa.; Geo. R. Haines, N. J.; Mary H. Ridgway, La.; S. T. Williams, O.; Anna E. Kempton, Mich.; Thea E. H. Son, Agt. Pa. \$4 for Edward Stery and Roland Smedley James E. Meloney, Phila.; Richard T. Cadbury, Pa. Jonathan Chase, R. I.; Phibe T. Hall, Pa.; Ellwood Cec. Phila.

Remittances received after Third-day noon will appear in the Receipts until the following week.

NOTICES.

Wanted by a FRIEND, copying, indexing or catalog of business hours, penmanship and expository specially.

Address Y.

Care of Friends' Library,
142 N. 16th St., Phila.

Westown Boarding School.—For consent of persons coming to Westown School, the stage most trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when stage Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 1144.

EDWARD G. SMEDLEY, Supt.

DIED. at New Garden, Chester County, Pa., Sat. Month 31st, 1903, PHEBE A. LEWIS, in the eightieth of her age; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, at his residence in Frankford, Philadelphia the eleventh of Eighth Month, 1903, WILLIAM THORNTON, of the eighty-first year of his age; a member and old Frankford Monthly Meeting of Friends.

—, at the residence, near Spencer's Station, JESSE D. HALL, the First-day of Ninth Month, 1903, of cancer of the stomach, aged sixty-three years; a member of Stillwater Monthly and Richland Preparative Mt. This dear Friend will be much missed as a member of the Society, a neighbor, and in whatever relation he was.

— He was very devoted to the principles of Friends and sought to maintain them in whatever way he could. He encouraged the reading of THE FRIEND, as he believed it advocated the true principles of Friends and encouraged a greater interest in the welfare of our Society. He was to be an example to all, leading, amid great exertion, to the close, that he might be desired, amid a plain of care as an example in that respect. He had experienced me as a Christian believer, and sometimes spoke a few words at our meeting, to the encouragement and edification of our hearers. We feel that we can truly say of him that he is light so shine, that he is seeing his good works, gloriously God in heaven.

— in Philadelphia, Ninth Month 12th, 1903, L. MAULE, daughter of the late Israel and Ann Maule, eighty-seven year of her age; a member of the Monthly Meeting of Friends of Philadelphia for the Western District. Deprived of her parents in early life, she was brought up as a daughter by a near relative, to whom she was united by a deep and filial devotion. She went through a period of failing health and strength. While she went much among the poor, and for many years was a deeply-interested manager of The Shelter for Children. Although an invalid for several years, she was near close, she was preserved in patient cheerfulness, and the call hence was sudden, her friends feel a assurance that she has been permitted to join "the joyful generations."

—, suddenly, at Nantucket, Mass., Ninth Month 10th, BENJAMIN KIRK, in the eighty-fourth year of his age, a member of New Garden Monthly Meeting of Friends of Philadelphia, Ohio.

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"Who is your Reference?"

The habit of referring all our projects to the will of God, in a disposition to conform to his will when evident rather than to our own secret wishes, will tend to make us increasingly children of the light and children of the day. "He that doeth truth cometh to the light, that his deeds may be manifest, that they are wrought in God."

There may be, especially in our cruder ages of truth-seeking, blunders of judgment; the honest effort to bring our deeds to the light will be no blunder. It will be a step of victory over darkness at the very outset.

We may need some lessons by failures, that the cloudiness in our discernment between imagination and revelation may be cleared. It is according to the whole-heartedness of sincerity in saying, "Thy will, Oh God, be done!" will the curtains of self be rolled up, and the true light be let in.

A secret preference of evil can never produce clearness of vision. An evil-doer "hates the light, and comes not to the light, lest his deeds should be reproved." Again: "All things that are reproved are made manifest by the light, for whatsoever makes manifest is light." So long as we do not incline to make a sacrifice of the causes of our blindness in judgment, or surrender the things in our characters that are reprov'd, so long do we hate the light, and the light turned on to show them only as deformities of the dark. Thus repentance toward God is ever resisted, and blindness to pure good maintained, while yet a natural talent in shrewdness reaching a world-success is accepted as "an angel of light," and those who fear "lest the light of the gospel of the glory of Christ, who is the image of God, should dawn upon them."

There are many efforts at calling upon God in the day of calamity, for which there would have been no occasion had they in submission preceded the undertaking. Too much of our seeking the divine blessing on a proceeding consists in our deciding upon it in our mind beforehand, and then asking the Lord to endorse it. Prayer as a preliminary to a foregone conclusion is too late and too empty to be honored as a seeking of the Divine counsel. But that which waits truly on God in the silence of all flesh, and of the desires of the flesh and of the mind, is in a condition to hear the still, small voice of authority whether to proceed or to abstain. With that witness in his heart, if it be the sense of approval from the Source of Truth, one can go forward in the courage of holy help, and find that made a success which an unauthorized heart could never carry on to victory.

"What is your authority for going up and down in the land, or approaching me with these deliverances?" was asked of early Friends by ecclesiastic, magistrate and citizen. "The Witness of the Spirit of Truth in our own hearts is our authority," said they; and some bowed to the Witness and others mocked. But the authority carried them through, and increased and multiplied them in their cause, so long as Friends kept joined to that authority as the indispensable factor of their life and service.

All unperceived guidance vouchsafed to be carried on by our Heavenly Father in the lives of the unperceiving, we must leave to the counsels of his mercy. A measureless volume of this is doubtless going on, under Him who could say to a heathen conqueror, Cyrus, "I have girded thee, though thou hast not known me;" or who can make the wrath of man praise Him, while the remainder He can restrain. But we as his creatures are responsible for the guidance we perceive, "the perceptible influence and guidance of his Holy Spirit." There is much appeal going on, in all the churches, to the guidance of the Holy Spirit; but it is an appeal which waits not on his answer and witnessed authority, which asks his endorsement on a predetermined line of action, or course of performances already laid out under the name of worship, which are expected to be performed whether the witness of Divine authority and guidance shall visit

the performer's heart or not. We do not say that the Father of Spirits does not, for his name's sake and for their sakes, gird many as He did Cyrus, though they may not be knowing his manifestation; but this absence of any qualification immediately witnessed does not comport with that worship which He seeks to find rendered "in spirit and in truth." Take notice, young friends, when you hear or read words of the professing church all over the land seeming to outdo us in claiming the accompaniment of the Holy Spirit as essential to divine service,—whether they do not, by leaving out any such word from their guidance as "perceptible" or "witnessed," leave workers free to go on without a sense of it, so only that they work.

There are two standards set up for Christian endeavor. Ours is, the Holy Spirit granted; the other is, the Holy Spirit taken for granted. We want our work to be a communion service—a response to the Spirit's intercourse with us; we want it to be our meat and drink to do our Lord's manifested will and to finish his work; our rule to be, "Whatsoever He saith unto you, do it;" and faithfulness in this will be a new "beginning of miracles" in our religious Society. Our own watery work will be turned into communion wine, as it is done in the communion of the Holy Spirit witnessing with our spirits what is the good pleasure of his will in us and by us.

FOR "THE FRIEND."

GRACE AT MEALS.—I noticed lately on the wall of an eating room these words: "Christ is the head of this house; the unseen guest at every meal; the silent listener to every conversation."* The thought came to my mind, if we would only so live at all times, and especially when collecting round the table, that we could really know and feel that Christ is present, how differently would the meal be eaten; instead of a sumptuous surfeiting, moderation would be observed with thankful hearts, and our eating would be "to the glory of God."

And again, how guarded would our conversation be if we would remember that He is really a listener! All jesting and trifling talking and exciting to levity would be avoided. Our conversation would be "ordered aright." Upon this the greatest of blessings is promised.

FERNWOOD.

E. B. DINGEE.

*We were lately interested in the same inscription painted over the door of the pastor's dining-room among the Mashpee Indians.—Ed.

A Visit to Indians in Maine.

(Continued from page 81.)

Clara Nephtah had her wares displayed for sale in a tent; it was a satisfaction to be with her in the occasional calls, as she seemed like a religious woman, and I was glad to have her company in the meeting at the Governor's. She told me she was sixty-four years of age, but I would have thought she was eighty.

Our ferryman was not behind in the display of curiosities in and around his house in deer skins and other trophies, amongst them a very remarkable growth of wood that might have interested botanists, not only in what nature had formed but in the account he had made of it.

Martha Dane lives alone at eighty-four years of age.

Louisa Allen claims that the Indian Reservation is forty miles long, by which I apprehend she means including all the islands on the river as far as Lincoln and the island opposite to it.

Francis Joseph works in the woolen mill; his wife Mamie tells me that a number of the Indians are employed there, and quite a number are engaged at what they call drifting lumber, what has generally been called rafting; which is a very exposing life, especially when at the stopping places where spirituous liquors are sold.

Lizzie Glossin is a widow, who speaks of having a hard time; she has a crippled hand, but employs herself preparing grass for the basket makers, which she sells at fifty cents for one hundred yards; in addition to her crippled hand she at one time broke a limb. Still she cuts her own wood, and made out to get to our meeting.

Horace Nicolour told me he was a grandson of the French woman who keeps house for a noted Indian called Big Thunder, which name is in large letters in front of his office for the sale of curiosities. I had called twice, but could not make out much in talking with her, and did not get to see the stalwart Indian for whom she kept house, until a third call, when he was in his office surrounded by several men, some or all of whom may have been visitors.

On first addressing the chief he seemed disposed to meet me with some rebuff, and said, "I don't want any religion; I don't believe in it." To which I replied, "Religion is just what a man needs to give him power over evil, and raise him up into that which is good."

"Well now," said he, "I will tell you what I do believe; I believe there is a great spirit that is all about us; we ask him what we will do." "Now that is," said I, "granting a fundamental principle of all true religion, and if we mind what the Great Spirit tells and shows us, we are then on the foundation of all true religion, and people may have more religion in them than they will acknowledge; and if we will fear God and work righteousness the Great Spirit will be pleased with us, and that is the best thing for us. Every nation under heaven may have its own name for the Great Spirit, and there may be some from amongst them who can tell of his wonderful works."

"I am not going to confess my sins to any

man," said Big Thunder, on which one of the Boston men broke out, "Neither will I," which rather encouraged me to go on by saying, "We don't want any one between us and our Maker, but Jesus Christ. He was always with God and with the servants of God before He came on earth, and did the works which no other man did, and after his life was taken from the earth, He appeared again and was seen of men, and it is He who is sent to bless us by turning us away from our iniquities."

This may not have been the exact language, but the general thread and bearing of the way our conversation was carried on, until the time came for starting for the Governor's; but the strong man for his years, eighty-two, did not go with us, and William Meekel and I left him with his company. William thought that what I had to say was probably as much for the company Big Thunder had around him; be that as it may, the opportunity was improved for speaking of Jesus Christ as Lord of all.

On arriving at the Governor's house we found him sitting on the side of his bed, dressed up pretty snug, although not free from rheumatism and other ailments. He said he had been thinking all the morning about the matter, and had sent his wife to tell Horace Nicolour to come to his house, or rather get the people together, which meant send some messengers around.

Horace had evidently been under exercise, and had had some rebuff from the Roman Catholic influence; and the company was not large, but we really had a favored meeting. Tears were shed, and one of the Indians especially wanted the Governor thanked for allowing the meeting, and I did not doubt he voiced the feelings of others, nor do I doubt the Governor and his wife being rewarded from on high for granting the opportunity.

The invitation to call on Horace Nicolour and his wife after the meeting was accepted, and proved very interesting. He had in his possession a number of valuable documents, of which I could not do much more than take the titles and the names of the publishers. Horace was educated at Hampton, and has a son at Carlisle. His brother is an artist and his brother-in-law a teacher.

I apprehend the visiting here will prove as an entering wedge for others who may have the promotion of the good cause at heart, and no truly interested Friend need be discouraged from sending well selected literature.

Eighth Month 20th.—Went to Lincoln, opposite which was a settlement of Indians that I thought would be well to see. When we got down to the shore a shrill whistle was sent over which brought John Solomon with his boat, who was much pleased to meet with some Friends, and would take no money for ferriage. We soon commenced going from house to house; in one of which was an Indian who had been hurt two weeks before in one of the mills; he seemed to have strained his back, but I was in hopes it would not prove serious, although the crippled man had his fears or a less favorable view, but he being the sufferer may have the best judgment.

Several people gathered round, amongst them Mary Solomon, wife of Joseph, who before her

marriage was a Passamaquoddy Indian; he father, however, lived at Old Town, and she came to live here with her husband.

They have no cows on this settlement, for which I felt sorry; the women raised vegetable and their husbands worked in the mills.

Lincoln, like Old Town, seemed to be a great depot for logs and lumbering interest. One saw mill is said to cut sixty thousand feet daily. They have no place of worship, and what meeting is done is mostly to the chape of the Roman Catholics at Lincoln.

One of the Indians (Robert Dane), has a store at Bar Harbor, where he had this season seven hundred dollars' worth of goods.

I had an interesting conversation with A. W. Weatherbee, a member of the Legislature for Lincoln, who with his father took much interest in conversing with me on Indian affairs, and read over to me statutes of Maine in relation to the attitude of the State with the Penobscot Indians.

The Weatherbees informed me that the Indians were allowed to elect six men of which is called the Old Party, and six of the New Party, to act as counsellors in conjunction with the Indian Agent. The land regulation which were read to me, seemed to have been framed in a kindly spirit, and with intelligence. A liberal bounty was offered to encourage agriculture, but the Indian nature is not very much inclined that way, so said the elder Weatherbee, to which I replied, "The want training," and the response was, "It took a good while to train an Indian."

In referring to the encyclopedia to find the location of the Nova Scotia tribes, it is remarkable to notice that the last census varies very little from what it was two hundred and seventy years ago.

Eighth Month 21st.—Invited Samuel F. Lidston, a Methodist minister, to accompany me in the remaining house-visiting, and he no cause to regret it. He made himself very agreeable, manifesting quite an interest in the work. On reaching the ferry no one of I could whistle John Solomon out of his boat until a raftsman kindly furnished his boat and he and S. H. L. paddled us over to the same terms as we had yesterday, free of charge. When we approached John Solomon's house he appeared at the door, and said I was coming after us. Every inhabited house having been visited in the settlement, I far as I was able to judge there were no other than comfortable feelings in part with any family, and felt satisfied in omitting to call them together in a collective capacity.

The craftiness of the Roman Catholics has evidently attracted the attention of the legislature, which put a veto on the French Canadian widows, who took Indians for their second husbands; the veto being that neither the nor their children by their first husbands should be adopted into the tribe, whereas if not for the veto they would be sharers of the annuity.

The interview with the Secretary of State in the capitol, I may have noted, was a very interesting one. The State House is built on a commanding position, not as large as some legislative buildings, but is remarkably fine looking, and the surroundings make a very pretty appearance, with a park in front, a plaza all around the capitol.

(To be continued.)

FOR "THE FRIEND."

Edward Burrough.

FINANCIAL GAMES OF CHANCE.—In the whole course of my life, I believe, I had not received many circulars from mining companies and others, to invest in stocks, as have come to me in the past three or four months. One of these firms of exploiters who has been sending very plausible type-written (printed) letters and prospectuses, has been just sent the reply, "I am not an investor in stocks, and would prefer not to receive any more circulars. Please take my name off the list." To the editor and publisher of a widely circulated temperance paper coming to my home, which gives its readers a conspicuously displayed invitation to "Buy July Corn" on margin, the reproof seemed called for that gambling was no less an evil than was intemperance, and that the drunkards and the covetous (and these would certainly take in the gamblers) were scripturally classified together, so that it was hoped this otherwise good paper would not put itself in the position of helping the enemy. The gambling indulgence was designated as wrong and self-debasing, whether gain or loss followed the venture. The appeals are made to cupidity, to the chance of making twenty, fifty or a hundred per cent. on a deal. Can anything different be said for the dealing of dice?

Since the foregoing was written, there has been an acute disturbance in the stock market, with a shrinkage in values (face values, at least), reckoned at hundreds of millions of dollars. The tale of financial loss and ruin which is daily press has told, has furnished anew text for many a serious warning. The moral loss—probably the greater moral loss—is apt to be experienced in counting up the speculative gains on a "rising market."

J. W. L.

EXTRACT FROM JOB SCOTT'S UNPUBLISHED JOURNAL.—Speaking of the Yearly Meeting in Dublin he says: "A good degree of zeal appeared in many for the support of our Christian discipline; and things were conducted in a degree of brotherly love & concord, and yet we lack in too many of the Divine anointing, in the several movements, was so sensibly felt, that I sat rather a mourner in most of these meetings, & could say but very little in them from first to last. Good outward rules and regulations, ever so carefully observed, will never of themselves make new creatures; or bring into, nor preserve in the life of the gospel. No outward law will ever make the members thereunto perfect. The Jews rested their hearts, & by so doing, & not waiting for & loving in the life, became formal; & so opposed the true Gospel power, & its important doctrines; and I am afraid we rest too much on ours, & think we have done bravely if we have enforced the necessary observance of our good orders & institutions. These are very good, rightly observed & used; but are never good to be rested in and relied upon. The design of them is to lead to & encourage a, a single-eyed attention to the light of life. It they should ever be maintained by Divine preserving influence. But whenever we think that we can support them ourselves, without his, we have dwindled, & are in the way of winding further & further into real formality."

Edward Burrough, born in the county of Westmoreland, England, about the year 1635, was in his childhood ripe in knowledge, and did far excel many of his years. Gray hairs were upon him when but a youth, and he was inclined to the best things, and the nearest way of worship according to the Scriptures, accompanying the best men.

His natural disposition was bold and manly, dexterous and fervent, and what he took in hand he did with his might. Loving, courteous, merciful and easy to be entreated; he delighted in conference and reading of the holy Scriptures.

When it pleased God to visit his people in the north of England, this servant of Christ was early called when about seventeen years of age, in the year 1652.

He was sent forth by the Spirit of the Lord to preach the everlasting gospel, repentance, conversion, salvation and remission of sins, in the name and power of the Lord Jesus Christ, the Saviour of mankind; and was an able minister of the glad tidings of salvation. In most parts of England, and through Ireland several times, and in Scotland and Flanders his ministry was made effectual by the mighty power of God in turning many thousands from darkness to light; for as he began early, so he labored much in the heat of the day, breaking up rough places and untilled ground, and often walked as it were among briars and thorns, which scratched, pricked and tore with great opposition. But he broke through them all, not regarding the opposition and sufferings that he met with for the good of souls.

His industry in the Lord's work was very great, he seldom having many hours repose, making the Lord's work his whole business, not taking so much liberty as to spend one week to himself about any outward occasion in ten years; and it was his grief if any opportunity was missed in doing good. He was a man of no great learning, which men so much admire, yet he had the tongue of the learned, having had experience of the work of God in many conditions, so that he could speak a word in due season to the understandings and consciences of all men with whom he had converse, for his words administered grace to the hearer.

At the age of nineteen, in the year 1654, he came up to London, and was one of the first who preached in that city, and great opposition he met with there; but God made his ministry effectual to the conversion of hundreds. He continued about London very much, at times, between eight and nine years, speaking of the things of the kingdom of God. His heart was much drawn towards London, and he often said, when sufferings came for the gospel's sake, "I can freely go to that city and lay down my life for a testimony of that truth, which I have declared through the power and Spirit of God."

In the year 1662, visiting Friends in the city of Bristol, he took his leave, and said to many, "I am going up to the city of London to suffer among Friends in that place."

A little after his arrival there, he was taken from a meeting of the people called Quakers, at the Bull and Mouth Meeting-house, by soldiers under the command of Sir Richard Brown, Mayor, and committed to Newgate by the said

Mayor, not for evil doing, but for testifying to the name of the Lord Jesus and for the worship of God. There he lay in prison with six or seven score of Friends more, upon the same account, many of them being shut up among felons in nasty places; and for want of prison-room they grew weak, sickened, and died, among whom this young man was one; his sickness increasing upon him daily, though in much patience he was carried through all. He was in prayer often, both by day and night, saying, "I have had a testimony of the Lord's love to me from my youth, and my heart hath been given up to do his will. I have preached the gospel freely in this city, and have often given up my life for the gospel's sake. There lies no iniquity at my door; but the presence of the Lord is with me, and his life I feel justifies me."

Afterwards he said to the Lord, "Thou hast loved me, and I have loved thee from my cradle, and from my youth unto this day, and have served thee faithfully in my generation."

He spoke to Friends that were about him to live in love and peace with one another; and said, "The Lord takes the righteous from the evil to come;" and prayed for his enemies and persecutors, and said, "Lord, forgive Richard Brown, who imprisoned me."

Again, he said, "Though this body of clay must turn to dust, yet I have this testimony, that I have served God in my generation; and that spirit which hath lived, and acted, and ruled in me, shall yet break forth in thousands." Being sensible of his death, he said, "Now, my soul and spirit is centered in its own being with God, and this form of person must return from whence it was taken."

After a little season, he gave up the ghost as a martyr for the word of God and testimony of Jesus.

He was born in 1635, began to preach in 1652, and died in 1662.—Selected.

Selected.

ENEMIES.—Have you enemies? Go straight on and mind them not. If they block up your path, walk around them, and do your duty regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air, they keep him alive and active. A celebrated character, who was surrounded by enemies, used the remark—"They are sparks which if you do not blow, will go out of themselves." Let this be your feeling, while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be but a reaction, if you perform your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.—Dillwyn.

Plant blessings, blessings will bloom;

Plant hate and hate will grow.

You can sow to-day; to-morrow will bring

The blossom that proves what sort of thing

Is the seed, the seed that you sow.

—Aron.

Thirteen Writers on Good Manners.

Gentleness is the great point to be observed in the study of manners.—*N. P. Willis.*

A small unkindness is a great offence.—*Hannah More.*

Politeness is as natural to delicate natures as perfume is to flowers.—*De Vinod.*

We remain shackled by timidity till we have learned to speak and act with propriety.—*Samuel Johnson.*

Avoid all haste; calmness is an essential ingredient of politeness.—*Alphonse Karr.*

Politeness is to goodness what words are to thoughts.—*Joseph Joubert.*

Life is not so short but there is always time enough for courtesy.—*Emerson.*

The things which now seem frivolous and slight will be of serious consequence to you after they have once made you ridiculous.—*Roscomon.*

The person who screams, or uses the superlative degree, or converses with heat, puts whole drawing-rooms to flight. If you wish to be loved, love measure. You must have genius or a prodigious usefulness, if you will hide the want of measure.—*Emerson.*

The courtesies of a small and trivial character are the ones which strike deepest to the grateful and appreciating heart.—*Henry Clay.*

Ungenerousness in rendering a benefit, like a coarse voice, mars the music of the song.—*Feltham.*

Gentleness, cheerfulness, and urbanity are the Three Graces of manners.—*Marguerite de Valois.*

Good manners are made up of petty sacrifices.—*Emerson.*

Manners are an art. Some are perfect, some commendable, some faulty; but there are none that are of no moment.—*Joubert.*

It is a rule of manners to avoid exaggeration.—*Emerson.*

Politeness goes far, yet costs nothing.—*Smiles.*

The truest politeness comes of sincerity.—*Smiles.*

Kind nature is the best; those manners next that fit us like a nature second-hand; Which are indeed the manners of the great.—*Tennyson.*

Politeness consists in a due regard for the rights and feelings of others, and for the customs of the people among whom one is placed.

THE VICTIMS OF HABIT.—Professor William James, of Harvard, in his textbook on psychology says:

Could the young but realize how soon they will become mere bundles of habits, they would give more heed to their conduct while in the plastic state. Every smallest stroke of virtue or of vice leaves its scar. The drunken man excuses himself from every fresh delirium by saying, "I won't count this time." Well, he may not count it, and a kind heaven may not count it, but it is being counted, none the less. Down among the nerve cells and fibres the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes. Nothing we ever do

is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work."

The Ethics of Amusements.

A. C. Dixon, of Boston, recently delivered a discourse in Philadelphia, wherein the modern stage, as well as the methods of entertaining pursued by society in general, underwent a hard scoring. In speaking of the theatre, which he finally declared was "a great black evil institution," he said, in part:

"The theatre is a make-believe institution, (though superior in intellectual cultivation to the gaming table or the dance. Here and there you find a good actor or a good actress, but the general tendency of the stage is towards immorality.

"There is not a moral theatre on this globe. There are moral plays and moral actors, but there is not anywhere a moral theatre. I assert that there is not a play-house in this world that does not make most of its money by pandering to the worst elements in human nature. A minister — Buckley, of New York, tells me that he read two hundred modern plays and found no more than five of them which a self-respecting man could read to a daughter or wife. I believe the theatre in America is even worse than in China or Japan, because women do not appear on the stage in those countries. The American stage or the stage of the world is the only place where a black stain on a woman's character will make her popular. Women on the stage make fortunes by associating their names with evil, and amusement managers will crowd their theatres with people who come just to see one who is advertised as of that repute.

"The theatre, through the eye and ear, does for the audience what the dance does through the sense of touch. The average modern play is full of suggestion and innuendo for both eye and ear. Undress that would not be tolerated in any respectable home, even among brothers and sisters, is common on the stage. Conversation which off the stage would mark a woman as unfit for decent company, and postures from which the face of modest virtue would turn in disgust in any other place, are not only tolerated, but are known by theatre managers to be the popular features of a play."

Much of the speaker's effort was directed against the dance, in which he said women are led to ruin.

"The modern social dance," he declared, "is not akin to the religious, joyful dance of the Bible, nor to the pagan dance for the enjoyment of beholders. No one now pretends to dance because he wishes to give expression to exuberance of religious feeling. People do not dance because they are happy, but they go to the ball for a good time.

"It ought to be said that dancing is practised very little for the sake of physical exercise. The round dance, born in the low dance houses of Paris, taught by French dancing masters in all countries, popular because people of high position with low moral tone indulge in it, is finding recognition at college

commencements, on excursions and picnic and even in the houses of some Christian people. The round dance is immoral because its essence is the silent enjoyment of sex.

"Young girls of seventeen or eighteen as seen in fashionable ball rooms in attitude which, set to music, are declared to be permissible, but which under other circumstances would be condemnable. I do not say that a people who dance the round dance are immoral but I do say that if they are not immoral it is in spite of temptation."

"On the card table A. C. Dixon said, after specifying progressive euchre parties:

"The card table strikes directly at the Ten Commandments, and its tendency is to make men and women dishonest. Dr. Savage, of New York, said some time ago that a frier of his had decided to quit playing cards because he had noticed that card players did not hesitate to cheat. Now, in games of pure chance, the only way to excel as a player is to cheat. It fosters a spirit of dishonesty. The mania for winning stakes, which means getting something for nothing, becomes a consuming passion which soon burns up in its flame a integrity and honesty."

Concerning milder forms of amusement, especially outdoor sports, the speaker said:

"There are amusements that are clean and not associated with evil institutions."

As regards the following amusements, opinions may vary, especially in respect to the vast consuming of time which some of them may require; but as to their pandering to vice is not known that anything can be objected to them: "Golf, lawn tennis, croquet, bicycling, the row on the river, coasting at sleighing and many other out-door pastime furnish amusement which fills the lungs with fresh air, and do not smirch the morals by ev associations. For indoors there are chess and checkers, which are not games of chance; ping pong, which requires skill and gives good exercise, some kinds of cards which entertain while they instruct, and games without number which furnish fun and merry laughter. Billiards because of its evil associations, omit kissing games on the ground of good taste, as well as for sanitary reasons. Books are published, some of them under religious auspices, which furnish hundreds of merry, innocent games, which, with a little use of the brains, will give immensely more enjoyment to an evening party than dancing cards or the theatre."

The speaker summed up his theme briefly:

"The pleasure seeking spirit does not, in the long run, bring pleasure. It fosters, selfishness, makes ugly character and degenerate into a life of debauchery. It ends in hatred of all life and in a sense of failure, which is positive pain, and is certain, sooner or later, to banish all pleasures and fill life with disappointment and sorrow."

The living out of one rule will best settle the choice of all amusements, and the whole question of happiness, namely, "For me to live, is Christ."

The race of man is as the race of leaves; Of leaves, one generation by the wind Is scattered on the earth; another soon In spring's luxuriant verdure bursts to light. So with our race; these flourish, those decay.—*Homer.*

Selected for "THE FRIEND."

SEA VENTURES.

I stood and watched my ships go out,
Each one by one, unmooring free,
What time the quiet harbor fill'd
With floodtide from the sea.

The first that sailed her name was Joy,
She spread a smooth, white, ample sail,
And eastward drove with heaving spray
Before the singing gale.

Another sailed, her name was Hope,
No cargo in her hold she bore.
Thinking to find in Western lands
Of merchandise a store.

The next that sailed her name was Love;
She showed a red flag at the mast,
A flag as red as blood she showed,
And she sped South right fast.

The last that sailed her name was Faith,
Slowly she took her passage forth,
Tacked, and lay to; at last she steered
A straight course for the North.

My gallant ships, they sailed away
Over the shimmering summer sea;
I stood and watched for many a day,
But one came back to me.

For Joy was caught by Pirate Pain,
Hope ran upon a hidden reef,
And Love took fire and foundered fast
In whelming seas of grief.

Faith came at last, storm-beat and torn,
She recompensed me all my loss,
For as a cargo safe she brought
A Crown linked to a Cross.

AN "ENDLESS CHAIN" STILL RUNNING.—A networking and profitless "endless chain" scheme having been started more than a year ago in Philadelphia, the ostensible object of which is declared to be "a mammoth petition to Congress asking for a national law prohibiting the sale of cigarettes to minors," and many Friends, older and younger, having interested themselves in the apparent promotion of the scheme, it seems worth while to make the fact known that all the mail matter requesting the names and addresses to be sent to the St. James Beneficial Association, No. 10 Chestnut street, or to the U. S. Moral Society, Philadelphia P. O., is not received or forwarded, and is sent down to the Dead Letter Office at Washington. The undersigned has made several endeavors to have the Government give out an authoritative general notice concerning the irresponsible character of the scheme, but it would seem as though its attention was already so occupied in dealing with the many recently discovered "irregularities" and frauds in the department that no effort can be given to the endeavor to stop the running out of this so-called chain. While the local Post Office Inspector is satisfied to say of the scheme, that "it is not accomplishing anything," yet it is causing the useless purchasing of many thousands of postal cards, and the waste of not a little time and effort.

J. W. L.

THE greatest truths are the simplest; so are the greatest men.

ONE of the rarest, most charming talents is that which can divine the best there is in everybody.

Selected for "THE FRIEND."

Faithfulness of Thomas Shillitoe.

Thomas Shillitoe visited the Titular Roman Catholic bishop of Kilkenny on the nineteenth of Fourth Month, 1810—Thomas White and Thomas Gouch accompanying him to the Bishop's house, who received them with apparent civility. T. S. addressed him by saying that he supposed he had heard a visit had been paid to the Public-houses of Kilkenny, to which the Bishop's reply was, "Well!" T. S. told him that he was the person so concerned, and that in performing the visit there were about eighty, of which only one was kept by a Protestant, the rest appeared to be of his (the Bishop's) Profession, and from the remarks made by many of them, together with what T. S. had at times heard, his fears had been confirmed that the dependence of the Society was placed upon the Clergy for the forgiveness of their sins. T. S. said he believed the People might be so deceived; but he did not believe it was possible that the Clergy could be so deceived as to suppose they could forgive the Sins of a fellow creature, and that it was his belief that in the Great day of account the Deceiver and Deceived would be all one. "I am an unlearned man but thou mayest be learned, and thou art their superior, and although it may be possible that the Laity may be deceived by believing that the Clergy can forgive Sins, yet I never can believe that the Clergy can be deceived, for I am persuaded that the Clergy do know that they have not the power to forgive sins, so that therefore I do entreat thee to seek to the Almighty for wisdom and strength, and through the help that may be afforded thee, exert thyself in endeavoring to undeceive the People; I believe that if the Almighty have in reserve one vial of His Wrath greater than another it will be poured out upon those who are instrumental to deceive others, whether actively or passively concerned therein." The words *actively* or *passively* he repeated several times. The Bishop, after pausing awhile, seemed disposed to retort, and replied, "that it was very extraordinary for a stranger from another country to come and address him in such a manner and say that he was deceiving the People; it was very incongruous and unchristian; that he was a man of great experience in the Church of God and whatever T. S.'s motive was he must be greatly mistaken, and called upon T. S. to shew his authority for his mission to come to him with such an extraordinary message. T. S. said it was in his own breast, he dare not do otherwise than to come to him as he had done; that he did not say that he had deceived the people but queried were they not deceived and was he any way the cause thereof either actively or passively? T. S. felt a stop against making any further remark except repeating again if the Almighty had in reserve one Vial of His Wrath greater than another, it would be poured out, etc.

The Bishop said that "what came from T. S. was equivalent to an assertion that he did deceive them." So they moved to go. When they stood up, Thomas Gouch said that they might inform the bishop that it had not appeared their business to interfere with religious tenets, but as they passed along they were impressed with a belief that the People were not enough concerned for themselves.

The Bishop said they wanted to be roused and that he believed that the motive for the visit was very good, it seemed evident, T. S. spoke in love and he commended his principle, but he could not say he was obliged, but believed he might say he was thankful. At parting T. S. gave him his hand saying he could give him the hand of love, which the Bishop appeared to take kindly, and they parted.

An Epistle from the Meeting for Sufferings, held in London by Adjournment, the fifth of the Twelfth Month, 1836.

To Friends in the Quarterly and other Meetings within the limits of this Yearly Meeting.

DEAR FRIENDS:—We have observed with much pain the printing and industrious circulation of various papers and pamphlets, put forth apparently for the purpose of weakening the attachment of the members of our religious society to those views of Christian truth and practice which have ever been entertained by Friends. It is not, however, our purpose, in the present address, to offer a refutation of the various charges brought against our early Friends, and against many of our Christian principles; but we hope we shall not be exceeding the trust reposed in us by the Yearly Meeting, if we endeavour, in much love, to give some expression to the concern and the sympathy which have prevailed in this Meeting for our dear friends in their varied allotments.

In the mercy and appointment of Him who ordereth all things according to the purpose of his own will, those who were made instrumental in gathering our Society, were, through the grace of our Lord Jesus Christ, immediately and powerfully visited by the Holy Spirit; and we believe it was by the operation of this grace, that our early Friends were subsequently formed into a distinct religious community: it has been through the extension of the care of the great Shepherd that we have been preserved to the present day. Whilst, as a Christian church, we have ever believed and received with thankfulness all the glorious truth of the Gospel, we have been more particularly distinguished by a union of sentiment on the convictions, guidance, and teachings of the Holy Spirit;—free and immediate in their communication to the soul of man; and, when it pleaseth God, independent of all external instrumentality. And were in any way to let down this high spiritual view, which is however, no other than what is taught in Holy Scripture, we believe that we should frustrate the purposes of the Lord in gathering us to be a distinct people; endanger our existence in that character; and bring condemnation upon ourselves, by having proved unfaithful in that which the Lord hath committed to us.

EVERY man will see God according to the bent of his own heart. The Godlike within will recognize its kind. This, after all, is the very centre and essence of religion. Save as proceeding from that within, the kingdom of God without is a sorry effort. It consists of hierarchies, courts and apostolic imitators. The world has groaned under its heel of iron. But the kingdom of God within is the Spirit of the King. This is the real church. All else is denomination.

A Paying Investment.

"Father, Jack Adams told me his father has sold that bit of land just on the north side of town and doubled his money.

"Indeed!"

"And after holding it only two years. Jack says his father's a great man for making money. Always succeeds in his investments. I suppose he'll be a rich man some day—just by putting money in the right place. It goes on and makes itself. I wish father, that you had some money to put into things that way."

"I am making what I think about the best investment I can of what I have."

"Investment? Why, father, I didn't know you had any money invested."

"I have, though."

"Why, I've often heard mother say it takes about all you can make for us to live."

"Your mother is right, there," said his father, with a smile.

"Well," said Ned, who through his talks with Jack Adams had become warmly interested in business topics, "do you mean that it is money that you put into something some time ago?"

"Yes, I began quite a number of years ago, and I'm keeping it up yet."

"Oh, that's good!" said Ned. "And has it been a good investment, father? Does it keep on doubling, and are you going to make a real good thing of it sometime? Do you get any returns from it yet?"

"A good many questions to answer," said his father, a little gravely. "Yes, your mother and I think we are getting something in the way of returns already. We hope it is going to keep on doubling, as you express it. As to its being a good thing some time in the future, the future must tell its own tale; but if the hopes we cherish are fulfilled we shall receive a thousandfold on our investment."

"Well, father, you certainly must have a good thing. Now, I'm old enough to understand about such things—I wish, if you don't object, you'd tell me what your investment is."

"I don't object at all. We are investing in you and your brothers."

"Oh!" Ned drew a little breath of surprise.

"Yes," his father went on quietly. "Three boys are a good deal of an investment, you can easily understand. An investment on which continual payments are necessary."

"I see," said Ned, slowly and thoughtfully. "There are clothes and shoes and school books. There's a house for us to live in. There's what we eat. It keeps you going all the time, doesn't it, father?"

"It seems to," said his father, with a smile.

"And mother; she's always busy. She sees to everything. There wouldn't be a bit of comfort if she were not at the head of things. Hundreds of dollars every year we cost father; if you didn't have us boys to spend on, you'd have a lot of money to put into other things."

"Yes, all I am putting into you."

"And we're—your investment." Ned appeared to be grappling with the thought.

"Well, I don't see, father, that you and mother are getting much out of it yet."

"Can't you think of any way in which we begin to get our returns?"

"I suppose—when we try to do the best we can—"

"Exactly that. When you are dutiful and obedient, showing a loving appreciation of what is being done for you, we feel that we are not making a poor investment."

"Well, I tell you,"—Ned put on a calculating expression—"looking at it from a business point of view; it's a good while to wait twelve or fourteen years to get a little bit of return for money put into a thing—and where you have to put in more and more money all the time."

"Mother would tell you," said his father, laying his hand on the boy's head, "that she began to get her returns very early. With the first glance of your eye and the sound of your baby voice she felt that she was having her reward. And now, as the years go on, ask her how it is when you are loving and attentive to her, looking out for every opportunity of being helpful and comforting to her. Ask her if it isn't—well, at least a hundred per cent. to her. Possibly she would make it a thousand."

"Dear mother!" said Ned.

"And if you go on as we hope you will, if you grow up to be good men, doing your best to make the world wiser and happier because of your being in it, what sort of a percentage will that be to us?"

"Well,"—Ned spoke after a pause,—"I never looked on myself as an investment before, but I guess it's very much like it. You and my mother are putting about all you have into us boys. All your money, and the money doesn't begin to be all. I'm glad," added the boy, earnestly, "that we ourselves can help in seeing to it that your investment is a good one."—*Parish Visitor.*

THE HONESTY OF THE ALASKAN.—The Indians of the "Yukon," which means "Great River," though all Tinehs, are divided in many classes, speaking entirely different languages. But in their astonishing honesty they are as one. You might leave valuables with them for years—articles considered valuable by them—even a rifle, beloved of their barbarian hearts, and you will find all intact upon your return, unless they might have learned from some civilized white man to steal. This absolute honesty is very strong among a people without laws, save inwardly of God. A man who had hired a large number of Yukon Indians for years, said that he had never had but one case of theft, although nothing was watched. One of his crew stole a horn. He said nothing to the offender, but simply sent ahead a runner to the Indian's village, where he informed the tribe of the theft. When the boat reached the village the thief was put off. That was his sole punishment. When the boat returned the poor fellow rushed aboard and begged to be allowed to earn the horn a dozen times. He was completely ostracised by the people of the village. His wife would not speak to him. He would kill himself. He was taken back and, upon ample restitution, word was sent to the village that the Indian had atoned. When a new boat was being built at St. Michael's, the native Eskimos carefully picked up the nails dropped by the carpenters and returned them, though they were highly pleased if given some.—*A Teacher in Alaska.*

Daniel Wheeler's Returning Testimony—Also Another by William Forster.

At a Meeting of Ministers & Elders held in London, 5th mo. 23, 1838, A Certificate was read from the American Missionaries, another from the Wesleyan Do. and one from the Episcopal church, all giving tribute to the acceptableness of Dan'l Wheeler's Gospel labour amongst them, & of their willingness to translate for him—and of his & his son's instructed walk among them—also a very cordial certificate from friends of Van Dieman's land,—After which Dan'l Wheeler stood up and said,—“The Lord had gone before him,—and he might then tell them that soon after leaving his friends an undoubted evidence had been granted him, that he should be brought back again to them,—& that amidst all the All Supportive Arm had been underneath for his support,—tho’ the briny waves had fought against this had never left him, but had been his confidence & support, because the foundation—God standeth sure;—he had been so laid in trust that he could “call corruption his father.” Yet he had been renevally convinced and that at two particular times, in that whi from the first of his conviction he had never doubted,—& had had to testify to i swarthy inhabitants of the Isles of the Pacific—That the light of the glorious Gospel Christ, who is the image of God has been preached in every creature under Heaven, I cause what is to be known of God is manifest in man.”

He had visited all the Isles of the Pacific except the Bay of Islands, & some places son of it, where he could have no interpreter; & every Island differs in its language, & missionaries had but just set foot on them, it requires two years' acquaintance with language before a man can open his mouth among them.

What he had most particularly in view fore he left this land, & had been most engaged in, was to testify to the inward manifestation of the spirit of truth in man, for is the same there as it remains to be in a land, that men will not receive the Lord's Son Christ into their hearts in the way of coming. He returned thanksgiving unto God who had the heathen for his inheritance & uttermost parts of the earth for his portion, that he had brought him back to his live land in Peace, which the world with its insel cannot give, neither can it take partle away.

In the after part of the sitting on fifth William Forster said, that he had felt comforted in bearing that within almost every Quarterly Meeting, some appearance of conviction was reported,—from the state many meetings it was plain, that these sitting persons could not come for what they heard, it must be therefore for what they in their uniting in silent meetings,—he did believe that the distinguishing views of the ciety were entrusted to them by the g Head of the church himself, and that were termed minor testimonies, (he w that term had never been employed) were require of the Lord,—some of them were pings so trifling, so foolish, that if they have been given up without losing our p with God, they would long ago have been a

—He felt himself so much of a child he shrank from speaking of experience, from what he had felt & what he had observed, he did believe that our progress in the stian path much depended on our faith-support of these things.—That our Society a post assigned of great importance to general church and to the world at large; that altho' we might not see the day, our foren or our children's children, would, he loved, see a much more general acknowledgment of these Truths.

Science and Industry.

ANGER IN "HOME REMEDIES."—"The ble with poor persons who try to doctor selves before coming here," said a physi- in a public dispensary, "is that they do know the first thing about the 'simple edies,' as they call them, that they use. ometimes they do themselves serious injury ough sheer ignorance. I had a man in here other day who had taken half an ounce of era mixture. Somebody had told him to half a teaspoonful. It is the same way paregoric, sweet nitre, ammonia, and r well-known household remedies. Per- who trust to their memory are likely to mixed, and either take an overdose or use wrong medicine. A woman came in here bring from the effects of a drug that she ld never have obtained except on a physi- s prescription. It was the big overdose her prompt application for relief that d her. When I scolded her she showed clipping from one of the weekly papers runs a doctor's column. The dose pre- ed was enough to kill a horse."—*New Times.*

[It is said the healthy body helps to make healthy brain; it is also true that a well gulated brain tends to keep the rest of the in good health," says Warner. It is mainly true that the underlying cause of ail ailments that attack the present gener- is nervousness, or a deficiency of vital ty. A noted writer upon insanity says that eas disease used to attack the circulatory on, it is now almost invariably carried over the nerves. Weak nerves and weak mus- go together. The time to take in hand erve training of a child is, really, as soon s is born. All intellectual culture, all ol education rests upon this basis. A child e natural companion of a child. Grown ole unconsciously excite the young nerves vercharge the impressions. An "only" al especially should have a generous supply imal pets as well as associates of his own and be as much as possible out of doors. ic a word as "hurry" should be left wholly t of the vocabulary of the young. "How" d "why" should come gradually, as nature eeds. "In the day of Cyrus of Macedonia," said, "almost the whole education of the an had consisted in learning to "draw the n and speak the truth," and it is not by cent that the two are wed in thought." e reflex action in accuracy of thought and eph is clearness of judgment and steadiness rve.—*N. Y. Tribune.*

TE "WALKING HILLS."—In the Eastern on of the Colorado desert, in Southern alifornia, is a chain of hills nearly 100 miles

long, which are known as the "Walking Hills." These elevations, which are 200 and 300 feet high, are constantly advancing across the plain.

The desert is about 100 miles wide at this point, and it is, for the most part, a level plain devoid of vegetation. Across this plain continually blows a strong wind, always in one direction—from the west to the east. Some time in the dim and distant past, at some point far to the westward, the sands which advance before the stiff breeze of the desert, began piling up, and this began their journey across the desert plain.

The hills are always advancing. The wind which is constantly adding to the height of the hills by bringing new material, also cuts away the sand from the western side and shoots it over the hill where it falls upon the eastern slope, so that as fast as one side is eaten away the other side is added to, and the hills are thus slowly advanced to the eastward.

A little more than twenty-five years ago the Southern Pacific Railway Co. built its road along the eastern rim of the desert east of these hills. At that time the range was a long way west of the tracks of the road. Now the hills have advanced to the tracks, and are threatening to bury them, and the company will be obliged to change the roadbed, either moving farther to the east, or else, by swinging around the base of the hills to the south, pass to the westward and follow the other side of the hills on up through the desert. In either case a large section of the road will have to be entirely rebuilt as a consequence of the wandering propensities of the "Walking Hills."—*Cincinnati Enquirer.*

ELEAZAR, COUNT OF ARIDA, IN NAPLES, BORN 1295.—At the age of twenty-three he succeeded to his father's estates and supported under very affluent circumstances and at a time of life when the passions are usually strong, a constant tenor of devotion and religious seriousness to his death, which took place about five years after. The regulations of his household are remarkable, viz:

"I cannot allow any blasphemy in my house nor anything in word or deed which offends the laws of decorum."

"Let the females spend the morning in reading and prayer, the afternoon at some work."

"Dice and all games of hazard are prohibited."

"Let all persons in my house divert themselves at proper times, but never in a sinful manner."

"Let there be constant peace in my family; otherwise two armies are formed under my roof, and the master is devoured by them both."

"If any difference arise, let not the Sun go down upon your wrath."

"We must bear with some things if we have to live among mankind, such is our frailty we are scarcely in tune a whole day with ourselves, and if a melancholy humor comes on, we know not well what we would have."

"Not to bear and not to forgive is diabolical; to love enemies and to do good for evil is the mark of the children of God."

"Every morning all my family shall be assembled at a godly conference; in which they shall hear something of God and salvation."

Let none be absent on pretence of attending to my affairs.—I have no affairs so interesting to me as the salvation of my domestics."

"I seriously forbid all injustice, which may cloke itself under color of serving me."

"If I feel impatience under affront," said he, "I look at Christ.—Can anything which I suffer be like to what he endured for me."

He died in the twenty-eighth year of his age,—his life corresponding with his maxims, and his behavior in his last sickness was of a piece with his life.—The history of our Saviour's passion was read to him daily, and his mind was consoled by this means amidst the pains with which he was afflicted.—*From a Preserved Manuscript.*

As silently, as tenderly,
The dawn of peace descends on me.
O, this is peace! I have no need
Of friend to talk, of book to read:
A dear Companion here abides;
Close to my thrilling heart He hides;
The holy silence in His Voice;
I lie and listen, and rejoice."
J. T. Trowbridge's "Mid-Summer."

Notes from Others.

There are, it is said, three millions of women and girls in the Philippine Islands without a knowledge of the Bible. They have been taught to trust in charms and in scapularies bought from the friars at a large price.

Wayland Hoyt says in the *Hemelie Review*: "Exactly what things Jesus taught, these things precisely Jesus did." And this separates our Lord from all other teachers. Other teachers taught more loftily than they did."

Theodore L. Cuyler does not believe in the increasing custom among ministers of advertising "topics" in order to draw an audience. He thinks the richest, most eloquent and soul-converting sermons cannot be "titled" by an advertised topic.

Zion's Herald says: "Detaching texts from their context and treating a single verse as though it were a whole Bible in itself has got a good many people into trouble." Lyman Abbott compares a text of scripture to a railroad ticket, "not good if detached."

The Eskimos now have their own translation of the Bible, which has taken one hundred and fifty years to complete. The Norwegian pastor, Hans Egede, who went to Greenland in 1721, began the work, which is completed and published by the Bible Society of Denmark.

Archbishop Ryan, of Philadelphia, celebrated his golden jubilee a few days since. He was presented by the clergy and laity of his province with \$160,000 as a token of their esteem, which he has promptly devoted to the purchase and equipment of a new home for poor and abandoned young children.

The Brotherhood of the Kingdom, which is an interdenominational organization of ministers and others who view social questions from a Christian point of view, had for its central topic at its annual convention, recently held, "The reorganization of society under the domination of the teachings and character of Jesus."

It is said that "St. Peter's chair," in which the pope sits when he is crowned with the triple crown as sovereign pontiff, has on its frame, carved in Arabic, "Allah ih Allah Mohammed resul in Allah."—"God is God and Mohammed is the prophet of God." This chair, it is believed, was looted by the Crusaders, who presented it to the then pope as a

memorial of their strenuous efforts "to redeem the Holy Land from the infidel Turk."

H. R. Caldwell, of Fochow, China, in a letter to the *Christian Advocate*, says: "The success of offering Christianity to the people of China does not compare with what it costs them to accept and retain it. Until ancestral worship—that great dragon of China—ceases to be uppermost in the mind of the people, the progress of Christianity will be slow."

It will be 350 years on Tenth Month 27th since Michael Servetus was burned at the stake in Geneva as a heretic with the approval of John Calvin. It is proposed by a historical society of Calvinists at Geneva to celebrate the anniversary by erecting on the spot a monument bearing some such inscription as this: "Protestants and friends of Calvin have erected this expiatory monument to repudiate all coercion in matters of faith and to proclaim their inviolable attachment to the gospel and to liberty." This monument will thus register the progress in the Christian spirit of Protestantism since the Reformation. In the same month American Christians, while acknowledging that Calvin's theology as Jonathan Edwards preached it one hundred and fifty years ago is impossible in the light of our present knowledge of God and man, will give honor to Edwards as the greatest of American thinkers.

SUMMARY OF EVENTS.

UNITED STATES—A despatch from Washington says: "Communications have reached the state department urging this government to say or do something that will put a stop to the Christian in Turkey. It is said that the pressure does not emanate from the missionaries. Officials of the state department are reticent about the probability of the United States giving expression to the feeling with which the alleged atrocities in Turkey are viewed by the people of the United States, but they say that reports from Turkey show that the deeds daily perpetrated are of a character such as character as to shock civilization, and necessarily are of deep concern to the United States."

The occupation of "visiting housekeepers" is becoming known in New York city. They visit the homes of their employers daily or at stated intervals, taking entire charge of the servants, doing the housework, and holding the reins of the domestic retinue. The mistress of the establishment places a certain weekly amount in the hands of the housekeeper, gives general directions and leaves the details to the visitor.

It is stated over 43,000,000 tons of anthracite coal have been mined since First Month 1st, which is several million tons more than was ever produced for a like period in the history of the mining industry. In consequence of this large production and the receipt of large supplies of bituminous coal, the mine operators in several parts of the anthracite region are closing their collieries during a part of the week in order to restrict the output.

The number of persons in the anthracite region born in Poland, Hungary and Italy, in 1900, was nearly 90,000. In 1890 it was about 43,000. The influx of this class of foreigners has complicated the labor problems in those regions, and is said to have been responsible for much of the lawlessness there.

Of what it is stated, that the United States produces 49 per cent. of the world's production, against 37.9 per cent. in 1875. The United States also produces three-fourths of the world's corn, three-fourths of the world's cotton and 40 per cent. of the provisions used in international commerce.

Judge Lueden, of Lancaster, Pa., has refused to naturalize a Russian, as the man could not read English. He has laid it down as a rule of his court that a foreigner who seeks citizenship must be able to read the language of this country.

General Nelson A. Miles, lately at the head of the United States Army, in a recent interview is reported to have said, "The spirit of peace should be cultivated. We are not a middle-aged, warlike nation. When war comes the war spirit will respond. But the spirit of peace should be cultivated rather than the demon of carnage."

On the 21st inst. United States Senator Reed Smoot was re-elected an apostle of the Mormon church and leader in the governing body of that organization.

The annual report of the National Normal and Agricultural Institute, at Hampton, Va., to the interior depart-

ment, says that 136 Indians have been under instruction during the past fiscal year. It says that in the Northwest that the first Indians were brought to Hampton the school has taught 938 Indian boys and girls, 678 of whom are now living. Records of the work done by these students in after life show that 474 are entirely satisfactory.

A bill prohibiting the playing of baseball, tennis, golf and football on the First-day of the week has lately passed both houses of the Legislature of Alabama.

Experiments made by the department of Agriculture show that pea-nuts and beans are among the most valuable vegetable foods. A despatch from Washington says, the peanut deserves special mention because it is the cheapest of the nutritious, but containing the highest percentage of protein, with maximum fuel value and maximum refuse. If more peanuts and dried beans were used by the fruitarians, the diet would be enriched and the cost decreased.

A despatch from Washington, says, "The rule made a few weeks ago by Secretary Hitchcock, requiring offers for Indian lands in the Indian territory to be made by sealed bids, is resulting in decided advantage to the Indians. It is now necessary to have the land to be sold appraised by a government official, the tract advertised for public sale, and bids must be sent to the department sealed. In some cases several bids have been rejected because of the manner of the offering."

In speaking of the value to the community of the veterinarian, Leonard Pearson lately said: "It is not generally realized that the live stock industry is by far the largest single industry in the United States. It supports more people than any other, the comfort of more families depends upon it than any other and more children are educated by the earning of live stock than by any other class of production."

There were 410 deaths in this city last week, reported to the Board of Health. This is 8 less than the previous week, and 12 less than the corresponding week of 1902. Of the foregoing 216 were males and 194 were females; 53 died of consumption of the lungs, 18 of influenza of the lungs and surrounding membranes; 9 of diphtheria; 18 of cancer; 12 of apoplexy; 8 of typhoid fever, 1 of smallpox and 1 of scarlet fever.

FOREIGN—The Russian Government has issued an official note reiterating that the attitude of the Powers in regard to the Austro-Russian reform scheme for Macedonia is unchanged, and that, consequently, neither Turkey nor Bulgaria can expect support from any quarter in the event of open or secret resistance to that scheme. In commenting upon the situation, Balfour, the Prime Minister of Great Britain, lately wrote: "It was a matter of congratulation when Russia and Austria, acting with the approval of Europe, proposed to us a scheme of reforms, which, while lacking in theoretical perfection, came within the circuit of practical politics, and would, if more earnestly pressed by the Porte and more frankly accepted by the Macedonian population, have spared the world the horrors it has since witnessed. Neither of these conditions was fulfilled. The Porte, as usual, was dilatory and evasive, and the policy of humanity was a policy of wisdom. The revolutionists have deliberately done their best to drive the Turk to excesses and furnish him with an excuse for deferring the execution of reforms, meeting horrors with horrors and brutality with brutality, for the deliberate purpose of driving the Turk to crimes against the innocent, and in this process to excite the sympathies of the world. Such methods as these are no more morally tolerable than the same. These are their excuses." He added: "These external complications are doubled by internal ones, because of religious differences, the Mohammedans fearing Christian rule, while the exarchists and Christians persecute the patriaricals. The Greeks, who are patriarchals, would sooner find protection under the rule of the Sultan than be left to fight the matter out with the Bulgarians, who are exarchists."

King Edward VII. has taken an active part in the formation of a new Cabinet. It is stated that for years previous Cabinets have been formed or Ministerial vacancies filled without the formal presentation of the avowed names of the new Ministers. King Edward has done away with this. He has spent the last few days in constant discussion with Secretary Balfour as to the advisability, from the point of view of the national welfare, of the latter's suggested appointments.

Riots have taken place in Geneva, Central Russia. The Jews have been five times attacked, the synagogues wrecked. So far as yet known, ten Jews were killed and more than fifty wounded. The police and military openly sided with the plunderers and rioters. The population of the town is stated to be 40,000, of whom 26,000 are Jews.

In a paper read before the International Statistical Conference on the mortality in large cities, it was stated

that cities having a population of a million in Western Europe were healthier than smaller cities, because the latter's sanitary precautions were far inferior to those of the larger cities.

A despatch from London says that in consequence of the storms of last summer in England there is practically no English fruit obtainable, while France, Italy and Spain are the more quantities of pears to England, in sending none. California fruit is now arriving there in large quantities.

A despatch from London of the 27th says: Two French aeroplanes descended to-day in a balloon near Hull, Yorkshire, having journeyed from Paris in seventeen and three-fourths hours. This is the first time that a balloon has successfully traveled from France to England.

A paper recently read before the British Association states that the British people spend the money as follows: For food and drink, 34 per cent. of the total; dress, 13 housing, 16; national services, exclusive of education, 13; miscellaneous, including education, church expenses, pleasure, travel, etc., 9; cost of distribution, 10.

A despatch from Berlin says: The statistics of the Imperial Health Office show that the total spent on alcohol liquors in 1902 throughout the German Empire was about \$625,000,000, an average of \$85 per person over his lifetime, 2000 years of age, \$35. The Health Office has issued a pamphlet, in which, while not advocating total abstinence, it says total abstinence is not disadvantageous to health, and does not impair the working ability.

In consequence of the failure of the Colombian Congress to take definite action in regard to the Panama Canal treaty by the 22nd ult., it is understood that the means is now dead.

A despatch of the 24th ult. from Kingston, on the island of St. Vincent, says: The volcano Soufriere has remained moderately active during the past two months steam arising continuously from the crater, but this week puffs of dark smoke have been emitted, the heaviest, which, accompanied by a fall of exceedingly hot ash occurred yesterday.

NOTICES.

A meeting for worship, appointed by Chester Month Meeting, will be held in Friends' Meeting-house, La Grange, Pa., on the evening of Fifth-day, Tenth Mo. 15th, 1903, at eight o'clock.

The Friends' City Home Association desire to announce the opening of No. 1623 Summer Street, Tenth Month 1st. The Home is open to all who apply, and who have a recommendation from whom application should be made to the board. Accommodations for about twenty guests.

JOHN WAY, Treasurer,
409 Chestnut St., Philadelphia.

Wanted by a Friend, copy, indexing or catalogs out of business hours. Penmanship and engraving specialty.

Address Y.
Care of Friends' Library,
142 N. 16th St., Philadelphia.

Westtown Boarding School.—For conveniences of persons coming to Westtown School, the stages will be run to Philadelphia 7.15 and 8.15 A. M., and 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, Y. West Chester, Phone 1144.

EDWARD G. SMEDLEY, Sup.

DIED, at his home, Millville, Pa., on the third of Elg Month, 1903, JAMES M. ROBE, in the sixty-fourth year of his age; a beloved member and minister of Greenwood Unitarian and Muncy Monthly Meeting of Friends. For many years he was partially deprived of the use of his limbs but it did not deter him from doing his Master's bidding. He frequently attended his Quarterly and Yearly Meetings and engaged in other services which way opened his mind and heart to the language which he knew him to feel that the language may be applicable to "Well done, good and faithful servant, thou hast faithfully over a few things, I will make thee ruler many things; enter thou into the joy of thy Lord."

—at his home, near West Branch, Iowa, on the 11th of Elg Month 11, 1903, JOSEPH ARMSTRONG, in the seventy-year of his age; a beloved member of Hickory G. Monthly Meeting of Friends of Friends. He knew him to feel that his aim was to deal justly, love mercy, and humbly with his God. He left a comforting evidence his end was peace.

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The Highest Criticism.

The so-called higher critics have for some time past abandoned the term "Word of God" as a name for the Scriptures, but on a ground the reverse of that which for over two centuries has been taken by our religious Society. Our confidence in the declarations of the Bible itself enables us to unite with the Bible's express declaration that Another than itself, even Christ, is the Word of God,—agreeably with the opening of John's gospel and several other passages; but the shaken confidence of these critics disables them from continuing to name the Bible by that term. Yet we know some of them who still so revere Christ as God's declaration of Himself to man, and the bearer of his counsels to the heart, as with us we call Him the Word of God. So they from disturbed, and we from an undisturbed confidence in Scripture sayings, place the designation "Word of God" not on any book. We place it on Christ, where the Book itself places

"For the Word of God is living and active (terribly in-working), and sharper than any edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick-to-discern (literally, a critic discriminator) of the thoughts and intents of the heart."—Here is the higher criticism that we so much want,—even the highest; a criticism by the Word and not of the Word, or by his words. To be qualified for "rightly dividing the word of truth," or any of the language of the word of truth, one's soul and spirit, thoughts and intents of heart, must be under that highest criticism by the Word of God which is living and inworking.

Let the higher critics find out what they say, it will not jostle the faithful witnesses of the highest criticism, who know Him to whom all judgment is committed, and whom

they have believed. He the Author and Finisher of our faith, speaking to our condition, is able to serve the purpose of all the written Scriptures to us as the Word of life, without whose Spirit the letter is dead, and the Scripture not witnessed as holy.

But let the Scriptures be devoutly cherished, for they testify of Him; yet to what avail, if we will not come to Him that we might have Life? He that has the Scriptures may not have life, but "he that hath the Son hath life," and in that life will best find them precious, opened to his understanding, and sanctified by the Word of Life.

DR. JOSHUA G. ALLEN, till recently a member of our religious Society, was for nearly half a century a successful practicing physician in this city. The number of colored people coming to view his remains last week was noticeable. On inquiry it was learned that Dr. Allen had the grateful distinction of being the first white physician in regular standing in the city who would consent to attend the case of a colored patient. At once on entering upon his profession he disregarded all distinction of color in this service of mercy, and eventually saw public and professional opinion turned favorably to his standard of humanity.

Gilbert Thompson.

Selected.

Gilbert Thompson, of Sankey, in Lancashire, was born in Sedburg in Yorkshire, about the year 1658. He was a man of great use and service in the church, and in his station of a schoolmaster was eminently qualified for the instruction of youth, being endued with wisdom and skill to govern them by mild and gentle means, laboring to find out their several dispositions that his application might be suitable thereto. Being an example of humility and good conversation, his labor for their instruction was manifest in their improvement in learning, understanding and conduct. While under his care, many of them were so reached by Truth, and made like tender plants replenished with heavenly dew, as gave encouragement to hope they might prove useful in due season, which has been verified since in several. But as it is common when Truth prevails, the enemies thereof stir up war, so by some envious persons this, our friend, was persecuted for keeping a school, and carried prisoner to Lancaster castle, which he bore with Christian patience, till discharged by due course of law.

About the forty-first year of his age, he was called to the ministry, in which his labors

were edifying, being pure and unmixed with enticing words of man's wisdom. He travelled through most parts of Great Britain and Ireland, where his service was well accepted, his whole conversation cheerful, yet innocent, was agreeable to the gospel.

As if sensible of his approaching conclusion, he visited his friends in his native country, and at London, and signified his great satisfaction therein, saying his time drew near for his being divested of his earthly tabernacle; which proved so, for about two weeks after his return home, he was seized with an intermittent fever, and in about two weeks more died, bearing his sickness with patience, saying he had done his day's work.

He died the twenty-second of the Fourth Month, 1719, aged sixty-one years.

A Visit to Indians in Maine.

(Concluded from page 90.)

The secretary was very courteous, and what I particularly admired was not only the arrangement of the files of records in his office, but the quickness with which he could produce a document and the original draft of any treaty that was desirable to be referred to.

Eighth Month 22nd.—Were travelling on to Eastport, which is on Moose Island, which we were told was five miles long and varied in width, but nowhere exceeding two miles.

Took quarters at a hotel, and hired a horse and carriage with an intelligent driver to take us seven miles to the settlement of Passamaquoddy Indians at Pleasant Point. We found overcoats at a premium, and the wind terrific; whilst crossing the bridge to the main land, the wind seemed to be rushing through the opening as if it were a gorge, but we got across, and made our way around a sort of inlet to what seemed to be a point on the mainland pointing out into sea, and elevated enough to give a view. We were told that about three hundred Indians resided on the settlement, and judging by the size of the Roman Catholic chapel and school house it is reasonable to suppose the statement is not overdrawn. The priest lives at Eastport, but the mission house is the residence of school teachers. The priest has a reputation of being a kindly disposed man, well informed and willing to impart information concerning the Indians. His predecessor wrote a book on Indian history in their native language, which is much valued for its historical references.

Our driver asserted that this tribe of the Passamaquoddy Indians was ahead of all others and the most advanced in civilization as also in agriculture. The Governor certainly has a very creditable looking house, but he was not at home.

The first man that William Mekeel and I spoke to was Solomon Francis, a deacon, who with his wife Hester seemed of a very pleasant

spirit. Solomon went round with us calling at several of the houses. Ambrose Dana is the name of a noted hunter living here. I would suppose him to be over seventy years of age. He had a peculiar look from his eyes which I judge is characteristic of the hunter. Seals are reported about thirty miles distant, and several seal skins of variegated colors were to be seen in the village. Many are worked into slippers and sold to visitors at the watering places.

Lewrey Mitchell, who was the representative, was not at home, but we saw his wife, and they had the greatest quantity of grass hanging about for basket-making that I had seen. Nicholas Pilsom was much below the average size for an Indian; his countenance was all shrivelled up, but he was communicative, and told us he was seventy-eight years of age.

After visiting from house to house as far as seemed practicable for the day, we retired to Eastport, giving out the expectation that we would return the next morning, but on the morning of the 23rd, the wind was so strong and there had been rain in the night which caused such dampness in the air, that I concluded to let W. McKeel go and make an apology. This he did, reporting the wind strong and chilly; his visit, however, was an interesting one to himself; he had consultation with the constable, who seemed to be well informed as to the location of Indians in New Brunswick, Nova Scotia and Prince Edward Islands, numbering several thousands. The constable was a strong, muscular man weighing two hundred and forty pounds; has a farm at Princeton, but comes here to build canoes. He reports much game around Princeton, especially moose and deer.

L. Mitchell called at our hotel at Eastport, and he impressed me as one that it was not very likely could be superseded by a better man as representative of his tribe. He told of one Lobed Solomon, who died about two weeks ago at the age of ninety-six. He had been the principal chief for fifty years. His widow was still living, and was supposed to have some very valuable records in her possession. The present principal chief, we were told, was Tumah Joseph, and could be found that day at Camp Bella.

Took steamer at 2.30 for Camp Bella, L. Mitchell crossing over with us, and put us in the way of finding Tumah Joseph's camp, after which he went to attend to some business. We found the camp on the outskirts of a forest, having to climb a pretty steep hill to get to it. The camp had a pretty good house on it for the residence of the chief, and about three tents around it, one of which seemed to be a store-room for skins and other articles; one famous bear skin attracted particular attention. The other two tents seemed as if they were designed for a dining-room and for the reception of visitors.

For a time no person was to be seen, but as we were about to depart two women were seen coming toward us, one of whom was the wife of the chief, who opened her dwelling, and seats were afforded us. It was a rare sight to see a woman of such proportions, a real typical Indian of the broadest type, and the way she handled her work, basket-making, whilst talking to us, was a marvel. She was

rather reticent, but told us her husband had gone to the hotel, which was on perhaps the highest point of the island, and a pretty long walk it was, over a hilly road. If we had been in a conveyance we should have considered it a fine road, places having been cut through the natural forest of what I would suppose was evergreens.

On arriving at the hotel we were informed that Tumah Joseph and his son had taken a party out in two canoes, and were encouraged to await their return, which was thought would not be long, for the day was spending; and so it came out, for it was not long before the canoes were espied, and William and I met them on their arrival at the end of the floating dock. The tide has a rise and fall about as great as at any known place. The party, which had been out about six hours, said they had enjoyed their sail very much. The old chief said he and his son were very tired, and I thought it a hardship for one of his age to paddle steadily for six hours, but it was their way of earning three dollars each for themselves and the use of their canoes. We had a pretty good talk with him until the time came when he wanted to get to his camp, and after giving us an invitation to visit him in his camp we parted.

We had for a fellow passenger on the steamboat, one who had been superintendent of a life saving institution, but who was now broken in health, having a weak heart; he was not quite sixty years of age, had had one hundred and eighty-three wrecks with but the loss of one life; had been many times, he said, at death's door himself, as near as was possible, and still had his life spared, all of which was very touching.

Eighth Month 25th.—Hired a carriage for the third time to finish up the visit at Pleasant Point. The principal part of the village is on the flat of the point, extending to considerable length. There are several rows of houses, and some of them very creditable. Commenced our house-visiting at the top of the hill. Sarah Dennis, who said she was seventy years of age, was much shrivelled in her features, had been crippled on her right side fourteen years with a stroke of palsy, and had very little use of her right arm and hand. It was wonderful that she managed as well as she did for herself. Her father was an Irishman, and her mother an Englishwoman. Her first husband, I suppose, was a white man, as she said her second husband was an Indian. She speaks very good English, and even in her crippled condition possesses a fair share of intelligence; being a member of the Church of England, she told her husband that she would not join the Roman Catholics. In her first husband's days they lived on a farm; her second husband was drowned driving logs. I asked her if her children helped her. She said they did, which was a relief to hear. She spoke with feeling of the sense of the Divine presence being mercifully afforded her.

Josephine La Court is a widow, and has a daughter that has been sick for five months, having four children to take care of. Her case has claimed the attention of the Indian agent, who lives in the town of Terry. I suppose he can appropriate funds from the poor fund.

Solomon Francis, the deacon, has gone with

us from house to house, and he tells us that the Governor, Joel Dana, recently lost his wife, and since then a daughter. He is at the present time absent from home. The sisters, as they are called, belonging to the mission, and who are the school teachers, were also absent, the school being out of session.

Newell T. Lolar, an ex-Governor, occupied what seemed to be the nicest house, although there were others which had a very neat appearance. Called on Mary Soctuma, who I aged and hard of hearing, on which account some of the younger ones seemed inclined to discourage me from going in to see her, but I answered, that need not prevent her from feeling what sort of people visited her. As we stood at the door she invited us in, saying her house was small, but God is here; she further said that she liked the people of God to come and see her, and after that I had said what arose in my mind; her granddaughter said she could make her grandmother understand it, and as we were about to leave, the good old woman stood up and delivered a sermon that I said in my heart, "that is spoken in the wisdom of God."

I would judge she had met with some Friends in her day.

Big Mary, the widow of the noted chieftain for fifty years, had the appearance of one of seventy-five years of age. She took great pride in showing the framed picture of her husband in full Indian costume, in the strength of his day, with his regalia of sashes and what seemed to be a great belt of wampum, and full head-dress of eagles' feathers, &c. There was also a certificate framed stating he was adopted into a society called the "Sons of the Revolution."

On remarking to her that she was reputed to have some records that gave account of things, and it would be interesting to see them acted as if she thought it too risky to have what she had exposed, saying they were locked up and the key lost.

Solomon Francis was commissioned to tell those we failed to see in their homes, and those who might return from a distance, of the interest felt in the welfare of the tribe and whilst it is the first time that I remember in the last twenty-five years when out on a religious visit amongst the Indians without holding an appointed meeting, I felt best satisfied to omit it, trusting the opportunities in diver of their families may be held in remembrance and possibly reported to others.

Charles Gardner, who drove our carriage told us that the Governor of the State of Maine, with six or seven of his counsellors lately visited the Passamaquoddy Indians at Pleasant Point, and had a grand entertainment Indian speeches were made from young and old. If, as reported, the entertainment was carried to an excess in some lines, it was questionable also as to its being for the best in the perpetuation of the ancient Indian costumes.

Eighth Month 26th.—At Princeton the St Croix River seemed about as full of logs as could be, with mills along the shore for working them up. I do not remember ever seeing as much bark in one day as was observed here.

A passage was granted in a little car driven by a kerosene engine in charge of one of the proprietors of one of the mills, with his wife and some guests were going u

the river on an excursion. William and I were landed at the island about six miles from Princeton, where we found a settlement of Indians, the yacht proceeding with a promise being given that we would be called for on its return. There were eleven on the boat, and at one place called the Narrows, it required some tact to get the passengers properly placed to keep the keel from scraping on the rocks, but the owner of the craft seemed master of the situation, although we did a little scraping.

On landing, three men were met at the top of the bank, as it were by a workshop that seemed as if the lower story at least had been appropriated for business. The mechanic said he did about everything, and yet had berth for himself somewhere in the building. Seeing a building near by that looked like a Council House, I asked if I could see the inside of it; whereupon one of them went for the key, and I went in and took a seat about the middle of the house, and asked if they could not go round and invite the people to come in, when one of them answered, "I don't know, but I guess so," and went out returning with four men. "Oh," I said, "bring in the men, women and children;" and a clever representation was obtained, and we had a good meeting. The Roman Catholic officials seemed to be away on their vacation. Their chapel is a very sizeable one, and I was told there were about thirty children on the settlement. The village has a beautiful location. Most of the Indians in the settlement could speak English, but few could read. It was cause of thankfulness that so much openness was met with, not only in the meeting, but in what was done in visiting from house to house. As in other places we found cases of suffering, which was calculated to draw on the sympathies of others.

Felt quite ready on hearing the whistle from the little craft that brought us from Princeton to put ourselves in position to step aboard. We found the company on board very congenial and intelligent. Alice T. Seaman, the wife of the captain, piloted me to her residence on my way to the railroad station, remarking that there was not time for supper before train time, but would have me supplied with a very acceptable substitute hereafter in the line of a lunch.

Riding in the cars W. M. spoke of being oppressed with the feeling that the last meeting equaled any that we had amongst the Indians. He also remarked that the manifest kindness so generally shown us might be accepted in evidence of our being in our places. His however is all known to the Righteous Judge who is merciful and gracious, and can influence the hearts of the people.

J. S. E.

The burden of Christ's prayer for his disciples was that all who believe in Him might be one. He did not mean that they should be exactly the same opinions in every respect, but always think precisely alike, should ever differ in their views about anything. His kind of oneness would prevent all individual judgment and all freedom of thought. He meant that they should love each other and live together in unity and harmony, however they may differ in their views of Truth.—Ex.

THREE SHIPS.

Three ships there be a-sailing
Betwixt the sea and sky,
And one is Now, and one is Then,
And one is By-and-by.

The first little ship is all for you;
Its masts are gold, its sails are blue,
And this is the cargo it brings:
Joyful days with sunlight growing,
Nights where dreams like stars are glowing;
Take them, sweet, or they'll be going,
For they every one have wings.

The second ship is all for me—
A-sailing on a misty sea—
And out across the twilight gray.
What it brought of gift and blessing
Would not stay for my caressing,
Was too dear for my possessing;
So it sails and sails away.

The last ship, riding fair and high
Upon the seas, is By-and-by.
O wind, be kind and gently blow!
Not too swiftly hasten hither.
When she turns, sweet, woe'll go with her—
Sailing, floating, hither, thither—
To what port I may not know.

—St. Nicholas.

Extract of a Letter of Stephen Grellet's dated at Rhodes (in France), where his mother resides, 13th of 9th Month, and finished at Congenies 3rd of 10th Month, 1813.

"I have come here by Mount Auban, Toulouse & Alby, that renowned country for the sufferings brought upon them by the Papists. In my travels I am continually called upon to give an account of the faith and hope that is in me. I meet with many who I do believe are sincere in their enquiries after Truth. Pilate inquired likewise, also the rich young man, but went no farther; that knowledge of the way of Salvation induced him to draw back instead of pressing forward. I am much comforted in my precious Mother: I think she entertains no longer any doubt of the rectitude of the way I am pursuing. She is convinced that it is under the Lord's guidance that I am, & her heart is opened like that of Lydia. She is also convinced of the Truth for herself & all her comfort is in walking in it, tho' she may continue in the observance of some exterior. We have many precious opportunities together; my brother P. G. is far more turned towards that Divine Principle than I have ever known him; my uncle, the Preliminary, has owned the Testimony I have had to bear. I am in this visit amidst many conflicts comforted in my family, may the Lord carry on his own work! May I not with thankfulness acknowledge how way has hitherto been made for me. I hope that my dear Master will continue to provide for me. If his presence go with me is it not enough? Therein is fulness, out of it the world is a wilderness. My dear brother Joseph would cheerfully have gone with me, had he not been so full of business. My brother, P. Grellet came with me one day's journey to Milhand. Oh! that the impression made on his mind may be deeply rooted. I had some inclination to stay at Milhand for a few days, & had even concluded to do so once, yet on the whole felt most easy to proceed on my way. I could not see the reason of that movement; 'till having come to Mount-pelier I found L. Majolier waiting for me; it was very grate-

ful to us both to meet, tho' it brought me under another conflict, as I should have desired to spend a few days there, but his information of Friends of Congenies waiting for me, & his being under the necessity of returning immediately have much straitened me."

"Congenies, 25th.—Came here last night, have visited to-day many of the families of our Friends, who receive me with the greatest cordiality; in several of them the Divine Life & Presence have peculiarly covered and conitred us,—this evening especially a great number of them being with us at L. Majolier's. I find in them the same tenderness of spirit that I did before, but the same weakness abundantly prevails; the cruel enemy is various ways busy here as elsewhere."

"First Day.—Friends have come here to meeting from different parts; there were professors etc. from ten different towns or villages from fifteen to twenty miles round, so that we had a large meeting,—instead of the Oil of Joy and consolation, the Lord has brought me to see their state of Desolation, & called me to proclaim their sins & transgressions & to call them to weeping & mourning, & girding with sackcloth; I believe some have with heartfelt sorrow united in the mournful song. The meeting in the afternoon was large, & the streams of everlasting life have, after deep wading, been much enlarged to the instruction and comfort of our spirits, especially after the conclusion of the meeting, when my certificates were read. In the evening L. Majolier's house was full 'till bed time. Thus this has been a day of close exercise and searching of heart, wherein also the Good Samaritan has poured into the wounds of his people the healing Oil after the searching Wine. I see it was right for me thus to have come direct from Rhodes, for otherwise I should have missed seeing so many of our friends who had come expecting to see me. My Spirit humbly commemorates the help graciously received for this day's close exercise, & may it be remembered by every one of us.

"The Lord does much for me, tho' from one day to another I am clothed with great poverty, yet when he has service for me, he clothes me with the necessary strength, so that I may well say out of my heart's fullness, 'All my sufficiency is from the Lord.'"

"Third of Tenth Month.—I am just returned from the Cevennes where I have passed the week accompanied by L. Majolier & his brother-in-law A. Brun. I have had very large meetings both among Papists and Protestants, Divine Mercy & Power eminently overshadowing us in our religious assemblies. If the little company professing our principles acted faithfully, agreeably to them, many minds seem ready to flock under the lifting up of the Testimony like Doves to their windows. Afflicting dispensations have prepared many to receive the glad tidings of the Gospel of peace & truth with grateful hearts. I have met also the most cordial reception from all persons in authority where I have been. Thus the Lord has graciously opened my way. The sympathy of my dear friends is very grateful, I stand in great need of it; at times I think I feel it flowing freely across the watery deep. Many are my conflicts, repeated my baptisms, yet the Lord has thus far helped me, & among many doubts, renewed evidences that I am in

these regions in his counsel, & under his protecting care. Tell my dear friends among you that the warmest affection of a poor brother flows towards thee."

"S. Grelett has visited several hospitals, poor-houses & prisons, in which way was readily made for him by the superintendents, & the poor objects of his concern were, in most instances powerfully reached & very thankful.—He distributed among them & in other places some of the bounty of his friends here, intrusted to his care, & expresses a wish that they could have been witnesses of the gratitude with which it was received. His aged mother accompanied him to several of these habitations of misery, in some of which were many poor conscripts, who said, 'tho' they did not deserve those bonds on the account for which they were on them, yet that they were so guilty before the Lord that they deserved much worse.'—He has distributed many books, both Testaments & others, & not a few among the Nuns whom he has visited. In one place the Priest, to their grief, took the Testament from them, but they secured the other books."

DISTINGUISHED GENTLEMEN.—A writer for the *New York Sun*, in his search for material for the paper, found the following:—

Down under the big bridge, not far from Franklin Square, a little spark of a girl who might have been six years old, judging by her face, but who was stunted by hard work, was struggling with a crate, filled with odds and ends of wood from a building near by that was being altered. She had tied two pieces of rope to the crate and was struggling to drag it down the street. Her booty represented enough firewood to do the family cooking for three or four days. Her strength was unequal to her task, and the best she could do was to drag the crate for three or four feet and then rest. Two men came along, well-dressed, prosperous looking, and of the class who visit this part of New York only when business calls them. They stopped. The little girl looked frightened at first, evidently fearing that they would rob her of her treasure. Some lively pantomime by the little girl followed. She wound up by pointing to a big tenement house two blocks away. The two men picked up the crate, one on each side, and carried it to this house, while the little girl walked behind them with a dazed expression. One of the men is an author whose books during the past three years have sold into the hundred thousands, and the other is an illustrator.

Why does a horse at once quicken its pace when it turns homeward? It is the same horse. It is drawing the same load. Yet it can go faster now. What new force has been added? Simply the joy of anticipation. Our lives need this force and can have it. We are weary, our load is heavy. Let us look up and on. The happiness at the end is enough to quicken our steps and give us new life. It does not matter how heavy our load, or how far away from home we are, when home is awaiting at the end, that joy is enough to enable us to do this labor.—*Exchange.*

"WHEN the outlook is not good try the up-look."

ON HEARING RICHARD POPE PREACH AT LONGFORD.

The Pope of Rome doth still refuse
To give us Irish Gospel news,
Or of the Bible's light a spark,
But keeps us groping in the dark.
We think this conduct is not fair,
In him who sits in Peter's Chair,
And therefore turn to Ireland's Pope,
Who will no longer let us grope,
In superstition's darkest road
That leads us from the Truth of God;
He tells us that God's word is given
To all! and free as light of Heaven;
He points to Jesus as the way,
The Truth, the Life, the Sinner's stay,
The great High Priest, the heavenly door,
Thou Pope of Rome, of thee no more!

—By a Romanist.

The Silver Vase.

The following narrative preserved in manuscript has been offered to our columns from a Friend from Ireland:

In a little town of Southern Germany lived Adolphus Herenberg; he was a day laborer by trade, a good and pious man, obedient to those placed over him, patient, thoughtful, quiet, and regular in his attendance at his place of worship. Poor as he was he was happy, from his trust in God, his industry, and his contentment. His wife was like himself, pious and hard-working. On First-day evening she sat with her Bible before her, gathering strength for the coming week, or she would take a country walk with her husband, admiring God's beautiful works, and seeing everywhere signs of his wisdom and love. One First-day afternoon Herenberg went out alone into the woods. He was full of thought, and soon lost himself in the heart of the forest. He seated himself by the side of a little brook, but was presently startled by a slight rustling sound. He saw on the opposite bank, by the side of a moss-grown rock, a hunting hound which had apparently lost his way, digging and scratching in the earth. Herenberg approached nearer, and the dog ran away. In the hole which had been made by the animal, Herenberg saw something glitter. He began to dig, and presently discovered a silver jar, or vase. His heart beat with pleasure. He lifted up the silver vase, but found it very heavy. He took off the cover and saw it was full of gold coins. Herenberg fell on his knees and thanked God for the discovery. But how should he manage to take it home without letting any one see it?

It occurred to him at last to put it in the hollow of a tree, and then come for it again at night. He went homewards with a quick step, but presently stood still. The thought forced itself upon his honest mind: "Does this gold belong to me? Can I keep it with a good conscience? Whoever buried it, has he no children, no heirs? But," thought he, "trying hard to quiet his conscience," no one will find it here." "That is no matter to you," replied conscience. "God will look to that, and it ought to be enough for you that the gold is not yours."

His step became slower and less cheerful, for ah! how glad would he have been could he honestly have kept the treasure. But he encouraged himself with the thought, that whatever ought to be done, must be done, and

with this thought strong on his mind, he told his wife what he had found. She was greatly delighted to hear it. But when he told her what he felt to be his duty, she became silent and troubled, for she quite understood that her husband was in the right. But ever came back the thought, "If the vase did not belong to us!"

She kept trying to find some excuse by which they might satisfy their consciences, and still keep the treasure. But the more they thought the matter over, the more they felt obliged to say, "No, the gold is not ours, we will try, as we have done before, to live honestly, and work hard, and that will bring us a greater blessing than this vase of treasure would have done." "In God's name," said Herenberg, "I will take the vase from the hollow where I hid it, and go to the clergyman for his advice about what I am to do with it."

Herenberg did as he said, and the clergyman said to him, with much feeling, "You have done right, honest good man, and God's blessing be upon you. It is indeed possible that no one may arise to claim the vase, but if that be the case, it belongs to the Prince of the country. In order that you may be able to speak with his highness, I will, myself write a letter for you to take to the clergyman who is his chaplain."

On the following morning Herenberg took his treasure to the city where the prince lived. The distance between it and his dwelling was upwards of twelve miles. On reading the letter from his brother clergyman, the chaplain looked upon the poor man with feelings of respect and love. He took him into the presence of the prince, to whom he spoke in these words: "The man whom I have brought to your highness is only a common laborer, but he has the heart of a true nobleman." Herenberg then came forward, and after telling his story, simply and truthfully, he presented the vase to the prince, whose attendants immediately began to examine the treasure, which they found to consist of about eight hundred pounds in our money, in old-fashioned pieces, coined at the time of the famous Thirty Years War in Germany two hundred years ago.

The honesty of the poor man gained him much praise. The prince gave him twenty ducats and assured him he would not forget him. Cheerful as he alone can be who by the help of God has preserved a good conscience in the midst of some strong temptation, Herenberg returned to his wife, showed her the twenty ducats, and said, "Look, this gold is ours by right, and will bring us more blessing than all was in the vase."

The prince caused the vase to be cleaned, and at the bottom of it was found a parchment, whereon was inscribed these words:—"In the year 1628, on the night of the 28th of June this vase was hidden by me, Hans von HERNBERG, of ROSENDORN. Whosoever finds it is requested to give it to me, or to one of my heirs, but on him who refuses to do so, no blessing will rest hereafter."

The prince commanded a search to be made after all papers relating to the family. "I suppose," he said, "they must have come into the possession of my ancestors together with the property of these HERNBERGS." The

ance possessed, in fact, all the estates that once been theirs, the family having been long lost sight of. It was a large property, and had first been taken possession of by the prince, in the time of the prince's great grandfather. The prince found the title deeds among the State papers. There was a large packet, quite covered with mould, but endorsed on the back, "Papers relating to the Hemberg family." When this packet was opened it was found that Hans von Hemberg had been killed in the Thirty Years' War, and his castle destroyed by the soldiers of the emperor. His widow and her daughter had taken refuge in Denmark. It was also found that Nicholas von Hemberg, bailiff of the Hemberg family, had been in the habit of sending the widow twenty rix-dollars in a year. They found also that in the year 1640 the bailiff had been unable to pay any money, both on account of the raging war, and also because the estate no longer brought in any profit. There was found a paper among the papers, in which the widow explained that her son was married to a peasant woman, and the prosperity of the family ruined.

This was the last letter in the packet, from which no further information could be got. It was when the prince had read these papers, he determined to send for further particulars to Denmark. He there learned that Hans von Hemberg had lived in the condition of a peasant, but had always conducted himself well, and had died in 1692. His son and grandson had lived in the farmhouse where he himself had dwelt, but the grandson and his wife had long suffered from bad health, and had died young, leaving their farm with many debts upon it. Their only son had returned to Germany, and lived as a day laborer at Bayreuth. This greatly astonished the prince, for Bayreuth is in his own land. But he caused it to be proclaimed in all the churches that every one bearing the name of Hemberg and belonging to that family which came from Denmark, should appear on a certain day at the town house at Bayreuth. Nobody thought of the man who sought the vase. They did not, indeed, know his name was Hemberg. Adolphus went, as usual, to church on Sunday, but great was his surprise to hear the notice given out, for his name was certainly Hemberg, and he knew that his family came from Denmark. What could he think about it? However on the day appointed had been named, he made his appearance at Bayreuth at the appointed time and place. After giving his name and address, he asked the gentleman wanted of him. The prince's chancellor looked at him for a long time, and then said:

"Are you the man who found the silver vase?"

"Yes, I am the same," answered Hemberg.

"That is strange," replied the chancellor. "Well, come to-morrow at eleven o'clock." Hemberg appeared at the time fixed. "You are the man," said the prince kindly, who came the other day with the silver vase; what do you want with me?"

"I heard on Sunday," was the reply, "that I never sprang from the Hembergs, and came from Denmark, was to appear in the town to-morrow. My name is Adolphus Hemberg, and my family are from Denmark." "Do you

know anything about your family?" enquired the prince, eagerly. "My father used to tell me," answered the poor man, "that his family was of a noble stock, and came out of Denmark. He told me that my grandfather was named Hans von Hemberg and was the last nobleman of the family, but where he came from, I am sure I do not know. Adolphus then mentioned the names of his ancestors from Hans von Hemberg; and the prince asked for the register of his baptism, and Hemberg showed it to him.

When the sovereign had looked through the register, he raised his eyes towards heaven and said: "How wonderful are the ways of Providence! The treasure which you found, and have so honestly given up to me, belongs to you in the name of God and justice. The estate of Rosendorn, which I possessed till now, belongs to you in the name of God and justice. I am in your debt for the sum of at least sixty thousand florins, which I have had out of the profits of your estate. I pay it all back to you in the name of God and justice."

Hemberg burst into tears: "No, no," he replied, sobbing, "let your highness keep all."

"God preserve me from keeping you from your rightful inheritance," answered the Prince, who caused Hemberg to be presented with the silver vase and all it contained, transferred to him the estate of Rosendorn, and requested the emperor to inscribe his name among those of his nobles. Hemberg received all with the most hearty thanks to God, but of the sixty thousand florins he would not hear a word. As the prince could not persuade him to accept it, he thanked him for it as a gift. Hemberg had now reached the state of prosperity from which his forefathers had fallen, but he was still the same humble, simple servant of God which he had been formerly. He was always charitable to the poor, and both he and his wife were instances that persons may become suddenly rich without injury to their souls. His last words were a thanksgiving to his merciful and gracious God.

"The godly ne'er should sink in heart,
Since God upholds the good man's part."

"IN A MINUTE."—If you ask Dora to do anything, she would reply, "In a minute." This was a bad habit she had. "Dora, please bring me a drink of water." "In a minute."

"Dora, go upstairs, and bring me down my comb." "Yes, mother, in a minute." "Dora, come down to dinner." "In a minute."

One day Dora's bird was hopping about on the floor. Somebody went out, leaving the door open, just as "somebody" is always doing. Dora's mother said, "Dora, shut the door, or the cat will be after your bird."

"Yes, mother, in a minute," said Dora. "I just want to finish this line in my drawing. But the cat did not wait. In he came, and with one dart had the bird in his mouth."

Down went the slate on the floor, and away went cat, bird and Dora. There was a wild chase on the lawn. "In a minute" Dora came back weeping with the dead bird in her hand.

Dora cried—mamma was sad, but said, "A great many things may happen in a minute."

Dora has never forgotten that lesson and never will.—*Baltimore Methodist.*

A NAME IN THE SAND.

BY HANNAH F. GOULD.

Alone I walked the ocean strand,
A pearly shell was in my hand,
I stooped and wrote upon the sand
My name, the year, the day.

As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.
And so, methought, 't will shortly be
With every mark on earth of me,
A wave of dark oblivion sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more,
Of me, my day, the name I bore,
To leave no track nor trace.
And yet with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name;
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And for these fleeting moments caught,
For glory or for shame.

—From the "Token" for 1837.

Science and Industry.

EXPERIMENTS at the University of Michigan are reported as indicating that a galvanic current tends to promote the growth of animal tissue. The fact that electricity promotes plant growth appears to have suggested these experiments. Guinea pigs confined in a cage through which an electric current was constantly passing, gained ten per cent. more weight in a given time than other pigs of the same age, fed with the same food, but confined in a non-electric cage.—*Boys of Our Empire.*

It is worth more than most young people realize to get into the habit of doing things in the right way. The wrong or bungling way of doing anything becomes in time a habit hard to break, a habit that handicaps one more and more; whereas it would have been just as easy to acquire the facility of rightly doing that thing in the beginning. "You will always spoil the best razor you can buy in two months," said a barber to a young man, "because you have the habit of stropping it the wrong way." It pays to learn to do even the simplest things in the right way at the outset.

THE AMERICAN OSTRICH.—A recent shipment of ostriches to Nice, on the borders of Italy and France, from California, directs attention to this growing California industry—the culture of the African ostrich in America. Just about fifteen years have elapsed since the American ostrich farmers gave their first serious attention to this subject. Now the ostrich industry is well established in the United States, some eight hundred birds existing in the country, and these will doubtless form the nucleus of that immense number that will one day cover the mesas of southern California, the meadows of Arizona, the vast plateaus of Texas, and the everglades of Florida, as their kind do the African veldt to-day.

The ostrich has come to stay, he costs little to keep—not more than the ordinary sheep—and yields an annual value of thirty dollars to the proprietor. One man can take care of

one hundred ostriches. The creature is hardy and of a careless appetite. The average increase to the stock each year is between fifteen and twenty ostriches to a pair. Some have been known to produce as many as thirty-seven in a year. The birds are kept in pens in California, and a source of revenue has been found in exhibiting them to many tourists who are attracted there. Incubators are showing the various stages of ostrich life also on view. A growth from the size of a duck to a height of six feet is a question of only six months.

When the birds are a year old their feathers are ready for the market. The cropping is accomplished by covering the ostrich's head with a hood and plying a pair of shears. This process takes place every eight months. The feathers on the large side wings are cut off near the roots, and the smaller feathers on the tail are pulled out without injury to the bird, for on the care now bestowed depends the future health of the coming feather.

ORIGIN OF COFFEE.—As to the history of coffee, the legend runs that it was first found growing wild in Arabia. Hadji Omar, a dervish, discovered it in 1285, six hundred and eighteen years ago. He was dying of hunger in the wilderness, when, finding some small round berries he tried to eat them, but they were bitter. He tried roasting them, and these he finally steeped in some water held in the hollow of his hand, and found the decoction as refreshing as if he had partaken of solid food. He hurried back to Mocha, from which he had been banished, and inviting the wise men to partake of his discovery, they were so well pleased with it that they made him a saint.

The story is told that coffee was introduced into the West Indies in 1723 by Chirac, a French physician, who gave a Norman gentleman by the name of De Clieux, a captain of infantry on his way to Martinique, a single plant. The sea voyage was a stormy one, the vessel was driven out of her course, and drinking water became so scarce that it was distributed in rations. De Clieux, with an affection for his coffee plant, divided his portion of water with it, and succeeded in bringing it to Martinique, although weak, not in a hopeless condition. There he planted it in his garden, protected it with a fence of thorns, and watched it daily until the end of the year, when he gathered two pounds of coffee, which he distributed among the inhabitants of the island, to be planted by them. From Martinique coffee trees in turn were sent to Santo Domingo, Guadeloupe and other neighboring islands.

The coffee tree is an evergreen shrub, growing, in its natural state, to a height of fourteen to eighteen feet. It is usually kept trimmed, however, for convenience in picking the berries, which grow along the branches close to the leaves and resemble in shape and color ordinary cherries. The tree cannot be grown above the frost line, neither can it be successfully grown in the tropics. The most successful climate for production is that found at an altitude of about 4000 feet. Anything much above this is in danger of frost, which is fatal to the tree; and when coffee is grown much below this it requires artificial shade, which materially increases the cost of production and does not produce as marketable

berries. It is owing to this particular requirement that coffee has never been successfully produced in the United States.—*Success.*

Memorial of Friends Against an Increase of Military Defenses, 1848.

The following Memorial on behalf of the Religious Society of Friends was presented to Lord John Russell on the first of the Second Month, 1848, by a deputation of the said Society.

To Lord John Russell, First Lord of the Treasury:

We have respectfully to solicit thy attention to a few considerations in reference to the subject of additional military defenses for the country. In doing so we are aware of the high standard which we have to uphold, but however sensible of our own imperfections, we feel that it is simply the standard of the New Testament, and that which we dare not lower, but which, through the help of the Holy Spirit, all are called to maintain.

In obedience to the plain precepts, and in conformity to the whole scope of the Gospel of our Lord and Saviour Jesus Christ, we have, as a religious Society, ever maintained that all War, defensive as well as offensive, is unlawful to the Christian. Our Lord expressly enjoins it upon us to love our enemies, and when smitten on the one cheek to turn the other also. His commands are illustrated and enforced by his own perfect example—an example which we are told in Scripture, He hath left us that we should follow his steps, "who did no sin, neither was guile found in his mouth;" "when he was reviled he reviled not again; when he suffered he threatened not, but committed himself unto Him that judgeth righteously." Believing, as we do, that that which is a duty for man individually is a duty for man collectively, and that what is contrary to the commands of Christ in one man, is contrary to his will in a people, we have uniformly maintained that all war and warlike operations are unchristian, and that the nation that would be found walking in the light of the gospel must not lift up sword against nation, neither learn war any more. We are, moreover, firmly persuaded that nothing would so surely promote both the safety and the true prosperity of kingdoms as an entire conformity to the precepts and the example of Christ.

Hence it is with deep concern and sorrow of heart, not only as Christians, but as dutiful subjects of our beloved Queen and as true friends of our country, that we have observed the discussions in Parliament and the agitation of the public mind in reference to increased military preparations against the possible aggressions of foreign powers. Whilst, therefore, we desire to abstain from intermeddling in mere political questions, we have believed it required of us, as a solemn and religious duty, respectfully to lay before thee and those who are associated with thee in the administration of the affairs of the empire, our earnest plea against any addition to the military operations of the country, however such addition may appear to be simply of a protective character.

Although we painfully feel that even of later time our country has not been clear of the sin of war in its intercourse with distant nations,

we regard it as a cause of reverent gratitude to Him who ruleth in the kingdom of men that through his good providence peace has remained unbroken between us and the neighboring countries of Europe, with so very little exception, for the last thirty years. Incalculable are the benefits, moral and religious, as well as political and commercial, which have resulted therefrom, both to them and to us and the retrospect of the past, and especially of the repeated deliverance from threatening disputes and hostilities between this and other countries in different parts of the globe, ought assuredly to lead us as a nation to put our trust rather in the protection and overruling hand of the Almighty than in the defence fleets and armies.

We had hailed the settlement in later times of disputes between nations by the safe and honorable method of arbitration, as well numerous other instances of the adoption of pacific policy, as indicating some approach to those true principles of Christian government which we cannot but desire may, with all nations, wholly supersede the sin of war, whether offensive or defensive, with its complicated evils, moral and social.

We cannot but regard military preparation even when undertaken by a nation on the ground of defence against apprehended or possible aggressions, as calculated to irritate the inhabitants of other countries, and as therefore practically tending to precipitate the very events against which they profess to guard. Nor can we shut our eyes to the fact that such preparations, whether by increase of standing army; by impressment for the navy by calling out the militia, or otherwise training men to the use of arms; or by the formation of forts and arsenals, inevitably diffuse a martial spirit among the people and kindle the angry passions of the multitude; while the low morals of a naval port and of a garrison town but too plainly show that one tendency of our nature is closely connected with others, and that war and its accompaniments are amongst the most prolific sources of vice.

We are deeply sensible of the arduous and difficult duties which devolve upon our rule especially in times like the present, and we desire that you may be enabled, by a wise administration based on Christian principles, to show to surrounding nations that the true strength of the empire consists, under the blessing of God, in that moral power which results from fearlessly and trustfully doing what is right in his sight, and in performing the duties and cultivating the arts of peace.

May that Wisdom which is from above, and which is peaceable as well as pure, be so earnestly sought and so faithfully followed by those who are invested with the chief authority in this realm, that you may be enabled by your counsels, increasingly to promote the glory of God in the peace, the harmony and the welfare of his rational creation!

(Signed by forty-nine members.)

London, First Month 21st, 1848.

"MEN perceive the rude outlines; God perceives the lovely graces. God sees all that little exquisite heroisms which make humble life beautiful."—*Jowett.*

Selected for "THE FRIEND."

Banbury Monthly Meeting.

With regard to our peculiarities, the following extract from a paper, issued in 1718, shows that there was a need of caution in that respect against the extravagances which the spirit of pride, unrestrained by the self-denial of the Christian leads into; and also proves that the plainness, enjoined in that day, was the keeping of that which was modest, plain and useful, and fitting to every new and fantastic fashion of the world.

"A Testimony against an undue liberty, which too many under the profession of Truth have run into, to the great grief of faithful Friends, for reason whereof the way of Truth is evil spoken of, & our holy Profession greatly reproached, by many men among us putting on extravagant Wigs, & wearing their Hats and Shoes after the vain fashions, unbecoming the gravity of a religious people; and too many women decking themselves with gaudy & costly apparel; Gold chains, lockets, necklaces, & Gold watches, exposed to open view, which shews more of pride & ostentation, than of use & service; besides their vain imitation of that immodest fashion of going with naked necks & breasts, & wearing hooped petticoats, inconsistent with that modesty, which should govern their sex, & did adorn the holy women of old,—And in the like vanity of mind divers amongst us run into great extravagances in the furniture of their houses, together with a great declension in some of both sexes from plainness, & simplicity of speech, so constantly used in Holy Scripture, & recommended by our ancient Friends, as well as to be faithful in this day. Now this meeting being under a deep sense of the love of Christ doth earnestly recommend the laying aside of the things before mentioned & whatsoever else is an hurt to themselves & brings reproach upon us, for certainly it does not become the gravity of our profession or any other, to run into every new, vain & fantastic mode or Fashion, but to keep to that which is modest, decent, plain and useful."

The early History of our Society, as evidenced by the record of [Banbury] Monthly Meeting, England, shows that the gatherings of the people together in these parts, were at first in great simplicity; our little church comprehended within its borders all those who were dissatisfied with the forms & ceremonies of the different religious sects, who felt a conscientious objection to their manner & forms of worship, & believed that the true worship was to be performed only in Spirit & Truth. They received all gladly who were earnestly seeking after the right way.—And that bond of brotherly union—that love to one another, which is strengthened by the sympathetic feeling, engendered by suffering, showed themselves to be, as our blessed Saviour says, "His Disciples."

The little devoted Band, who had many of whom witnessed the fervor & devotedness of the founder of Quakerism, followed his steps, associated with the same fervent zeal and holy regard to the dictates of the Holy Spirit, which were the moving springs of his character.

"BLESSED is the man who counts another's life as valuable as his own."

BESIDE THE SEA.

He gathered drift-wood from the sandy beach,
Prepared the food for hungry tolling men;
The silvery smoke rose up in morning light,
And from the cloud of Presence came the voice,
Come ye, loved and weary, come and dine!
Too big for words the swelling thoughts were hushed.
O meal beside the sea in mercy given,
So let my soul be fed with bread from heaven.

H. T. MILLER.

BEAMSVILLE, Ont.

A PAUSE IN PRAYER.—"If I should die before I wake," said Donny, at grandmother's knee. "If I should die before I wake,"

— "I pray"—prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying," grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd turn round in the mornin'. But 'if I should die 'fore I wake,' why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny 'if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear, it was right," commended the voice with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."—Forward.

MAKING THINGS WORTH WHILE.—"I like to talk with her," said a young girl, speaking of an older friend. "It isn't that she says so much, but she somehow makes things seem worth while again."

Could there be a more beautiful tribute than that? The world is so full of hurry and care; there are so many questioning doubting voices that it is easy to forget what things really are worth while, and loose one's hold upon them. We grow weary and discouraged, and so many seem to be simply drifting that we wonder if it really matters after all; if the old ideals are worth the effort they cost, or whether the struggle is not useless. But the steady, quiet people, who are doing their work faithfully, and simply "holding fast to the things that cannot fail," have wonderful power to strengthen others. They may say very little about either their belief or their work, they may be quite unconscious of their influence, but the mists seem to clear away in the presence of their steadfastness; the goal and the path to it show clear again, and the better things once more seem worth while.—Forward.

"No matter how much we profess, how orthodox our creed may be, how active we are in church work, if we do not love other Christians and seek to live in love with them, we fall to show to the world that we really are Christians."

CARRY YOUR OWN BURDEN.—A number of men were once talking about the burden of duty, and one of them declared that they were sometimes too heavy to be borne.

"Not," said another, "if you carry only your own burden, and don't try to take God's work out of his hands. Last year I crossed the Atlantic with one of the most skilful and faithful captains of the great liners. We had a terrific storm, during which for thirty-eight hours he remained on the bridge, striving to save his passengers. When the danger was over I said to him, "It must be a terrific thought at such a time that you are responsible for the lives of over a thousand human beings."

"No," he said solemnly; "I am not responsible for the life of one man on this ship. My responsibility is to run the ship with all the skill and faithfulness possible to any man. God himself is responsible for all the rest."—Exchange.

Items Concerning the Society.

The concern to provide the comforts and safeguards of home life for our young members, who in their callings are unavoidably exposed to the temptations of city life, having taken tangible shape by opening the well appointed dwelling, No. 1623 Summer Street, Phila., we extend a cordial invitation to this class, trusting with their kindly cooperation to make it a Christian home.

We would not lift from the youthful heart its own appointed share of responsibility and accountability, yet we do want to come into helpful sympathy with our young friends in such a way as will best conserve the real interests of all.

On behalf of the managers,

BENJAMIN VAIL,
C. VIRGINIA SELLEW.

A SITUATION IN NORTH CAROLINA.—A letter relative to Eastern Quarter, N. C. (in No. 11), which appeared in our Items Concerning the Society, not being written by a member of that Yearly Meeting, appears in one point open to a correction as thus given by a woman Friend there a member:

"If I am correctly informed, it is too much to say that most of the meetings of North Carolina Yearly Meeting have paid pastors. That some of these meetings have, is cause of much sadness; and that they have no Discipline against this Unfriendly practice is also cause of sadness. Unfriendly, indeed, it is; and whenever adopted by any meeting, it changes the whole manner of worship, and if kept to, destroys every vestige of Quakerism.

"That most of the meetings have adopted Unfriendly practices, I believe is true. This, and the 'Uniform Discipline' are the cause of the action in Eastern Quarter.

"Doubtless thy correspondent had understood conditions as he represented them."

We have received some anxious inquiries during the past season, as to the grounds of the cleavage between those who hold to the Uniform Doctrines of our religious profession, as until lately maintained, and those who accept the Uniform Discipline lately offered to them. From an interview recently obtained we gather the following statement:

1. By its acquiescence in the one-man and paid-pastorate system, the new regulation abandons our testimony for a gospel ministry "freely received and freely given," as against a ministry engaging to be delivered at stated times and for pay, and to conduct a stated order of performances. To join in with a Discipline which gives that system free course, is an impossibility to the true Quaker. The best way to extricate themselves from an entangling alliance with contradictory principles and unsound practices, is not to enter into it.

2. The endorsement, by leaving it permissible, of the kind of "praise-services" introduced of recent years, subject to the ordering of man, or the discretion of a human call to sing specific hymns; also other offerings for worship under man calling on man to lead in them, allows these to usurp the place of that worship which waits for its authority on the Head over all things of the church.

3. Harbored meetings for church government have proceeded from the individual concern in the Monthly Meeting, thence, if need be, extending forward till embraced by the Quarterly or Yearly Meeting. Now ecclesiastical authority reverses the order, being vested in a supreme body or conclave to be imposed downward on lesser meetings towards the individual. Consistent with the pastorum now entered upon, a reign of ecclesiasticism impends, easily passing into its future hierarchy. In short, one calls the stand taken against the new prescription, "a protest against the machine."

4. The official attachment of a time-limit to a divine gift, as a three years' term, is no more applicable to an elder than to a minister.

5. The abolition of birth-right membership of the children of members of the Society, is deemed a disadvantage to them as prospective members of the church into which they should be born again.

Not having access to a copy of said new Discipline, the writer is unable to compare these apprehensions with its provisions or lack of them. We enter them for the present as information rather than as completed judgments. But the above presentation of honestly-felt grievances, will show the drift of the exercise of a number of steadfast Friends, to whom the advancing retrogression or revolution comes so closely home. We have reason to apprehend that some of the framers of the new Discipline were grieved with the departures for which their book leaves an open way; and they conceived they had to formulate in law the general existing conditions rather than their own preferences. Reluctantly submitting here and there for the sake of a more compact organization, these according to their spiritual travail in the matter will be the better prepared to understand the inward exercise of those who prefer fundamental principle to any organization subservive of it.

SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has recently been appealed by officers of the American Federation of Labor, because of his retaining in the employ of the Government a non-union man. In an interview he informed the labor leaders his decision not to dismiss Foreman W. A. Miller, because he was a non-union man was final, and that the question of his personal fitness must be settled in the regular routine of administration. He also said to them, "I am president of all the people of the United States, without regard to creed, color, birthplace, occupation or social position. My aim is to equalize and exact justice as among them all. In the employment and dismissal of men in the Government service, I can no more recognize the fact that a man does or does not belong to a union as being for or against him than I can recognize the fact that he is a Protestant or a Catholic, a Jew or a Gentile, as being for or against him." The last annual report of the commissioner of pensions shows that last year the number of persons on the pension rolls exceeded 1,000,000, the highest number reached being 1,000,732. That was Ninth Month 30th, 1902. On Seventh Month 1st of this year the number was 996,545, and the opinion is expressed by the commissioner Ware that the million mark will not be again reached. The pension disbursements reached the highest point in 1893, when 966,012 pensioners were paid \$156,906,638. Last year, with 27,000 less names on the rolls, the amount disbursed was \$137,759,653, a reduction of \$19,146,985.

It is stated that five years ago the first shipment of American apples was sent to Europe. That time only 25,000 barrels were shipped to London and Liverpool on small steamers and sailing vessels. Last year 1,000,000 barrels were sent by the fastest steamers in the transatlantic fleet.

A despatch of the 3rd inst., from Austin, Texas, says, "The situation on the Rio Grande border on account of the yellow fever quarantine is serious. The authorities of the several countries of that section have taken mat-

ters in their own hands and have cut off all communications with the outside world, even refusing railroads to operate through the infected territory."

A despatch of the 4th from Washington says, "The exodus of United States farmers to Manitoba and Alberta, according to official reports, is increasing. The steady high price of beef, the opportunity to take up large tracts of cheap land and the gradual decline in the production of wheat for this peculiar movement. At the same time there is going on a steady movement of farmers from New England and the Middle States to Canada, where recent successes in fruit raising have attracted attention. Canada has entered into the shipment of apples, plums and peaches to Europe."

The Delaware Indians in the Indian Territory through an attorney have filed a petition in the Court of Claims against the United States, asking that damages be awarded in the sum of \$1,000,000 because of the expenses to which the Indians have been subjected in defending title to their lands, as against the Dawes Commission, which they charge with illegal acts.

Wireless telegraph stations are now so frequent along the Atlantic Coast, that vessels will be within range of one or another of them from the capes of the Chesapeake to Boston.

An important discovery of large deposits of tin ore is reported to have been made in Alaska, near Lost River, in the Fairbanks district.

From tables presented to the recent Congress of Actuaries, *Public Opinion* has summarized figures showing the increase and decrease in certain common causes of death. Since 1871 deaths from heart disease have increased from 7.95 per ten thousand in the case of Americans to 12.12, compared with 8.41 per ten thousand to 5.82; liver troubles have decreased from 3.14 per ten thousand to 2.61; paralysis has slightly decreased, while cancer has increased from 3.44 per ten thousand to 5.66; typhoid fever has been reduced from 4.50 per ten thousand to 2.86, and phthisis from 32.49 to 19.16. Deaths from pneumonia have shown the heaviest increase to 12.00, compared with 14.60 thirty years ago.

Plans have been adopted and bids are advertised for, by the Pennsylvania Railroad Company to construct its proposed tunnels under the North and East rivers, and a part of New York City.

There were 400 deaths in this city last week, reported to the Board of Health. This is 10 less than the previous week, and 77 more than the corresponding week of 1902. Of the foregoing 193 were males and 207 were females; 57 died of consumption of the lungs; 26 of inflammation of the lungs and surrounding membranes; 8 of diphtheria; 24 of cancer; 16 of apoplexy; 7 of typhoid fever, and 5 of smallpox.

President Roosevelt has urged the British Government to take action looking to putting an end to Turkish rule in Macedonia. It is stated that at least 40,000 people in Macedonia are homeless; and that a great proportion of the harvest was destroyed. It is expected that the horrors of the situation will soon be increased by famine. The Turkish troops are reported to be gaining the upper hand everywhere, several insurgent chiefs have been killed or wounded, others are abandoning the struggle and fleeing to the frontier, the revolutionary bands are sustaining heavy losses and are seeking refuge in large numbers and the Turks occupy every important point along the routes of the great caravan routes, on a visit to the Emperor of Austria. After a conference in reference to the situation in Turkey and the Balkan provinces, the conclusion was arrived at to adhere to the plan previously agreed upon to insist upon the carrying out of reforms in Turkey, and also to extend relief to the sufferers by the present insurrection. Explicit directions to this effect were forwarded to the ambassadors of Russia and Austria in Constantinople to be communicated to the Porte.

The free trade policy in England is undergoing a general discussion in that country, which has been aided by widely circulated articles in the *Times* and *Standard*. Chamberlain, the premier Balfour. The former has written: "It is not well with British trade. After a long period of success, the policy of unrestricted free imports has now shown evident signs of failure. Our exports are stationary in amount and declining in character. We receive from our competitors a large proportion of manufactured articles, and we are selling them at a loss. Cheap raw materials that we used. Our supremacy in what have always been considered our standard industries has been wrested from us or is seriously menaced. On one or two of our markets, once profitable and expanding, are closed to us by hostile tariffs. We have lost all power of bargaining success for the removal of such restrictions of these barriers to our trade. Our colonies also continue

to increase their purchases, and even here we must hold our breath for fear of extension, and we are threatened with loss of our existing trade if we are unable to meet their request for reciprocal preference."

In a recent account of his visits to Mt. Pelee since a great eruption of last year Professor Heilprin described what he termed "the most remarkable object in the world to-day," a giant tower formed by the molten rock solidified as it left the crater and became a solid mass that is gradually being pushed upward by the forces beneath. He said: "This immense obelisk is nearly as high as the tower on City Hall, and is 350 feet thick. It is raised each day five feet at least. What the act force pushing it upward consists of is hard to say, but is probably caused by the pressure of oceanic basins. The obelisk doubtless prevents a violent eruption, but should the force beneath it become too active it is probable another horrible eruption would occur."

It is stated that the religious orders which have broken up in France have been taking refuge in countries, England has thus far received 5,100 of monks, Canada 1,100 and the United States about 1.8 million. When the present owner of the *Daily News*, published in London, acquired control of that periodical he attempted to exclude all racing and betting news and afterwards all advertisements of alcoholic liquors. At the same time much greater attention was given to items relating to intelligence of the world furnished by any of paper. The result has been a largely increased circulation, and a change from a heavy loss to an actual profit.

NOTICES.

A meeting for worship, appointed by Chester Mont Meeting, will be held in Friends' Meeting-house, Le wiston, Pa., on the evening of Fifth-day, Tenth Mo 15th, 1903, at eight o'clock.

The Friends' City Home Association desire to announce the opening of No. 1628 Summer Street Tenth Month last. The house will be under the care of Sarah H. Bailey, to whom application should be made board. Accommodations for about twenty guests.

JOHN W. TREASURER,
409 Chestnut St., Phila.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILL F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.
Address, Westtown P. O., Chester Co., Pa.

Westtown Boarding School.—For conveniences of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when requested Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 1144.

EDWARD G. SMEDLEY, Sup.

The Corporation of Haverford College.—Annual Meeting will be held in the Committee Room Arch Street Meeting House, Philadelphia, on Third-Tenth Month, 13th, 1903, at 3 o'clock, P. M. Members are particularly requested to bear this appointment in mind. The charter requires that two-thirds of the attendance to make a quorum. Please notify the Secretary of any change in address.

Friends' Library, 142 N. Sixteenth Street Philadelphia.—Open on week days from 11.30 A. to 2 P. M., and from 3 P. M. to 6 P. M.

Books for exchange received are the following: BAKER, F. C.—Shells of Land and Water.
BROCHNER, JESSE.—Danish Life in Town and Coun.
CARLYLE, J. W.—New Letters and Memorials.
GRIFPUS, W. E.—Young People's History of Holland.
HILTY, CARL.—Happiness, Essays on the Meaning of Life.

MCCARTHY, JUSTIN.—British Political Portraits.
MCCARTHY, JUSTIN.—Ireland and her Story.
OBERHOLZER, E. P.—Robert Morris.
PATON, F. H. L.—Lomai of Lenakel.
PITTENGILL, LILLIAN.—Toilers of the Home.

DIED, at his residence at Belle Vue, Kettering, England, on the seventeenth of Ninth Month, 1903, FREDERICK ELLINGTON WRIGHT, in his ninety-fourth year. "Thou wilt walk with the Master, for He knows, and cannot mistake."

THE FRIEND.

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"LET US HAVE GRACE."—In summing up recently in (No. 12) the teaching of a contribution so as to condense its whole meaning into brief title (namely "Grace at Meals") we rusted a little too confidently, it seems, to the discernment of the Friendly mind among our readers, not to confound "Grace" with the "saying of grace," at meals. The latter, in the sense of vocal prayer, was not alluded to. But grace itself, in the conduct of eating and drinking, and of whatsoever our hands do to do, was commended. It brings salvation. It has appeared to all men. It teaches us how we ought to live. It is a gospel savor to every Christian's table. Our meals can do without any other seasoning better than that. "Better is a dinner of herbs where love is," etc. (Prov. xv: 17). Grace poured into our cups banishes bickering, slurs, insinuations, complaining and other poison. Ye cannot sit at the table of the Lord, and the table of the oppressor of the brethren. Family meals, or secret thought, may be either the one kind or the other. Attempts are made at the same table to our out sweet waters and bitter. First some undertake the "saying of grace" as it is called; then forthwith conversation in a spirit which shows they had no grace to say. Sometimes a graceless silence has equal efficacy.

Wherefore, as a recipe to improve the quality of even our outward food, "let us have grace." Since its kingdom is not in word but in power, we may "say grace" without having it, but we cannot have grace without saying it in the general savor of all our expressions, both between-meals and during them. "Thy speech bewrayeth thee." But how can we have grace? "To him that hath, it shall be given." It has appeared to all men. Let him who has even the least, have it in prac-

tice. That will be the real having, to which more will be added. The rule of increase is obedience to the grace already given. The grace of faithfulness is ever growing. "My food and my drink is to do the will of Him that sent me." This is the Lord's supper.

AND when you see divisions, and parties, and rendings in the bowels of nations, and rumors and tempests in the minds of the people, then take heed of being moved to this party or to that party, or giving your strength to this or that, or counselling this way or that way, but stand single to the Truth of God, in which neither war, rent, nor division is; and take heed of that part in any of you, which trusts and relies upon any sort of the men of this world, in the day of their prosperity; for the same party will bring you to suffer with them in the time of their adversity, which will not be long after; for stability in that ground there will be none; but when they shall say, come join with us in this or that, remember you are joined to the Lord by his pure Spirit, to walk with Him in Peace and in Righteousness, and you feeling This, This gathers out of all bustlings, and noises, and parties and tumults, and leads you to exalt the standard of Truth and Righteousness, in an innocent conversation, to see who will flow unto that; and this shall be a refuge for many of the weary, tossed and afflicted ones in those days, and a shelter for many whose day is not yet over.—*From an Epistle of Stephen Crisp.*

The Doukhoborisi in 1815.

Extract of a letter from — Patterson, dated St. Petersburg, Sep. 15, 1815.

In a short tour from St. Petersburg we fell in with a company of Cossacks, of about 90 persons, who are in these quarters "for the word of God and the testimony of Jesus Christ." They belong originally to the Don, and are of the sect called Doukhoborisi, of whom you will find some particulars in Pinkerton's Greek church; since they came to Finland they have no books among them, not even a copy of the Scriptures. We had a long conversation with one of them who could not read, and yet answered all our questions in the language of Scripture.

We asked if they had any Priests among them.

He answered, "Yes, we have a great high Priest, who is holy harmless, etc., etc."

"Have you Baptism?"

"We are baptized with the Holy Ghost and with Fire."

"Have you Communion?"

"We have communion with the Lord Jesus daily."

"Have you churches?"

"I hope you don't think churches are built

of wood and stone; where two or three are gathered together in Christ's name there He has promised to be with them, and there is a church of Christ. We have now conversed about God for more than an hour and we are of one heart and of one soul, we are a Church when you will; with those called churches we have nothing to do, as they admit drunkards, etc., but a church of Christ is holy and its members must be so too,—you will find no such people among us."

"What is your opinion respecting the new birth? (reading to him the passage in the third chapter of John).

"We are born the first time when we are born of our mother; but the second time when our hearts are changed by the Word and Spirit of God, when we are led to hate what we loved and love what we hated formerly; when we give over living in Sin; not that we are perfect in this world, but we have no pleasure in Sin as before."

"What is meant by being born of water and of the Spirit?"

"By water is not meant Baptism; but the Word of God; for 'we are born of the incorruptible seed of the Word of God which liveth and abideth for ever,' and as it is the Spirit by whose operation this is effected, so we are said so be born of the Spirit, 'that which is born of the flesh is flesh,' so you see we are not Christians, or born again, as we came into the world; we do not inherit it from our parents."

"But seeing you cannot read, how came you to know all this?"

"I wonder you ask such a question,—has not Jesus promised to be with his people, always to the end of the world, and has He not promised to give them his spirit to teach them all things? He says, 'when you are brought before governors and kings for my sake, take no thought how or what you shall speak, for it shall be given you in the same hour what ye shall say;' now I believe the promise; I have often been called to answer for my religion, and I have always found Jesus true to his word; and now when called to come before you I prayed God to fulfill this promise to me, and He has done it; you see I speak freely and you seem to be satisfied with me; you are the first we ever met with in this place who understood us; you must be taught by the same Spirit."

"Can any among you read?"

"There are some among us who can read, but you seem to lay too much stress upon reading and being learned. Jesus Christ had no other learning than his parents taught Him, and the Apostles were unlearned men; it is enough if we are taught of the Spirit."

"We asked him if he crossed himself before the pictures?"

He replied, "That we cannot do; you know

the commandment;" and then he repeated the first and second.

"Are you obedient to the laws?"

"As far as they do not interfere with our religion."

"You are called Dukobortsii."

"Our gracious Emperor has been pleased to call us so, and we submit. We call ourselves true Christians; we are the same as from the beginning."

"Are there many on the Don of your way of thinking?"

"O yes, many thousands; but they are afraid to show themselves, or to avow their opinions."

"Have you been persecuted?"

"If any man will live godly in Christ Jesus he must suffer persecution."

We then related to him what was going on in the religious world, and made him acquainted with the Bible Society.—I wish you had been there while we related these things to him,—he seemed to be awakened as out of a dream, a heavenly joy beamed from his countenance which melted our hearts. At last he exclaimed: "Now He is near; we have been long expecting him to come, and have long been convinced it could not be far distant, but never believed such preparations were making for his coming; no person has ever told us of these things before; I will go home to my church and relate to them all these glorious things; how will my brethren rejoice when they hear them!"

We gave him a Russian Testament and some of the Society's publications, to carry home with him to his brethren as he always called them. It seems they have all things common or nearly so, their conduct is most exemplary, and they have a good report of all men, even of their enemies.

THE BOY WHO DON'T NEED ANYBODY TO RECOMMEND HIM.—A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number he selected one, and dismissed the rest.

"I should like to know," said a friend, "on what grounds you selected that boy, who had not a single recommendation."

"You are mistaken," said the gentleman, "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave his seat instantly to that lame old man, showing that he was thoughtful; and he answered my questions promptly, showing that he was polite and gentlemanly. He picked up the book which I had purposely left on the floor, and replaced it on the table, while all the rest stepped over it, showing that he was orderly; and he waited quietly for his turn instead of pushing and crowding. When I talked to him I noticed that his clothing was tidy, his hair neatly brushed, his nails clean. Do you call these things letters of recommendation? I do."—*The Catholic Youth.*

The hero is he, who, when duty demands, To the task, though gigantic, places his hands, And, with love in his breast and with God in his soul, Hews his path through the conflict, and reaches the goal.

Selected for "THE FRIEND."

Thomas Navditt.

Thomas Navditt, of Collympton, in the county of Devon, was educated in the way of the Church of England, and about the twentieth year of his age was convinced of the blessed Truth. By the accounts received of him, he appeared in the ministry about the thirty-third year of his age, and his services therein were acceptable. He was a diligent attendant of meetings, though of an infirm constitution of body; of an exemplary conduct among men, and of an innocent deportment. Having left behind him a narrative of his conviction, the following is a copy of it:

"Some passages of my life having of late been brought fresh into my remembrance, I thought proper to commit them to writing, that others might see the great love of God in Christ to my soul, and be encouraged to follow on to know and obey Him.

"While I was young and tender in years, the Lord was pleased to put his fear into my heart, which was to me the beginning of wisdom, because it made me careful both of my words and actions. So long as I kept upon my watch against sin, the Lord gave me true peace and quietude of mind; but when I was unwatchful, the tempter often prevailed with his temptations, which brought the righteous judgments of God upon my soul, and made me cry unto Him for mercy and forgiveness. The Lord was gracious to me and forgave me time after time, as I repented of the evil, so that I can from my own experience say, there is mercy with the Lord that He may be feared; and thus He gave me strength to call upon Him while He was to be found. He was near in Spirit reproving me for my sins, although I then knew Him not, and in this state I often made covenant, that if the Lord would forgive me, then I would live more watchfully than I had hitherto. But as it was made in my own will, it was soon broken, and I was still under the administration of condemnation; the sense thereof often made me cry unto God, that he would deliver me from the body of this death. In this state, when I would do good, evil was present with me, and I did the things I would not; and finding myself overcome time after time, notwithstanding my endeavors to the contrary, I was ready to conclude that there was no living without sin in the world, although I found it a burthen too heavy to bear.

"About this time I began to think what people to join with, for I was not satisfied in the way I was in, and I besought the most high God that He would direct me what people to join with. While I was under this concern of mind, on a First-day of the week, as I was walking to the place of worship in company with two of the people called Quakers, one of them asked me to go with them to their meeting, adding, that there were to be two strangers there that day. I accordingly went, and after we had sat some time in silence, one of them stood up and spoke, and after that the other. I do not remember much of what they said, but it appeared to me that their preaching was like that of the apostles, and that they were enabled by a measure of the same spirit and a degree of the same power. I also felt such a measure of that spirit and power which helped them in

their ministry, as I never enjoyed before; and it was to me a day of glad tidings of great joy; and my soul did magnify the Lord, and my spirit rejoiced in God my Saviour.

"This gave me full satisfaction of mind, what people to join with, although at first it looked strange to me to see a people sit in silence as they did, for I had been feeding upon words, until I was directed unto Christ, the word nigh in the heart, and to know Him to be my teacher. Thus the Lord brought me off from a man-made ministry, to the ministry of the sanctuary and true tabernacle, which God had pitched and not man; everlasting praise be given to his name.

"Here the Lord brought me into a state of silence, out of my formal prayers and will-worship, to wait upon Him, until he was pleased to help me to pray with the spirit and with the understanding. But when He was pleased to show me that I must use the singular number, as 'thou' and 'thee' to one person, it was as death to me, for I saw I should be despised and rejected. Here I found it degree that cross which the apostle spoke of, that crucified to the world and the world to Him; and until I knew my own will in measure slain, I was not able to use it, but when I did use it, after I believed it was required of me, I had great peace of mind; and if at any time I did not use it for fear of offending man I was under condemnation and trouble of mind until I used it without respect of persons. I know it was the Lord's doing, for I did it not in imitation but by revelation. Neither could I any more pull off my hat and bow to any man. Thus the Lord led me step by step into obedience to Him; and as long as I lived in obedience to what he was pleased to manifest unto me, I reaped that peace and joy in the Holy Ghost, that all the favor and friendship of men is not to be compared with.

"About this time a concern came upon my mind to bear a public testimony in meetings to the Truth, which made me both to fear and tremble; whereupon I let in the reasoner, and looked to my own weakness as a man, and how unfit I was for so great a work as the work of the ministry; when I should have looked unto the Lord, who is able to strengthen the weak and confirm the feeble-minded, and which I had in times past witnessed to my comfort. Here it was I lost my peace and quiet which I had in a state of obedience, for I went from the true witness within, even the Spirit of Truth, which did lead, and would have led in to all Truth, and I joined with the reasoner, and so erred and went astray from the way of the Lord as a lost sheep. Here the enemy of mankind got advantage upon me, and I could not stand faithfully in my testimony for the Truth as I formerly had, but grew weaker and weaker and was tossed with a tempest and not comforted. Yet in this sorrowful state I sometimes had a little hope that the Lord would deliver me, which was some stay to my mind, and I was made to cry, Lord! if thou slay me, yet will I trust in thee; I would often pray unto God, that He would restore me again, and that if it pleased Him to bring the like concern upon me any more, I would be faithful and obedient to his requirements. But this I could not attain to, which brought me very low in my mind, and I was almost ready to despair, for I found myself so hardened

that I could not lament my state and condition formerly, so that I was afraid the day of my visitation was over. When all hope seemed to be lost the word of God was unto me, 'As thou hast gradually fallen, so thou shalt gradually rise;' which had so good an effect as to bring with it a living hope, that was an anchor to my soul, steadfast and sure, and preserved my mind from being carried away with the floods of temptation, which were many and rest in those days. It was through faith in Christ, the word nigh in the heart, which I found to be quick and powerful, that I came to be restored again in due time to a state of benediction; and the Lord now favored me with many good meetings, which made me often desire for the meeting time, for in my silent waiting upon Him, I found my strength renewed. After this it was shown me that I must alter the place of my sitting; and one day at the meeting-time drew on, I prayed to God in my heart that He would favor me with a good meeting? But the answer was, 'If you do not go and sit in that place, how canst thou expect a good meeting?' Until now I was not come to a resolution; but now, when the meeting-time came I went and sat in the place showed me, not knowing further what might be required of me; and after some time of silence, I found a concern of mind, to speak to the people as followeth: 'There is a God of God amongst you, but it lieth oppressed,' etc.

'And now I can say, after many years' experience, hitherto the Lord has helped me, and is not an hard master, as some slothful servants have said, for He does not gather where He hath not strown neither reap where He hath not sown. All who are born of that seed which is incorruptible, and of the Word of God which liveth and abideth forever, can say there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit; for the law of the Spirit of life hath made me free from the law of sin and death. Here, in brief, have I shown what the Lord hath done for my soul, for it is He that hath plucked my feet out of the mire, and set them upon a rock that was higher than I; wherefore to Him shall the honor, glory and praise be given, who is over all worthy forever and evermore.'—Signed T. M. 1748.

He departed this life the thirteenth of the seventh Month, 1770, aged eighty-one; and had been a minister about forty-eight years.

CHURCH UNITY.—There need not be anything essentially sinful in denominations of Christians. Each one represents some particular phase of Christianity and is adapted to a particular class of mind and habit, and thus the various churches meet the wide variety of human needs. No doubt, ten different denominations of Christians would attract to Christ more people than any one of them alone would do. But these ten denominations should be in all essential beliefs, one also in their loyalty to the Master, and one in fellowship and in Christian love.—*Ed.*

If, when an infidel leads a decent life it is a sort worthy of mention in the newspapers; and when a professed Christian minister gets drunk or commits a crime it is thought worthy of being telegraphed from one end of the

country to the other; is it not an indication that people generally have come to expect a good deal more from ministers of the gospel than they do from these "leaders of thought" who claim to have so much more light than Christians enjoy?—*The Armory.*

Respect and Obedience.

A writer on Grecian education, in the current number of the *Teachers' Guild Quarterly*, points out that there was a great revival in thought in the fifth century, B. C., and that under its influence a regular system of education was established, schools were founded in all parts, literature and art studied, and philosophy popularized; yet there were thinkers among the Greeks who, belonging to the old school, deplored the new methods on the ground that, instead of strong, brave and faithful men, the new system was turning out quick-witted youngsters, apt in quibble, full of question as to tradition, less simple and manly, more artificial and effeminate, less reverent towards age, less respectful towards parents, and wanting in the manners which are the "fruit of loyal nature and of noble mind."

There is a close parallel at the present time. The boy and girl of to-day are brighter and sharper and intellectually more advanced than the boy and girl of even twenty-five years ago; physically they, and especially the girls, are incomparably better fitted for life; but, if manners are taken as an expression of morals, there is much to be regretted in the new education. Up and down in all social ranks, right and left in all circles, a spirit of self-assertion and independence, of disregard for the feelings and wishes of their elders, is characteristic of the rising generation. It is not only they of the "old school" who notice and lament the fact, but the keen and up-to-date teachers of to-day regret it also; and, facing the surest of tests, that of result, they acknowledge that there is something strangely wrong with a system that sharpens the faculties and turns out brilliantly intellectual men and women, without at the same time producing a proportionate moral improvement. Bad manners by their very nature attract more attention than good, but we must own that this excuse will not hold; for, with a few beautiful exceptions, the evil is widespread and enduring. Wherein lies the cause? Life is at high pressure, now, alas, in too many schoolrooms; there is a crowded time-table of mappod-out work and prescribed play, a general rush intellectually and physically, and there seems scarcely time to stop to think; and yet everything is "for the children." But there is a serious risk lest in this arduous life one important—vitally important—point be forgotten. It is a much discussed question whether virtue can be taught, whether it can be instilled into a child, whether the child has not rather an inherent instinct of virtue which is liable to be destroyed for want of calling forth and exercise. If the latter view is right, there will be danger if parents and teachers fail to realize what they themselves represent to the children, and what a child's attitude ought to be towards them. The cultivation of an attitude of respect and obedience on the part of the young towards those in authority is an

important factor in character forming. Respect and obedience are enforced, to some extent, it is true, for the easier working of the school or the carrying out of domestic routine; but reaction against the old-time sternness has set in to excess.

Parents are now the playfellows and comrades of their children to such an extent that the beautiful names of father and mother are cast aside, and silly and belittling terms of endearment have been substituted. Teachers, from the best of motives, share the games and recreations of their charges, and not infrequently, from desire for affection, or a baser love of popularity, allow the children to treat them as equals; affectionateness, not love, is carried too far, and the children unconsciously grow to look on their elders as of quite secondary importance, and themselves as supreme, when they see so much done for them while but little is exacted from them.

"Children are educated in the virtues not by theories, but by habits;" a typical example is cleanliness. Obedience and respect are the very foundation-stones of a strong character, and, as says Dr. C. G. Lang: "if we deprive a child of the instinct of obedience, we are trying to build on the mere rubble of emotion." Instead of simply evolving a deferential character from the God-given instinct of the little one, we blunt it over by over-indulgence, by allowing it to disregard the will of those over it, and the lesson is only learnt later in life by suffering.

Such an attitude of the elders toward young people is often the outcome of real affection, great unselfishness and much humility. Friends are slow to magnify an office, but the office of parent or teacher magnifies the holder. "Obedience is the religion of childhood." Up to a certain stage of development good parents are, and a good teacher may be, as the child's God, and with all reverence are these words written. The name of God is well-known, and his attributes are generally found in the parent and teacher. Let those who have been blessed with wise parents look back into their own childhood for witness to the truth of this. The title Father has been hallowed for all time by its Divine association. We must see to it, therefore, that to us is rendered (in a weak and childish way, it may be, but sincerely) the unquestioning acquiescence, the cheerful obedience, the reverent love that we hope the children will later yield in a fuller development and with fuller knowledge to their God. This training should begin in the nursery, and extend through all the years that the child spends under our guidance. It calls for greater effort from us and for even more self-denial than playing the part of good comrade, but it is worth while. Strong character is more than ever needed to-day. If we are short-sighted enough to dispense with the outward signs of deference, we are not only marring the beauty of the child's manners, but we are violating our trust. Children invariably learn to love obedience, and to value opportunities of service; they give their best and truest loyalty to those whom they have learned to respect and obey. It is both wonderful and humbling to know that they say "my rise on stepping stones of their weak selves" "to higher things."—*Rachel Fairbrother, in the British Friend.*

Each hour we think
Of others more than self, that hour will live again,
And every lowly sacrifice we make
For others' good shall make life more than self,
And open the windows of thy soul to light
From higher spheres. So hail thy lot with joy.
Truth lies in intuitions of the soul.
For thee shall evermore be worlds to come
And melt the clouds in arching rises
On heights cerulean. Help every one
And hinder none. Forgiveness thee forgives
And makes thy life divine.

—Hesekiah Butlerworth.

When to Keep Still.

Silence is often a most commendable grace. There is a time to speak out, a time to be heard—when muzzled lips would betray cowardice and treason to the truth. At such times "speech is silver," but there are other occasions when "silence is golden." Let me indicate, in this article, some occasions in which it is wise to keep still before our fellow-men.

1. It is our privilege, in the first place, to hold our tongues when we are assailed by inquisitiveness. Some people have a chronic itch of curiosity; their very eyes are interrogation points. Instead of minding their own business they are "busybodies in other men's matters." Now such people ought not to be encouraged by being gratified. There are many things which we have a right to keep to ourselves, and with which "that great brute beast, the public," has no concern. My neighbor has no more right to peep into my pocket book than he has to steal it; he may no more spy through my windows than break open my doors. Every man's house is his castle; and a self-respecting family will keep to themselves all those matters about which the outsiders have no right to intermeddle. There are sore spots in almost every household that delicacy ought to conceal; a thousand domestic difficulties would never get wind if people were wise enough to padlock their own tongues in regard to their own family infirmities.

Let us be careful not to have too many confidants; a tale-bearer revealeth secrets, but he that is of a trusty nature concealeth the matter. As for the crime of divulging what is entrusted to us in sacred confidence, it is a crime compounded of falsehood and treachery. Upon this whole subject, two sound rules ought to be observed; one is never to ask what you have no right to know. The other rule is never to tell what your neighbor has no right to know. Abraham Lincoln was famed for his shrewd, sagacious speeches; he deserves equal credit for his talent of holding his tongue.

2. A second occasion for Christian silence is when you are strongly tempted to disparage others. Remember that the tongue is a keen instrument; it cuts deep, and often draws blood; you may commit murder with it as truly as with a dirk or pistol. Alas, how many limp along wounded, or else carry the ugly scars which cruel slander has inflicted! Malignant slander we may all detest; but a peculiar temptation to detraction often comes in this wise. We hear somebody greatly extravagant. Envy—that hateful spirit which often wears the mask of justice—whispers to us, "that person is set up entirely too high, he or she ought to be taken down." So we bring

out some deformities of character, or some evil things we happen to know about them. Grant that we do know that these things are true; why speak of them and thus fling a nasty fly into a box of fragrant ointment? Why thrust a daub of detraction over a fair portrait of character? In the name of generosity let us hold our peace. If we cannot sincerely join in the praise, let not our envious tongue croke their discord; if we cannot help to set another up, let us not help to pull him down. Silence is often as magnanimous as outspoken vindication. If we cannot conscientiously say anything good about other people, is it not generally better to say nothing at all? Throwing mud is always dirty work; if you do not defile the individual you aim at, as you are pretty sure to soil your own fingers. If we would all remember how we have smarted ourselves and suffered ourselves from the razor tongue of defamation, we would be more careful to bridle our own tongues. Of the man that keeps no such bridle the Apostle James says that "his religion is vain."

2. If silence be golden under these before-mentioned conditions, then does it shine with a peculiar lustre when it is maintained under sharp provocation. If our house takes fire, the first impulse is to run for a bucket of water. But if temper take fire, the impulse, too often, is to throw on more fuel. Now the best water bucket for aroused temper is absolute silence. Just seal your lips tightly for ten minutes, and you will save yourself many a quarrel, many a heartburn, many a mortification, and many a disgrace to your religious profession. Speech is often dynamite; it shatters friendships in a moment that are not repaired in a life-time. Silence is cooling. It cools us off; and it is often a more eloquent vindication than words. One of the calmest men I ever knew told me that he used to be violently passionate, but that he broke his temper by resolutely bridling his tongue until he cooled down.

What answer that can be given to irritating words, or even to a just provocation, is as effective as dignified silence? How eloquent are sealed lips? What sublimity there is in silence, when innocence reviled, reviles not again! Marvelously beautiful was the mute patience of our Divine Lord, when under all the insults and the buffetings of his brutal enemies, He opened not his holy lips. Those lips might have summoned legions of angels to his rescue. That tongue might have shot the lightnings of heaven into the cruel crowd of his murderers. "Answerest thou nothing?" exclaimed the High Priest. But Jesus held his peace. Other men have died for what they have said. But, as Bushnell beautifully remarked, "here was a personage who died for what he would not say, and was silent." Wonderful silence of conscience innocence; truly this was the Son of God! He was brought as a lamb to the slaughter; and, as a sheep before her shearers is dumb, so He opened not his mouth.—*T. L. Cuyler.*

"RELIGION begins with a knowledge of man's self, and is perfected with the knowledge of God."

"ONLY a life of love and well-doing plants no thorns in the dying pillow."

Letter From a Japanese Christian.

The writer of the following was, when in this country, in frequent association with some members of our religious Society, to one of whom he has sent a letter (Sendai, Eighth Month 13th), from which we are permitted to take these extracts:

THE FRIEND comes regularly, and it is my constant companion, and a source of joy and strength to me in the day of my trials. I thank you for the same with all my heart. Since I was brought in the midst of you by the providence of God, fifteen years have passed away. As I come nearer to Him, I am realizing more fully of what you instructed me in his way, with ever new and deep meanings. It is just six years and one month since I came to my native land. God's blessings upon me are beyond all my expectations.

I travel up and down for the Lord's work whenever I am called. The length of all my journey throughout the northeast is something extensive. As soon as I come back from the journey I have to face many students at our school daily. They are very much interested in the study, being refreshed by the Spirit himself day by day. It is a great inspiration to notice God's Spirit manifesting (himself) in their hearts day by day, and in this way the real knowledge of the Word is being scattered among them. It is so much seed sown to bring forth good fruit for the redemption of the land. I rejoice to be with these men daily. God tells us that the people that do know their God shall be stronger and do exploits. If it be true that knowledge is power, it is supremely true in the case of the knowledge of Christ. He came to the world to make the Father known to the world, and the knowledge thus imparted is life eternal. His Spirit is able to shake the whole community. "The Word of God is quick and powerful."

Since the vacation three short trips have been taken. The first one was to Sakagawa together with Dr. Schneider, the president of our school. The place of the meeting was very well filled with the people, who heard us with good attention all the way through,—[on such concerns as these:—] "I am not ashamed of the Gospel;" "The victory of Christ;" "Salvation from sin." Both of us were invited to meet the Ladies' Association, not a Christian organization, but of the teachers' and merchants' wives in the town; this meeting was held in the city hall.

[Afterwards in conversation with others] the main parts of their earnest inquiry were of the divinity of Christ. God has revealed himself in Christ in order that we may love Him and live with Him and be like Him. We must show forth not merely a more complete doctrine, but a more real, true and life-giving Christianity. Men's philosophy would present the *true* to satisfy the intellect, the *beautiful* to move the heart, the *good* to control the will. But Christianity differs from philosophy in presenting a Living Being for our faith. This Christ is more than the true, the beautiful and the good, in that He exemplifies and enforces whatever is true, beautiful and good by his own love to us personally. I am very much interested in thinking of Peter's great confession. It is not "we say" or "I say," but "Thou art." It is the expression of an inward conviction wrought by God's Spirit,—

testimony to the true humanity and true divinity of our Lord, out of which springs the Christian life of the church.

"Whenever we go our times are thus fully occupied, and we know that the work of the Lord is not in vain. "In the morning sowing seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper that or that." At Otawa I came to an old man Sudo, who is over seventy years old. By the Spirit of God working within his heart he was years ago fully convinced of his sin, and at length all his family were baptized. This was the only Christian family in the entire village, and they have suffered many persecutions these years. Much sufferings are the portion of God's children, in order that they may grow in strength of faith. They who love with Christ are sure to get inward power. At length, last year, another family was added there to the number of Christians. The head of this family, an old man, said to me when I was about to leave, that "Great men have great trials, but God gives more grace to endure."

When I came back to Odaka I made many calls. My sympathy is more influential in bringing many souls to God than a mere address. When I came back home I was tired physically, but spiritually strengthened. Often I think that health is indissolubly connected with work, and the occupation keeps the mind enlivened.

At Wakamatsee I was very thankful to meet with many men and women who used to oppose Christianity, but now most of them are turning well to our faith. Only six years have brought such a change among the people thus excluded from all other people.

Since I came back to Sendai I am resting at home with my family, and all my children are glad to be around me. The youngest (just to years old) made a mistake in repeating Philippians ii: 5, ("Let this mind be in you which was also in Christ Jesus"), and said, "I lay in the mind of Jesus." Though he was mistaken in reciting that verse, I was very much impressed with that aspect of it.

I am invited by a wealthy influential man, who wants to introduce Christianity among his vassals, and to start the Christian work there by his own support financially. As I see these men from day to day to day, it is very important that my heart be first touched with the Spirit of God, so that I may deliver his message directly. Without his help our mightiest effort will be impotent, and with his aid our weakest effort will be clothed with power from the Omnipotent. C. H. KOJIWARA.

"TIME AND TIDE WAIT FOR NO MAN.—There is hardly too much haste in our life for us to push with greater speed. Not a swifter gait, but less loitering is the need. "Plenty of time, but none to waste" would be a better motto. For with the regularity of tides and the certainty of time you will achieve more than by haste. Moses, St. Paul, Napoleon, and Godstone had only twenty-four hours a day, it came as you. The secret of great achievement is to know what of petty things we may omit without serious effect.—Feltus.

"HARDNESS OF heart is not a sign of strength of character."

Selected for "THE FRIEND."

William Crouch.

William Crouch was born on the fifth day of the Second Month, 1628, in a small village called Penton, in Hampshire, England. His father was a substantial yeoman of good repute in the country, and well beloved of his neighbors. His mother was a religious woman, and had conversation amongst the people in that day called Puritans. She was very watchful over her children, to preserve them from committing any evil, either in word or action, and would often get them together, and be with them on their knees in prayer to God; wherein she left a good example to others of her sex. When he was a child the Lord often visited him in mercy; and as he grew up, preserved and delivered him from many great temptations and evils incident to youth, inclining his heart to shun the rude and extravagant company of the times, and to associate himself with those that were soberly and religiously disposed. He diligently attended the ministry of such public preachers as were most esteemed, and followed by the most religious as he apprehended; and often wrote their sermons, and was sometimes much affected, returning home, and retiring himself, and offering his supplications to God. But not knowing that the Lord was so near unto him as He was, he witnessed little growth or increase of grace in his heart, or power over his affections and lusts; but was sometimes overcome by sinful temptations, and often prevailed upon by vain objects, which afterwards proved a burthen and load upon his soul. Yet the Lord, in his great mercy, did not cast him off, but with much long-suffering and patience followed him with the reproofs of instruction, which he found by experience to be the way of life. In the year 1656, he came to be in some measure convinced of the everlasting Truth of God, revealed to the people called Quakers. And having been at some of their meetings in London when he heard the testimony of Truth declared, he was further reached by it, and by degrees fully convinced, that salvation is only in and through Christ Jesus the gift of God, and the light of the world, spiritually revealed in the heart and conscience, and sincerely believed in and obeyed.

As he was convinced of the Truth, so was he, by the grace of God, enabled to walk in it, and to keep up a faithful testimony to it in life and conversation, according to the measure of the Divine gift bestowed upon him.

He rested not in the beginning of regeneration, where too many content themselves, but waited for, and labored after, through the influence of the Holy Spirit, the gradual and progressive work of sanctification, having a state of perfection in his view; and believing it attainable on this side the grave, by the grace of God, through perseverance in faith, humility, watchfulness and prayer, looking unto Jesus, that he, who had begun the good work, would confirm it unto the end. He had a sincere love towards God, his church and people; yet towards all the children of men. When differences arose among Friends, or others, he endeavored what he could to reconcile them, being kindly affectionate towards all, but especially those in whom the love of God appeared.

As to the things of this world, he placed not

his affections upon them, but as a Friend who well knew him testifies, "His treasure was in heaven; and for the treasures of this world, he put no value upon them any further than to be his servants for necessary uses, and to do charitable acts therewith towards others. His charity was large, and many ways, being ready to assist such as were in trouble, or under affliction of any sort, where either his advice or purse was wanting; for he spared neither purse nor pains, when he was called to serve others who needed them.

He practiced the pure religion and undefiled before God and the Father; that is, he frequently visited the fatherless and widows in their affliction, and kept himself unspotted from the world. He was in particular a great support to the poor of the neighborhood where he lived, in the country, often distributing by others' hands largely of his charity to them. Nor did the stranger in distress go empty-handed away from his gates." . . . He felt a necessity upon him to keep his work, perform his lawful contracts, pay his just debts, and do to all men as he would have others do to him. . . . The Lord enriched with a large stock of spiritual and experimental knowledge, which he had been gathering and treasuring for many years; yet he lived not upon his former experiences, but upon Christ, the living head and only nourishment of the immortal soul; yet those experiences of the loving kindness of God were comfortable to him in the openings of life, to remember, and helpful to him in giving advice and counsel to others. In his illness, which sometimes was severe, being afflicted about the space of two years before his death, the Lord enabled him to manifest much patience, and meekly to submit himself to the Divine will.

About nine months before his own departure his second wife, a woman who was an helpmeet indeed, of a loving and tender spirit with whom he had lived for fifty years and upwards, in the fear of the Lord. . . . was by death removed from him. The parting with so near a relation,

. . . could not but make a deep impression upon him; but such was his resignation to the will of his heavenly Father, that he possessed his soul in patience, acknowledging with Job, that "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." . . .

He often admired the goodness of God to him, in inclining his mind to seek after good from his youth, and preserving him through the whole course of his life to old age. . . . He had attained through Divine grace, to that inward peace and satisfaction of mind, that he declared he had nothing to do but to die. . . .

The day before he died a friend who had made him several visits in his illness went to see him; and sitting some time with him waiting upon the Lord, he was moved to supplicate the Lord on his behalf, who was pleased to answer the cry of his servant, and they were greatly comforted together in a sense of the Lord's presence and goodness. After prayer, he expressed his great satisfaction in that heavenly visit, and said, as before, he had now nothing to do but to die, and waited for the time when it should please God to call him out of this world and take him to his eternal rest. . . .

He departed this life the thirteenth of the Eleventh Month, 1710, aged about eighty-two years.

Is Home Training in Religion a Thing of the Past?

At a recent address upon the importance of the Bible school, and on the best methods of teaching the Bible, the statement was made that the day of revivals is over, the day of Bible teaching in day schools is over, and the day of home training in religious matters is over, and, that, therefore, the Bible school is the only recognized agent that the church has for reaching the children. In a Quarterly Meeting held on the next day, a visitor took up this alarming statement, leaving for this time the consideration of the revival question and the question of the Bible in the public schools, and confined his concern to that of home training, in substance as follows:

In the first place, speaking accurately, we must all recognize the fact that there are a number of families where the children are carefully taught to love and serve God. But it is probable the speaker did not mean to say that there is no home training left, any more than he meant to say that there are now no revivals, or that the Bible is never read in public schools. What he meant was that these agencies are becoming more and more neglected, and that none of them, in his judgment, are employed to a sufficient extent to justify much serious dependence being placed upon them.

In so far as his position is correct, it is clear that we must awake to the fact that an elemental duty is being largely neglected. It seems incredible that there should be Christian parents, who are leaving the chief part of the religious training of their children to the Bible school. . . . Bible schools can never take the place of home training. At the best, they engage the attention of the children for a very short time in the school one day in the week, with perhaps an occasional visit from the teacher. Home influence is being daily exerted, and home influence is the great determining factor in the lives of most of us.

The speaker in question mentioned the existence of this lack of home training simply to emphasize the needs of making the Bible school as efficient as possible. It certainly does emphasize this need, but it emphasizes still more another need that the speaker did not dwell upon, the need of the churches to be exercised with a call that can neither be misunderstood nor disregarded to all parents who love the Lord to train up their children to follow Him, to teach them that this first thing is to be put first, that it is better for everything else to be forgotten than for the Lord to be forgotten, and that to remember Him, to trust Him and to obey Him, is better from every sound point of view than all other riches or honor.

SIN makes men very uncomfortable until it has destroyed those sensibilities from which the embarrassment sprang. The first lie leaves a blush and sense of shame and unease; but the tenth finds the capacity for such shame destroyed. Sin makes its place in the life comfortable by deliberately killing all that was hostile to it. In this sense sin is most really death.—*Forward.*

For never in this world does hatred cease by hatred; Hatred ceases by love; this is always its nature.
—*Dhamma-pada.*

Honesty and Mathematical Training.

Friends in Philadelphia and vicinity have had more than one opportunity to hear the president of Haverford College urge his belief that the old-time training in mathematics for which Friends had some deserved reputation, was in good measure responsible for a high standard of honesty in the Society. It were possibly easy to cite instances of exception to this generalization, but it is refreshing to find the President of Yale University out of his large experience confirming the observation of President Sharpless. In an address before the New England Association of Colleges and Preparatory Schools we are pleased to quote the following extract:

"When I am told that mathematics as a study has little or no ethical value, I review in my mind the careers of various men whom I have met, not only in college work, but as newspaper editor and as labor commissioner; and I can say with candor that every dangerous Socialist is weak in arithmetic, and a very large fraction of the careers ruined by appropriation of others' property may be traced to the same source. I do not wish to generalize too broadly, or to seem to indicate that there is only one kind of education which is worth anything. Anything which stimulates the pupil's interest has great value. Anything which provides for diversity of taste and power has great value. Anything which reaches positive results by a short road instead of a long one has great value. But I believe that all these points are being at present fully appreciated, and that—for college preparation at any rate—the important thing to be insisted upon at the present day is the teaching of accuracy of thought. It is of course theoretically possible that too much attention may be directed to that end, to the exclusion of all others; but as far as concerns the work of boys who are preparing for college, I believe the practical dangers lie all in the other direction."

The tenor of President Hadley's whole address is to favor the old time courses in classics and even in English grammar. He points out that a right discrimination between the subject and predicate is at the root of correct definition, and so, in good measure, at the root of correct reasoning. Yale University has been foremost in offering modern subjects and modern courses, and this that the President has said does not represent a loss of faith in the value of these courses for training. It only witnesses to the fact that in the transition from new to old subjects there is a real danger of loss of some of the most sterling qualities of scholarship and character.

J. HENRY BARTLETT.

PROFESSOR WILLIAM JAMES ON QUAKERISM.—Prof. William James' book, "Varieties of Religious Experience," created a deep impression and contains much that is well worthy of thought. Prof. James in order to make his position clear as to the value of Fox's message says:

"The Quaker religion which he founded is something which it is impossible to overpraise. In a day of shams it was a religion of veracity rooted in spiritual inwardness, and a return to something more like the original gospel truth than men had ever known in Eng-

land. So far as our Christian sects to-day are evolving into liberality, they are simply reverting in essence to the position which Fox and the early Quakers so long ago assumed. No one can pretend for a moment that in point of spiritual sagacity and capacity, Fox's mind was unclouded. Everyone who confronted him personally, from Oliver Cromwell down to county magistrates and jailers, seems to have acknowledged his superior power."

Words like these in the mouths of Friends might sound exaggerated, but from the pen of a careful and cool professor of psychology in Harvard University they carry the weight of an historical judgment, and are free from an sectarian bias. Have we the courage of our traditions, traditions that have to do, not with formulas or with dead methods, but with the principle that the true course for us is to live in the power of Christ and under his immediate guidance, as the apostles did? The letter killeth, but the Spirit giveth life.—*The Intelligencer.*

DISCOVERY OF A LOST CHILD.—Extract from letter from Joshua Abell, dated Dublin, Second Month 1st, 1839:

"Have you not heard of the exquisite interesting story of the lady who, when lying in bed early in the morning, discovered by only, her much loved, her long lost and ever lamented child, by hearing its sweet little voice in her own chimney? singing, in the midst of its employment as a chimney sweep, the following little hymn which she had taught it repeat, when its infant tongue could first praise the name of its heavenly Father."

"Father! heavenly Father, hear,
Infant praises, infant prayer;
Let me, heavenly Father, raise,
Morn and Eve, my voice of praise.
Heavenly Father! please impart
Love for thee, to this my heart;
May that love be ever mine—
May that heart be wholly thine.
Father, heavenly Father, hear,
Infant praises, infant prayer;
Let me, heavenly Father, raise,
Morn and Eve my song of praise."

FOR "THE FRIEND."

SIX hundred and thirteen injunctions, so Talmud, was Moses instructed to give to the people; David reduced them all to eleven, the fifteenth Psalm: "Lord, who shall abide in thy tabernacle, who shall dwell on thy hill. He that walketh uprightly, etc." Y Prophet Isaiah reduced them to six (xxx 15): "He that walketh uprightly, etc." Y prophet Micah reduced them to three (vi: 1): "What doth the Lord require of thee but do justly, and to love mercy, and to walk humbly with thy God." Y Isaiah once more reduced to one: "Seek ye me and ye shall live." Amos (v. 4) reduced them all to one, "Seek ye me and ye shall live." But lest it might be supposed from this that God could be for in the fulfillment of his whole law only, Y hakkuk said (ii: 4): "The just shall live by his faith."

There is a sacred Something on all ways—
Something that watches through the universe.
One that remembers, reckons and repays,
Giving us love for love.

—*Markham.*

David Peitsmeyer.

Our obituary column of the 17th ult. (says the *London Friend*) contained the announcement of the decease of David Peitsmeyer, of inden. Friends will be glad to have a few details concerning one who during a long life was closely connected with the little body of friends in that German town.

David Peitsmeyer was born at Minden in 1822, the eldest son of Christian and Louise Peitsmeyer, who both joined the newly founded meeting of the Society of Friends there before their marriage. When a young man his father and his uncle Ernst suffered imprisonment on account of their refusal to fight, and their property was seized. Shortly after his wife's (a Christian Peitsmeyer died, leaving his four boys under the care of his brother and sister-in-law, Ernst and Frederike Peitsmeyer. David was then eleven years old, and his uncle, recognizing the intelligence of his nephews, did his utmost to give them an education superior to most people of their standing at that period.

At the age of fourteen David was apprenticed at a watchmaker's in Minden. In his leisure hours, late in the evening, he used to study, in a cold room with a dim light in winter, and so intense was his thirst for learning that when the cold became unbearable he would do his lessons in bed. During that period prominent English Friends like Elizabeth Fry, Peter Bedford, and others frequently visited Minden and Pymont. To some of these David confided his wish to go to England after having finished his apprenticeship. Through their kind influence he entered a leading watchmaker's business in London. The years he spent there he always counted among the happiest, and all his life through he felt deeply grateful for the love and kindness shown to him by so many influential Friends. His unusually thorough knowledge of the English language he acquired not only in the circle of these Friends, but also through an English University professor who wished to learn German of him.

After his return David Peitsmeyer established a watchmaker's business at Minden; he married at the age of twenty-four, and saw a very large family grow up around him. Very few of the Minden people came to him to be taught English, and among the professional teachers there was not one to match him. He was found in him not only a great linguist, but a man of wide knowledge, happily combined with modesty and simplicity, more scholar than man of business, as many of his English and American Friends who knew him in his earlier years can testify. At that time the frequent public meetings for worship were crowded with so many English and American Friends attending in the ministry in those days. David Peitsmeyer was always their able interpreter, and very frequently he accompanied them further in their travels in Germany. On one occasion, before he was thirty, his exertions in interpreting in large meetings were such that he contracted a serious typhoid fever. He was very near the grave then, his doctor had given him up; but he was spared for many years, in the course of which he had to endure various hardships and privations. He lost his wife after thirteen years of marriage, then at intervals his three sons,

the youngest a few years before his own death. [There still abides with some of us the sad and deep impression made by the drowning of his son Edward at Cape May, New Jersey, in the Sixth Month, 1872. He had come to America as a youth of very active mind, and of so high promise in talent and in religious testimony in meetings for worship, that he was encouraged to leave his business (the same as his father's) in New Vienna, Ohio, and obtain a further course of education at Haverford College. He was soon in the enjoyment of an interested acquaintance with many Friends in Philadelphia; whose shock at what seemed to us so premature cutting off was profoundly felt.]

David Peitsmeyer was deeply attached to the Society of Friends, and was a very regular attendant at the meetings for worship, even to his last weeks, when he felt his end approaching. Now and then he would read a chapter of the Bible in meeting, but he never took part in the ministry. Beloved and esteemed by all who knew him well, he peacefully entered into rest on the 9th ult. at the age of eighty-one.

CHEERFULNESS is a brave habit. Grumbling is a foolish one. The men and women who complain and fret have just about the same kind of lives, to begin with, as the cheery people. "Into each life some rain must fall," but the wisest plan is to go in when it rains, or hoist an umbrella, instead of sitting down in the gutter and getting sopping wet. Indeed, the pessimist must enjoy his woes, or he would not insist upon them so continually. But why should anyone choose to be a grumbler, when a cheerful courage can be put on instead?—*Forward*.

Items Concerning the Society.

Outside the Society of Friends there are many people to whom the spiritual Christianity is the thing they most care about.—*Christian World*.

Edwin McGrew, the president of Pacific College, Oregon, by release granted for one year, is spending the year chiefly in studies in psychology under the guidance of Rufus M. Jones at Haverford College.

Isaac Sharpless is announced as expecting to address a company invited to meet in Wilmington, in the meeting-house at 9th & Tattal Streets, at 3.30 P. M. Subject, "Theory of a Friends' Meeting for Worship."

Joseph S. Elkinton with Zebedee Haines as his companion (liberated by his Monthly Meeting at West Grove), has again left home to proceed to New Brunswick and Nova Scotia to complete the fulfilment of his religious concern to visit the remnants of all the eastern tribes of Indians.

Henry T. Outland, on his return this way from the attendance of Ohio Yearly Meeting, has had religious service in several meetings in New Jersey, and the day before his departure for North Carolina, at a meeting held at Rancocas and at Merchantville, N. J., on last First-day afternoon and evening.

The keynote of Fox's teaching was that there should be a fresh anointing for every service, and that whether the message be old or new it must be a message sent and delivered under a fresh impulse of the Holy Spirit.

Quakerism points to the in-dwelling Spirit as the

guide, and tells people to prove the truth in their own experience, not by reasoning upon it, not by yielding to others, but by acting upon it themselves. As Christ is listened to and followed, the clouds will break, and the sun of righteousness arise. This is the message of Quakerism to the restless souls of the Twentieth Century. Others give it also, but none have the vantage ground of Friends.

To both of these great classes (desiring an authority of neglecting religion), Quakerism says: There is One, even Jesus, who can speak to thy condition. The world and the church still need to get nearer to Christ as the Revealer of the Father, the great Pattern, the Saviour from sin, and the life and strength of them that believe. For this, Quakerism says, there is no need of rite, creed, ceremony or priest. Christ comes to the individual heart, and as he is received, light, life and grace are given. It is essentially the same message under altered conditions as it was in the seventeenth century. From their democratic organization, from their freedom from a clerical class, from rite and ceremony, from a formal creed, from the simplicity of their doctrines, no denomination can deliver this message so forcibly, or so attractively, as the Friends. Shall they let it be taken from them and entrusted to others?—*Allen C. Thomas*.

Notes from Others.

P. S. Hensen says: "The church whose desires and efforts all terminate upon itself, will soon terminate its existence."

The feature of the closing session of the International Peace Conference, which has been sitting at Rouen, was a speech this afternoon (Ninth Month 27th), by M. Trouillot, Minister of Commerce, who declared that France was proud to be at the head of the peace movement. He expressed the hope that the time was coming when the huge sums devoted to keeping up armies would be utilized for the benefit of humanity.

A Unitarian convention was lately held, when one of its ministers, by name of Boynton, arose and in a spirited speech asked for information as to just what the Unitarian's theology was. He said he had tried to discover it, but had failed, and he challenged any minister present to define it.

A minister, Grant, formerly of Newburgh, N. Y., explained that Unitarian ministers have a theology, or they have no right to the pulpit. He said the foundation stone of Unitarianism was that man is to God as father and child; that with this as a basis the ideals of man could be realized.

A pamphlet has come to our table entitled, "The Passing of the Oath," by Benjamin P. Moore, of the Baltimore Bar, reprinted from the *American Law Review*. The writer shows that the oath is of pagan origin, was not used by early Christians, and is gradually being displaced by the affirmation. It will be news to our readers that the oath was done away with thirty years ago by our neighboring republic of Mexico, and the simple promise to speak the truth substituted for it by the constitution; it is the opinion of those high in authority that the administration of justice has not suffered by the change. The pamphlet concludes with the prophecy, "it is only a question of time when all religious tests affecting the admissibility or credibility of witnesses will be everywhere removed from the statute books."—*Intelligencer*.

The weakness of the Christianity of the day is in the multitude of Christians who get their knowledge of Christ not through personal communion with Him but through intermediaries, through pastors and teachers, through books and current opinions. The mighty apostle whose ministry was in the midst of constant controversy over religious questions in a time when the church was passing

through a revolution which transformed it from Judaism to Christianity, had always one answer to every challenge to his faith, "I know whom I have believed." This intercourse of soul with Soul, the only with the Only, is the greatest need of the church to-day, the greatest service which the individual can give to his fellow-men.—*The Congregationalist and Christian World.*

CATHOLICISM.—Rome, says the *Converted Catholic*, besides being the capital of Italy, is and has been for centuries, the capital of Popedom. There are in Rome one pope, thirty cardinals, thirty-five bishops, 1,369 priests, 2,832 monks, and 3,212 nuns, making in all 7,479 persons charged with spiritual functions among a population of 400,000. So that there is in Rome one spiritual to every 54 inhabitants, while in the large Protestant cities of Germany there is but one spiritual to every 10,000 inhabitants. Although Rome is a city that honors the sciences and is rich in art, high schools and academies, still 190,000 grown people who live there can neither read nor write. Rome has also within her limits the greatest number of law-breakers—83 to every 1,000 citizens. It is quite evident that to be near the pope does not mean to be nearer to God, by any means, nor even to be more enlightened.

A cable despatch from Rome says: "The Vatican is taking measures to facilitate the emigration of several hundred Italian priests to America for the Italian population of that country, which is now estimated at 5,000,000, and increasing by 200,000 yearly." There are hundreds of Italian priests here already, but soon there will be thousands.

The University Extension Society has just made an announcement of the series of lectures that will be delivered during the coming autumn and winter in Association Hall, Philadelphia. This will be the fourteenth season that this work has been carried on at Fifteenth and Chestnut streets, with a steady increasing success. Twenty lectures are to be delivered on Third-day evenings, beginning with one on Tenth Month 27th by Hamilton W. Mabie. In addition to his lecture there will be two short addresses that evening, one of them by John Thompson of the Free Library. Mayor Weaver will preside, and the meeting will serve as the introduction not only to the lectures in Association Hall, but also to the sixty other University Extension lectures to be delivered in the various branches of the Free Library.

This opening lecture will be followed by six others beginning Eleventh Month 3rd, by Francis N. Thorpe, Ph.D., on "History and the Historical Novel." We suppose the tendency of these would be to turn readers away from the novel as a means of learning correct history. The series before the holidays will close with a single lecture on Twelfth Month 15th, by William Carroll Brown on "Andrew Jackson and the New Democracy." After the holidays E. L. S. Horsburgh will deliver six illustrated lectures on the "French Revolution," beginning First Month 5th, and six others on the "Age of Napoleon," beginning Second Month 16th.

In addition to these evening lectures, there will be twelve Fifth-day afternoon lectures, from First Month 7th to Third Month 24th. The first six of these will be by E. L. S. Horsburgh, on a subject not usually of interest to our members, and as art is often treated, found by them avoidable. How it may be treated in this instance is not yet evident; and the other six by Frederic H. Sykes, Ph. D., on "Victorian Poets." All these lectures will be illustrated.

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington of the 8th says: "The American-Chinese commercial treaty and the Japanese-Chinese treaty were signed to-day. An important measure by the Chinese government has made the American treaty effective so far as that Government is

concerned, but it must be ratified by the United States Senate before ratifications can be exchanged and the treaty put in operation. Great satisfaction is expressed at the State Department at the outcome, as it makes certain that the two ports in Manchuria will be opened to the United States no matter what the outcome be as to the negotiations for the evacuation of the country by the British. The request of the Chinese Government an article has been incorporated in the treaty by which the United States consents to the prohibition of the importation into China of morphia and of instruments for its injection."

At a recent meeting of the trustees of the Peabody Education Fund for assisting schools in the Southern States it was said that the Normal College at Nashville has had more assistance from the fund than any other one institution, receiving \$40,000 a year, which is about half the annual income of the fund. When the school was founded twenty-five years ago it was the only regular normal school in the South, and for this reason it was given much special assistance. Now every Southern State has an equally good normal school. It was decided that in the future it will be the endeavor of the fund to assist summer schools rather than "teachers' institutes," as in the past.

A despatch from Indianapolis of the 9th says: "At the meeting of the local officers of the building trades national and international organizations to-day a general plan for the creation of what will be known as the Structural Building Trades Alliance of America was agreed upon. It is estimated that 1,000,000 men who are members of the building trades will be affected by the alliance. Among the objects of the organization are said to be: the securing of the establishment of local and international boards of arbitration, to settle disputes as they arise without resorting to strikes; to keep agreements with employers inviolable; to avoid and discourage strikes if possible, and to prevent internal strife and friction in the building trades industry."

On the 8th, 9th and 10th insts. storms of unusual violence did great damage along the Atlantic Seaboard. Freshets have occurred in the Susquehanna, Schuylkill, Delaware and other rivers. In New York city over ten inches of rain fell, and the damage is estimated at several hundred thousand dollars. The suspension of travel between this city and New York for several hours caused great inconvenience to many. The bursting of a road side in the vicinity of the freight canal caused a vast overflow of water in this city, in Burlington, N. J., and other places, and consequent damage.

Dishonest practices by several officials in the Postoffice Department have been brought to light largely through the influence of President Roosevelt, who insisted upon exposing the frauds. The charges were brought to his notice. The grand jury at Washington on the 5th inst. presented indictments against upwards of twenty persons charged with defrauding the Government, some in one way and some in another. The Postoffice Department has issued a statement respecting two of these cases which contains the following: "It is charged that Tyner and Barrett investigated the business of certain investment companies and learned that they were all carrying on a business that involved fraud or lottery, or both; but that instead of recommending to the Postmaster General the issue of an order that would prevent the delivery of mail or the payment of money orders to those concerns, and thus break up their business, Tyner and Barrett consented to give them unrestricted receipts of the mails in order that Barrett might profit thereby."

Peter Deloit, of Hammon, N. J., has received from the State entomologist a lot of Chinese ladybugs imported from China for the purpose of destroying the San Jose scale which has destroyed many acres of fruit trees in New Jersey. Thus far they appear not to have disappointed the expectations of the fruit growers, having cleaned the branches of trees upon which they have fed of the destructive scale insect.

A group of spots on the sun the largest observed for many years, is announced. It is believed that electrical disturbances on the earth are often coincident with these phenomena.

There were 395 deaths in this city last week, reported to the Board of Health. This is 5 less than the previous week, and 43 more than the corresponding week of 1902. Of the foregoing 209 were males and 186 were females; 42 died of consumption of the lungs; 28 of inflammation of the lungs and surrounding membranes; 9 of diphtheria; 21 of cancer; 12 of apoplexy; 9 of typhoid fever, 2 of scarlet fever and 1 of smallpox.

FOREIGN.—The British Cabinet has been reorganized by the appointment of new members.

A despatch from London says the Bulgarian government has made overtures to Turkey looking towards a cessation of hostilities.

The Alaskan boundary question has lately been considered by a board of arbitrators meeting in London. Jace M. Dickinson, one of the American counsel, in closing argument on the 8th inst. made the following impressive remarks: "If a settlement is reached it will be a triumph epoch in history, the struggle of humanitarian principles for the satisfaction of something better than war as the sole court determining international differences. What could give higher inspiration to those laboring for the peace of the world than the settlement of these issues, so pregnant of possibilities? If the truth should render judgment practically unanimous it would be the strongest assurance yet given to humanity that Christian nations are tending toward the only practical realization of the poet's dream of a parliament of nations and a confederation of the world."

An electric car on the experimental line near Berlin reached a speed of 125 1/4 miles per hour, which is more than the highest previous record. While the engineers do not believe a speed of 125 miles is practicable at present on the State roadway, they are prepared to recommend a speed of ninety-three miles an hour between Berlin and Hamburg.

A despatch from Berlin says the geologists and cartographers employed by the Saxon government have completed a map at a cost of \$1,000,000. It is on a scale of 1:100,000 and is 403 sheets. It shows the topography, geology and water supply, exactly outlined, of the Kingdom of Saxony in a manner hitherto, it is said, unapproached.

An Anglo-French arbitration treaty has been concluded and it is reported will be signed next week. A despatch from London of the 9th says: "A great deal of satisfaction is expressed in official circles at the success which has attended the negotiations, and it is acknowledged all sides that King Edward's influence largely contributed to this success. It is learned that the treaty will positively bind the two powers to arbitrate all questions arising, but provides, generally, that, whenever possible disputes shall be settled by a specific manner, either by the submission to the Hague Arbitration Court, or by reference to a special tribunal. In the event of the latter being chosen it shall be composed of a member elected by each Power, and of a third arbitrator, to be chosen by another Power, to be mutually designated the disputants."

It is stated that the most recent plan to insure safe life in the Paris subway is to make the tunnels lit by putting bands of phosphorescent paint on the walls.

Some months ago the French government printed official warning against the use of alcohol as a beverage on a placard five feet long, and had it spread on walls bulletin boards in Paris and in other parts of France. It is said to have attracted much attention.

The territory of Canada is nearly as large as *Enry*. The population in 1881 was 4,324,810; in 1901, 5,305,1, an increase of 19 per cent. The immigration a year for the year ending Sixth Month 30, 1902, was 379, of whom 25,388 came from the United States 17,259 from the British Islands.

A despatch from Honolulu of the 7th says the volcano of Mauna Loa, on the Island of Hawaii, is again in a state of activity.

It is stated that ninety-nine per cent. of the homeless children of London are made so by the drunkenness of one or both parents.

NOTICES.

Wanted.—Young Friend to serve as mother's help in the Friend's family in Philadelphia.

Address D.,
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WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILF. P. WICKERSHAM, Principal.

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EDWARD G. SMEDLEY, Su

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Shepherds that Shear.

There is one test which a divinely authorized herald of a new religious dispensation can and up under, but an imposter cannot abide, and that is, the test of covetousness. Grasping of money or of power for his personal glory or grandeur, the apostle of a captivat- ing religious movement is, or should be, at the outset, discredited by that very propensity as false prophet.

Such promoters can easily assume a Chris- tian title for their system, and inject into it enough of Christian truths to color it, and cap- ture many whose acquaintance with the gospel is been rather with its theory or tradition than with its power. From portions of truth which were always in Christianity these may be aroused to find a benefit, and then indis- criminately attribute the benefit to the whole posture generally. For this danger, the after a pretender's doctrine can be made the base it is. It is the Tempter as "an angel light," again quoting Scripture.

But however plausible a religious scheme may be, it is enough to condemn it that the promoter uses it as an engine for his own en- richment. That is the end of the business which the self-seeking imposter cannot forego. He grasps with eager hands the fees, the do- tations, the emoluments obtainable from his subjects, and presently applies them to his own magnificence.

An apostolate which deems it is founded on the characteristics of Peter as a rock, or on the revelation to Peter as a stone of the Rock, will take knowledge of its genuineness by ex- amining whether it can say, "Silver and gold I love none;" whether its apostleship has kin- ed with that of a Paul who could say, "I

seek not yours but you." "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands (of mine) have ministered to my necessities and to them that were with me. 'It is more blessed to give than to receive.'" As Jesus had also said, "Freely ye have received, freely give." Sincerely as the apostles could encourage their converts in liberality towards meeting the ex- penses of emissaries of the gospel, no one of them but Judas appeared as a financial promoter for himself.

The advent in a neighboring city, and possi- bly among us, of the author, with three thousand of his followers, of that which is known as dowieism, who assumes the title of Elijah III. as "restorer of all things," may perhaps be over-ruled for some good, if it opens the eyes of many to the absurdity of those who figure as divine emissaries, while at heart figuring the in- come of that business in their thousands of gold and silver. It is time that some *reductio ad absurdum* happened to expose the hypocrisy and the spiritual crime, which runs too much at large throughout Christendom, of officers of religion coining the operations of the Holy Spirit in poor, seeking souls, into money for themselves. "Woe be to the shepherds that do feed themselves! Ye eat the fat, and ye clothe you with the wool: but ye feed not the flock;" or feed it with an eye to the fleece.

We believe the schemers in religion whose end in view is money or power, are, among Christian denominations, exceptions. The many evangelists and workers are laboring for the good of humanity and for the honor of Truth, as they see it. But it is a damage to their cause when they display so little tact as to plant before the eyes of solemnized congrega- tion, the gathering of cash as ostensibly the gross result. To the writer, brought up as he was under a mode of public worship where the least suggestion of "filthy lucre" was not permitted as one of its functions,—what was his revulsion of feeling, in the innocence of his youth, on first attending public worship in another denomination, to see the cash-boxes thrust in at every pew, and money-getting so boldly made the crowning act of the service. "I thought it was all for pure worship, but it turns out to be for money." So inwardly cried the youth in his simplicity. And the churches should not so freely blame the churchless mass-

es for being churchless, so long as this appear- ance of a money-motive is a strong impression which the churches cultivate!

And we have seen earnest "salvation-army" appeals on the streets to bystanders who might be almost persuaded to give their hearts to Christ, suddenly spoiled at the end by a drum- head passed around for tribute in money; when we could but feel that tendered hearts were turning back to their hardness with the saying: "It's a money-job after all." Thus at once the whole performance gets unjustly classed in its motive with mammon.

Perhaps too much is made of money power, and too little of the Spirit's power, in the work of salvation,* if so much of money must be appealed for in time set apart for worship, at the risk of undoing whatever savor of Divine worship, has been gathered over an assembly. Perhaps there is a more excellent way,—"not by might, nor by power, but by my Spirit saith the Lord." Does he require such wheels as men coin for his Spirit to travel on? Is not the running of the churches made unduly expensive? Subtract what that steeple cost, and those stained windows, and the hired praisers, and much else that is hired, and all that is made for display, and all that panders to a vanity which Christ and his Spirit is uncom- promisingly against,—subtract the man-made superfluities from the expenses of the living Christ and his living church, and the life of the church may have the way better cleared to have free course and be glorified, so that the people will hear Him gladly, confident that we seek not theirs but them for Christ. "And he that hath no money, let him come and buy wine and milk without money and without price." The work is the Lord's, but money is for man's work; yet man is called to co-op- erate with Him, but perhaps on no heavier pecuniary conditions than those under which Paul, Peter, and the primitive church succeed- ed so much better than we succeed, with all our equipment. If we, in all dedication of heart, realized the living Christ, we would have no need of dependence on a moneyed church, for we would be a living church, "clear as the sun and terrible" to powers of darkness "as an army with banners."

* We allude not here to relief of distress, for which Christian workers get far too little money; but let wor- ship and soul-work be cleared of every mercenary sign.

Education of the Doukhobors.

BY J. S. GIDLEY.

On the twenty-second of last month William Evans, Jonathan E. Rhoads and Job S. Gidley met in the city of Winnipeg, with Peter Verigin and other Doukhobors, to take into consideration what would be the best method of expending \$15,000 given to the Doukhobor committee of Philadelphia Yearly Meeting, under the will of Clementine Cope, a member of that meeting, to be expended by this committee in the education of the Doukhobors.

A young Doukhobor twenty-one years of age, who has obtained a pretty good knowledge of English, by his own efforts, during his four years residence in Canada, acted as our interpreter.

Peter Verigin expressed great thankfulness for what Friends had done for the Doukhobors, saying that when they first came to Canada they were in great need and Friends came to their relief, and for all this they felt very grateful. "Now," he said, "we are able to help ourselves and are no longer in need of charity."

When told that this money was only a small part of an estate, and given by one who loved the Doukhobors, and it might be considered as a love offering, he seemed ready to hear what we had to offer on the subject of education.

Our proposition was that a normal or training school be established in some village of the Doukhobors; then select from the different villages some of the brightest of their young men and young women, and have them attend this school till they were qualified to teach their own people; the expenses of the school to be paid from the fifteen thousand dollar legacy.

Peter Verigin desired to have a school in each Doukhobor village and thus prevent jealousies and avoid all favoritism.

When he was told that to have a school in every village; it would probably cost the Doukhobors more than twenty thousand dollars a year; he said that he thought they would be able to pay that amount.

On the twenty-third there was another meeting for a further consideration of the question, when J. Obad Smith, commissioner of immigration, and Hannah Bellows, one of the teachers in the school at Good Spirit Lake, joined the company.

J. Obad Smith suggested that the Doukhobors build a half dozen school houses this fall, have them ready for the schools this winter and thus have the work done gradually. Peter Verigin thought that they could not very well do that, but said that he thought they would cut the logs this winter, build the school houses in the different villages next year, and have them all ready for the schools in the fall a year from this time.

If Peter Verigin's proposition is carried out it was thought that the fifteen thousand dollars could be expended in the supervision of the schools. The Doukhobors would be glad to have these schools under the supervision of Friends; and if this conclusion is reached, the Doukhobor villages being so widely scattered, it will take two or three persons to superintend the schools.

While talking with Peter Verigin in his own home upon the school problem, he asked, "Would it not be a good idea to study the

Chinese language or the Indian, so we could converse or do business better with the Chinese or the Indians?" I informed him that I had been told that there were twenty-seven different languages used by the people who went to the village of Yorkton to do their trading, and it would be too expensive to learn so many languages. He then wanted to know if they could not have a universal language at that. I then said that such a thing was attempted some years ago, and they called the new language Volapuk, but nothing worthy of note came of it.

He then wanted to know if the one who gave the fifteen thousand dollars directed that it should be expended in teaching the English language. I told him probably not. He then desired to know if we considered the English language had any saving qualities. I told him that the Russian language was equal with the English or any other language in this respect.

He was then told that the reason why it was proposed to teach English was because the Doukhobors were now living in a country where English is the prevailing language and their children would derive a greater benefit by the study of this language than they would by the study of any other.

Peter Verigin seemed satisfied with this explanation.

While we were in the city of Winnipeg, Peter Verigin gave us all a cordial invitation to make him a visit in his own home, saying to two of the company, "You are old men and I am afraid you will not get up to Winnipeg again."

Peter Verigin said further that while he was in Siberia he learned that Friends of Philadelphia and elsewhere were doing a great deal for the Doukhobors who were in Canada, and felt that when he was released, he ought to go to Philadelphia and express his great thankfulness; but when he was liberated he found that the Doukhobors were in a stirred up condition, and his aged mother was very desirous of seeing him; so he felt it was his first duty to go to Canada; but he hoped soon to be able to visit those who were so helpful to his people in their great need.

After these consultations William Evans and Jonathan E. Rhoads left Winnipeg in the afternoon in order to attend Kansas Yearly Meeting and the Meetings composing it, and Job S. Gidley and Hannah Bellows the following morning took the train for Yorkton, a thriving village about two hundred and seventy-five miles from Winnipeg, in a northwesterly direction, thence overland to Good Spirit Lake, about forty miles further in a similar direction, that the writer might visit the Doukhobor villages near the lake, and a school of Doukhobor children in one of these villages, taught by Hannah Bellows and Jessie Wood, who are from England.

Peter Verigin was at the station at our departure from Winnipeg, not forgetting to provide us with a nice lunch for our journey. He also sent, by us, a letter to the driver of his horses, whom he had left in Yorkton, directing him to take his horses and carriage after our arrival in Yorkton and drive us out to Good Spirit Lake.

He also said to us, "When you get to Yorkton my horses and carriage are yours to take

you wherever you wish to go and bring you back again to Yorkton."

The evening before going to Canada we read in our local paper that ten inches of snow had fallen in the city of Winnipeg, and had done a great deal of damage to the grain which was uncut.

When we reached Winnipeg and made inquiry regarding the damage done by the great fall of snow, we were told that the snow fall was only two or three inches, and had done very little damage.

Between Winnipeg and Yorkton we saw quite a number of fields of oats not harvested. We were told that the principal damage done by the snow was that it caused the oats to lodge and the binder could then cut them only by going in one direction.

Near Yorkton we saw one field of oats perfectly green standing erect, which showed that the snow fall at this point was much less than at Winnipeg.

The oats of the Doukhobors were apparently all harvested before the snow; for we saw none in their fields that were uncut.

We arrived at Yorkton in the evening, having spent about thirteen hours on the way.

When we left the train several Doukhobors were standing on the platform, one of them having a lantern. Some of them remembered me and were glad to see me again, and when my name was called a man standing near addressed me, saying, "I am glad to see thee. I met thee in Philadelphia in 1888." It was James Richardson who spoke. I had not seen him before since we first met in Philadelphia.

After delivering Peter Verigin's letter to his hostler and making arrangements with him for our departure from Yorkton in the morning, we accepted James Richardson's kind invitation and spent the night with him.

The morning of the 25th we left Yorkton for Good Spirit Lake, although the weather was not very inviting for a forty mile ride over the prairies and through the brush in an open carriage—for a fine mist was falling and the air was rather cool for comfort even when one is quite warmly clothed. Nevertheless we ventured forth, making no stops, except once to inquire our way, till we reached the house of a Galician who lives about half way from Yorkton to Good Spirit Lake.

(To be concluded.)

We have learned to live only when we have learned to serve. One whose only thought and aim is to get help from others, to be served by them, has not yet touched the edge of true living. We begin to live only when we begin to love, and if we love we will serve whatever cost. Our motto will be the Master's "Not to be ministered unto, but to minister." There are many different ways of looking upon people and thinking of them. Pau was a master in the art of living, and his thought of every man as a person to whom he could do good in some way. He said he was a debtor to everyone. He meant that he owed love to every person, even to the barbarians. He did not mean by love a mere emotional feeling, but an affection which would try to save men. He had a masterful passion for winning men for Christ. He became a [right] things to all men, that by all means he might save some of them.—Forward.

An Epistle from the Meeting for Sufferings, held in London by Adjournment, the fifth of the Twelfth Month, 1836.

to Friends in the Quarterly and their Meetings within the limits of this Yearly Meeting.

DEAR FRIENDS:—We have observed with much pain the printing and industrious circulation of various papers and pamphlets, put forth apparently for the purpose of weakening or attachment of the members of our religious society to those views of Christian truth and doctrine which have ever been entertained by Friends. It is not, however, our purpose in the present address, to offer a refutation of the various charges brought against our early Friends, and against many of our Christian principles; but we hope we shall not be exceeding the trust reposed in us by the Yearly Meeting, if we endeavor, in much love, to give some expression to the concern and the sympathy which have prevailed in this Meeting for our dear friends in their varied allotments.

In the mercy and appointment of Him who dereth all things according to the purpose of his own will, those who were made instrumental in gathering our Society, were, through the grace of our Lord Jesus Christ, immediately and powerfully visited by the Holy Spirit; and we believe it was by the operation of this grace, that our early Friends were subsequently formed into a distinct religious community; it was through the extension of the care of the Great Shepherd that we have been preserved to the present day. Whilst, as a Christian church, we have ever believed and received with thankfulness all the glorious truth of the gospel, we have been more particularly distinguished by a union of sentiment on the various convictions, guidings and teachings of the Holy Spirit;—free and immediate in their communication to the soul of man; and, when it pleased God, independent of all external instrumentalities. And were we in any way to depart from this high spiritual view, which is, however, no other than what is taught in Holy Scripture, we believe that we should frustrate the purposes of the Lord in gathering us to be a distinct people; endanger our existence in character, and bring condemnation upon ourselves by having proved unfaithful in that which the Lord hath committed to us.

It has been through a willing and practical acceptance of this doctrine, in humble reliance upon Christ, that our Society has been enabled, both as a collective body, and through its individual members, to act in any degree of the honour of God. And whilst confessing our want of greater faithfulness, and lamenting our consequent lukewarmness, and our dwarfishness, compared with what we might have been, we thankfully acknowledge our having been permitted to bring forth some fruits to the praise of the great Husbandman.

We look back with comfort, and with gratitude to our Heavenly Father, when we think of that love and unity and Christian kindness which prevailed among the early and honoured members of our Society; and which has in a remarkable manner been continued to the present time. By one Spirit they were baptized into one body; and made helpful one to another in love. How was this effected? They were discerned to maintain a steadfast faith in Christ; through the working of His mighty

power their wills were made subject to the Divine will; and it was their every-day concern to live not unto themselves, but unto Him who died for them. We also, through the mercy of God in Christ Jesus our Redeemer, have known this fellowship to be precious: but it has been endangered, and is still endangered. If anyone amongst us in this day of conflict and distress has been torn and sorely bruised, let Him come unto the great Physician, who would administer of the healing balm, and cure all his wounds. Let it be the concern of us all, that we may still be each other's joy in the Lord, cherishing mutual confidence, which would keep out all groundless suspicion. May we, in true humility, watch against the further inroads of the enemy, with strong cries unto the Lord that He would keep us lowly before Him, and give us to partake together more abundantly of His peace and of his love, and of that joy with which a stranger cannot intermeddle.

Some have been led away from a simple child-like dependence upon the teachings of the Lord; and others are in danger of falling into a similar snare: there has been a want of individual faithfulness unto God. These considerations awaken deep and tender sorrow. We feel, dear brethren and sisters, that we have all great need to walk more humbly, to practise more self-denial, and to bear the cross. We are each called to live as strangers and pilgrims upon earth, ready to renounce, for Christ's sake, the pleasures, the profits, and the friendships of the world. Our Lord said of his disciples, "They are not of the world, even as I am not of the world." Is it thus with us? A solemn, searching inquiry indeed, and we are all bound to apply it to ourselves.

We affectionately invite you all, dear Friends, diligently to come together for the purpose of worshipping God; and when met, to labour after a lowly, reverent frame of mind, waiting before Him to be immediately taught by Him; or to be instructed or edified, as He seeth meet, by the ministry of the word, through instruments who may receive renewed qualification for the service. Let us look continually unto Christ as our King to rule over us, our Prophet to teach us, and our High Priest to present us unto God. We are grieved to think that there are diffused amongst us views, which, if received and acted upon, would interfere with the present mode of holding our meetings for worship. Such a course of proceeding would, in our apprehension, be a serious departure from those views which our Society has always held as to the right performance of this very important duty: and would lead us away from that simple trust in the Lord Jesus, which, when rightly maintained, constitutes the joy and strength of the believer.

Let us each, both by example and by counsel, invite the young to live in the fear of God; in a reverent, inward sense of his greatness, purity, and wisdom, as well as of his mercy and love. And, beloved young friends, may you, through yielding to the operation of his Spirit in your hearts, come to know a death unto sin, and a new birth unto righteousness, grow up in Christ, and be established in Him, embracing the pure doctrines of his Gospel, and adorning them by a godly life and conversation. Remember, however, that in the formation of the Christian character, you are not

to expect to comprehend at once the whole of Divine truth:—patience must have her perfect work.

Dear Friends, of every class, we desire that we may be truly humbled before the Lord. Let our prayers for availing help be earnestly presented unto Him; and let us endeavour, that whatsoever we do, we do it heartily, as to the Lord." We are not, in any way, to seek honour one of another, nor from the world at large, but that which cometh from God only. Let us avoid every thing that would foster a restless, disputatious spirit; and study to be quiet. The Most High hath declared, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." May it please Him to grant us our portion in this blessing. Then may we call upon our friends to be of a trustful mind, believing that our Heavenly Father is still graciously near to do us good; to send us help from the sanctuary—to carry us through our present trials—to overrule them to our purification. We feel assured that as a religious Society a service has been assigned to us in the Christian Church and that it is intimately connected with our faithfully maintaining those truly Scriptural views, which, we cannot doubt, have been given us to uphold.

"Be perfect, be of good comfort, be of one mind." "Work out your own salvation with fear and trembling;" remembering and dwelling on the blessed assurance connected with this apostolic charge: "It is God which worketh in you both to will and to do of his good pleasure."—Wait on the Lord: be of good courage, and He shall strengthen thy heart:—wait on the Lord.

Signed in and on behalf of the Meeting,
PETER BEDFORD, Clerk.

WE MUST LOOK UP.—Self-depreciation is a crime. A person who habitually berates his ability, is as objectionable as one who continually praises himself.

"A man cannot aspire if he looks down." If you would rise you must look up.

"The just honoring of ourselves," says Milton, "may be thought the foundation from whence every worthy enterprise issues forth," or rather rises; for this (copied from *The Red Man and Helper*), must be taken subject to the truth that "other foundation can no man lay than that which is laid, Jesus Christ."

The above reminds one of the reply Robert Scott made to an individual who had asked him, "which is the worst, to think too much, or too little of oneself." His answer was, "They both lead to the same end."

THERE is good shame and bad shame. It is good shame to shun sin and be fearful lest it stain comes upon life. It is bad shame to be ashamed of Jesus or of one's mother. A boy's mother was sending him through college, making sacrifices for him, and living very humbly that he might go through comfortably. And the boy was ashamed of his mother, and did not like to have the subject of mothers discussed. The badness of that shame betrayed itself clearly enough, as anyone could have foretold, in the character and manhood of that boy. Shame of sin makes men of one type. Shame of mothers makes men of a different type.—Forward.

The Healthfulness of Books.

Richard Le Gallienne somewhere has a line in which he playfully alludes to his books as

My only doctors—and my only health.

There is a serious and suggestive unrecurrent of truth in this pleasing fancy, for books—good books—are indeed a source of health, primarily through the mind, and secondarily through the mind to the body. It is thoroughly good hygiene to be an appreciative and faithful reader of the best literature. It is a rare thing to find depravity associated with a genuine and fine culture.

The healthful influence of good books upon the mind is due, first, to their intellectually stimulating effect. Anything that quickens exercise on the part of either the mind or the body is a health-promoter. So long as there is enough physical vigor left to make exercise possible, there is a hope of recovery from any disease—far more chance of recovery than can be offered by the most potent drug. Precisely the same thing is true of the health of the mind. If its natural functions can be stimulated, so that they shall be prompt and vigorous in all their operations, then we may bid defiance to those mental disorders that have made so many lives miserable. The vigorously-functioned mind knows not what it is to be sick.

The parallel thinking, so to speak, that one does in reading a thoughtful book requires a wholesome activity of mind that is wonderfully stimulating to mental health. If one keeps apace of the thought of the writer, follows his meaning fully, accurately, and appreciatively, no slight amount of intellectual energy is required; and it is this steady, pleasant, exhilarating exercise of the thinking power that strengthens and trains reason and imagination, quickens the circulation of the thoughts, and promotes mental and moral health. In reading a good, thought-provoking book, some of the brain work has necessarily to be performed by the reader; the writer cannot do both the thinking and understanding for him. There is just enough of this parallel thinking to be stimulating and not fatiguing to the mind.

Then, too, a good book gives health to the mind by correcting its views and helping it to rid itself of its mistakes and errors. If it were not for the enlightenment that comes through reading, many persons would go through life forming their ideals, constructing their theories, and regulating their conduct according to preconceptions and prejudices so false as to be positively miasmatic and disease-breeding. There is, in fact, a great deal of this ill-conditioned, diseased, thoroughly wretched mental life among people who have no culture whatever, whose education has been limited, whose lives have been burdened and narrow, who read few books, and those few almost always characterless or positively demoralizing. New health and courage and happiness might come to such lives if they could gradually rise to the level of truly good books, learn to read them, to understand them, to appreciate them, to love them. This might not always be possible, but in a large proportion of cases it would, I am sure, be so. The love of good books is something easily acquired and readily promoted. The chief problem is how to begin rightly, to choose, or have

chosen for one, at the outset, the book whose charm is the charm of simplicity and directness and naturalness. The Bible is the most admirable example of such a book, for it appeals to the unlettered person and to the child quite as potently as to the most learned and cultured.

Next to this sanity of good books, this power to correct wrong notions, widen the personal outlook, destroy prejudices, and supply noble and adequate ideals, good literature is helpful because of its sunshine, its cheerfulness, its optimism.

Nearly all the best books, the books that have survived the test of time, are sunshine books, books of courage, heroism, hope, helpfulness, books that "come out," as we say, right and not wrong. The sunshine that gets into the mind and warms it and cheers it is as wholesome and medicinal as the physical sunshine that suffuses the body. This optimism of good literature is certainly a great promoter of mental and spiritual health—perhaps the greatest that the world affords. To plunge into a splendid book when one is discouraged and blue and misanthropic, is like rushing into the surf on a hot, debilitating summer day. One comes out of it feeling "like a king" in the glorious and beautiful world of life and opportunity. The best literature abounds with much that puts new life, heart and courage into the endeavor to live in this pure sunshine of the spiritual world.

Furthermore, as I have already hinted, good books are even promoters of bodily health through the wholesome influence of a happy, contented, and active mind. Good spirits are almost indispensable to a good physical condition. Let anyone read of the best, most inspiring, and stimulating books, and his mind and soul will be so keyed up with a certain rare and glowing delight, that the body cannot help responding to some extent to the elation of the soul. One will be freed from those depressing thoughts that cloud the eye and slow up the action of the heart, and make shallow breathers and slow walkers. Yes, a good book will actually put additional life and energy into this sensitive, responsive, physical organism. It will make better bodies as well as better minds. From the nerve-ranglion to that mysterious, unknown cell from which proceeds the impulse that results in thought and feeling, there is no part of the human organism that is not energized by good literature. Surely, it is worth while to seek and read and love and own the best books.—*James Buchman in "Forward."*

Making a Change of Center.

"My life is so unsatisfactory," writes a young friend, "I cannot carry out the plans I had hoped for. Everything seems against me. My outlook and opportunities are so small. It looks now as if I would be tied down here for the rest of my life. How can I help being restless and unhappy? It is all very well to say, 'Don't worry,' but until things change with me, I must keep worrying,—what else can I do?"

She is quite right. The young writer who in seven sentences uses six "I's" and six "me's" and "my's" is going to keep worrying steadily all through life, whatever life may bring or fail to bring. A letter like that

answers itself as it goes along. It tells plainly its own reasons for dissatisfaction with things. It reveals that the writer's life is lived with "I" as its center. Every cord that is struck is struck in the key of I—a note not given on musical scales, but a fundamental note in every unhappy, fretful life lived under the sun.

Yet our young correspondent is evidently unconscious of this. She is not willfully selfish. She does not realize that she is selfish at all. She is only one of a vast number of young people whose idea of life is to develop themselves as fully as possible, and to whom "success" means this individual development. Round this center everything is planned. When the plans fail, when self is narrowed or thwarted, then there is a lamentation against fate, and a continual fret of soul. For such restlessness and unhappiness, there is, truly, no relief until "things change." But the things to be changed are not outlook and opportunities and outside happenings. The change must be one of center, radical and complete.

Meyer has said somewhere that the "flesh," with all its sin and condemnation, could be best understood by reading the word backward after dropping the "h," in English fashion. Wit and truth go together in this play upon words. All the unsatisfactory things of life are grouped round that combination of four letters—*self*. Disappointment, bitterness, folly, appetite, envy, anger, failure, find their center in "I." They radiate from it as inevitably as the spokes of a wheel. In whatever station of life, in whatever crisis of circumstance, the selfish soul is placed it is still restless and unsatisfied. Charles Kingsley wisely said that to be unhappy all we have to do is to think of self, put self first, assert the claims of self, and we shall soon succeed in becoming permanently miserable.

Common sense repeats the same lesson. There are billions of people born every year, and the selfish pleasures and possessions of the world are entirely too limited to begin to go round. As to any life combining all advantages, and gathering all earthly joys into itself, it is clearly impossible except in remarkable cases. In such rare events, the selfish individual is usually even more unhappy than in ordinary cases. Lord Byron, for example, was rich, highly born, handsome, and a genius, and was, nevertheless, totally miserable himself, as well as a continual cause of misery to those who were nearest him. At only thirty-six years of age, one of his last poems declares:—

My days are in the yellow leaf,
The flowers of fruits and love are gone;
The worm, the canker, and the grief
Are mine alone.

The self-centered life always strikes this dreary note of disappointment. A man can be happy, says Holmes, only when his first object is other than himself.

When a young man or woman, therefore, writes, "My life is so unsatisfactory," there is no true remedy but a removal of center, recognizing as the chief end of human life—"to glorify God, and enjoy him forever."

Suppose we cannot carry out our own personal plans. With the glory of God as a center for our lives, all plans and purposes can be committed to Him with the full assurance that He will bring them to pass through us if

accord with his will. If they do not accord with his will, and fail, it is best they could fail anyhow.

"With cheerful feet thy path of duty run.

God nothing will nor suffers to be done

But what thou wouldst thyself, couldst thou but see
Through all events of things as well as He."

looked at in the same way, the complaints of lack of outlook and opportunity have no real foundation. It is just as important that God should be glorified in a small spot as in a large one. The true ideal of life is to have God glorified in every human lot, obscure or famous. The soul that complains of being tied down to a common-place round world glorify itself, at God, in getting a larger place. It longs for its own way, and frets at God's way. Not until the heart leaves its old center of self, and settles itself firmly upon the will of God as its central purpose, does any life, anywhere become satisfying. When this is done, every life is found to hold joy and beauty and power.—*Forward.*

Speech delivered by The Crane, principal chief of the Wyandot Nation of Indians, in behalf of the whole of the said Nation, at Detroit, eighth day of Ninth Month, 1798, addressed to The People called Quakers.

Brethren Quakers:—You remember that we once met at a certain place. When we had met at that certain place a great many good things were said, and much friendship was expressed between us.

Brethren:—You told us at that time, when we met together, that you not only took us by the hand, but that you held us fast by the arm, that you then formed a chain of friendship; you said it was not a chain of iron, but that it was a chain of precious metal,—a chain of silver, which would never get rusty, and that that chain would bind us in brotherly affection forever.

Brethren: You then said this chain of friendship would bind us together so fast, that we should never part. It is our sincere wish that the chain of friendship, so made, should never be broken—nay, not even by the efforts of the evil spirit himself.

Brethren: These are only a few words that I recollect, of a great many that were said at that time and place. We have no records or place of security for our speeches a year ago, nor can we write as you do—or belts of wampum are our only records. If you examine your old books and papers; you will there find written all that passed between your forefathers and ours.

Brethren, listen: The Wyandot nation, your brethren, are happy to hear that you have not forgotten what our grandfathers agreed at that time. We have often heard that you were a god and faithful people, ever ready to do justice and good to all men whether they were white or black. Therefore we love you the more sincerely, because of the goodness of your hearts, which has been talked of amongst our Nations long since.

Brethren: My brethren the Wyandots are happy to be informed that some of you express a wish to pay us a visit. When you do come forward for that purpose, we will then show you a belt of wampum, which was given to us by your forefathers with a piece of written parchment affixed thereto. When you see the

belt of wampum, and have read the writing on the parchment, you no doubt will then perfectly know us, and will consider us as a brethren united by a chain of friendship, which can never be broken whilst memory lasts.

Brethren listen! As I have mentioned before, so let us proceed. [We desire for our messenger] the protection of the Great Spirit, and wish him a safe arrival among our brethren, on the sands where our grandfathers were born and lived in peace and happiness, and we hope when he returns among us he will have something to tell us, which will give great satisfaction to your brethren and the Delaware Nation. May the great Regulator of all things—He who knows the hearts and minds of men—so dispose the hearts and minds of our Quaker brethren that they may never be induced to withdraw their friendship and counsel from men, who by their ignorance are easily led astray by the songs of bad birds!—men who are real objects of pity, and who require the protection of their white brethren more at this time than ever. Signed by

BUCHINGERHLAS, (X) TETEROCKSY, (X)
KISHOBIKAN, (X) LEMOCKTOEUS, (X)
JOHN JAY, (X) THOMAS ADAMS, (X)
In presence of WAWABONITY, (X)
R. WILSON, Interpreter.

A Successful Indian.

John Leslie is an Indian after our own heart. He is a native of Squaxon Island where his mother still resides. John has had, therefore, no unusual advantages, but he has always made good use of such advantages as he had. He was always ambitious to learn, and was never afraid of work.

Years ago he attended the boarding school on the Chehalis reservation; later he came to Puyallup and, in time, accepted an offer of transfer to the large school at Carlisle, Pennsylvania. At Carlisle he studied hard and soon completed the regular course; and in addition thereto studied photography, becoming quite proficient in that art. Upon his return home and not finding a suitable opening for photography, he went to work industriously at whatever he could find to do. He finally hired as deck hand on one of the Puget Sound steamers. From deck hand he became fireman; as fireman he assisted the engineer some, and eventually took up the study of steam-engineering. On August 29, 1902, he went to Seattle, and was duly examined by the United States Board of Examiners and licensed as a "first assistant engineer of steam vessels," with special permit to serve as engineer of the *City of Shelton*. In this capacity his wages are seventy-five dollars per month with board and lodging. Next year he will be examined again and receive license as engineer.

Johnny is a thoroughly honorable and trustworthy man. He has acquired none of those habits that ruin so many of our Indian young men. His success shows what an Indian boy can do who has the right spirit in him.

(Indian Guide.)

WE are apt to be very pert at censuring others where we will not endure advice ourselves. And nothing shows our weakness more than to be so sharp-sighted at spying other men's faults, and so purblind about our own.—*William Penn.*

For the Clearing of the Truth.

From the statement of a Committee of Harshaw East Monthly Meeting in England in 1836:

We do wholly and distinctly deny the justice of that imputation which, in various forms, has been cast upon our religious Society, as if it undervalued the blessed message of reconciliation through the atonement of our Lord Jesus Christ, the one great sacrifice for the sins of all mankind, and instead thereof insisted, in an exclusive, and therefore in a false and unscriptural manner, upon the doctrine of the influence of the Holy Spirit for our salvation. By giving way to dissatisfaction with our religious Society on these points, we fear that some of our friends have suffered serious loss, and have been led eventually to doubt the reality of these impressions, and that the work of the Holy Spirit immediately upon the mind of man, which, in the Universality of the love of God, we believe to be graciously vouchsafed for the awakening of sinners and their conversion.

We feel engaged on the present occasion to record our unabated attachment to these views of Christian truth which our Society has entertained as a body, being, in our deliberate conviction, the truth of God as revealed in Holy Scripture, and to which the Holy Spirit the Comforter bears witness in the hearts of believers.

We own no other Gospel than that of our Lord and Saviour Jesus Christ, to whom the inspired evangelist bears record, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made." And, according to the doctrine of the Apostles, we believe that "every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God," and that "No man can call Jesus Lord," but by the Holy Spirit," and further, "That Christ died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

And we unhesitatingly acknowledge that "Other foundation can no man lay than that is laid, which is Jesus Christ." In the words of our honorable elder, George Fox, this Jesus, "Who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other." But we are afresh convinced that these blessed gospel truths cannot be realized in our own experience, unless we follow the light of the Spirit of God.

We own no other spiritual guide, no other power, than that immediate manifestation of the power of the Spirit of God, which wrought effectually in the early believers, by which they were brought to true repentance, converted from the corruptions of their fallen nature, baptized into one body, made fruitful unto God, and prepared for an inheritance in his heavenly kingdom. Our trust for partaking in this inheritance is not in "Works of righteousness which we have done," but solely in the free mercy of God through Jesus Christ, "In whom we have redemption through his blood, the forgiveness of sins."

We may also add our strong conviction, that no section of the Christian Church values more highly than Friends do and ever have

done, or accepts with more thankfulness to our Heavenly Father, the boon of the revelation of his will to man, as contained in the Scriptures of the Old and New Testament. In the language of the Apostle, we acknowledge that "the Holy Scriptures are able to make wise unto salvation through faith which is in Christ Jesus," and that "all Scripture is given by inspiration of God."

Our Society, from one generation to another, in its collective capacity, has faithfully pressed upon its members the frequent and reverential reading of the Holy Scriptures, both by Friends individually and in their families. Often, and very earnestly, has the instruction of their Children in these sacred Truths been recommended to them, and we are persuaded that this godly care has been remarkably blessed to many.

We think it but justice to ourselves and the Body, to declare, that the free and unfettered preaching of the Gospel is, and ever has been, highly prized amongst us; and it is our conviction that to no people is it more precious. We cannot, however, accept that as the ministry of the word in our assemblies for public worship which we do not believe to be exercised under the fresh and immediate putting forth of the Holy Head of the Church.

Intimately connected with the view of the qualification essential to the right exercise of gospel ministry, is the practice of our Society of silent waiting before the Lord in meetings for Divine worship. We do continue to regard this practice as most in accordance with a true estimate of the spiritual nature of the Christian religion, of our utter helplessness, and entire dependence upon the mediation of our Lord and Saviour Jesus Christ, through whom we have access to the Father, and obtain the help of the Holy Spirit, by which it is given us to worship Him, who is a Spirit, "in spirit and in truth," and to enjoy that communion with God which is beyond all words.

(Signed)

WILLIAM FOISTER,
EDWARD PEASE,
THOMAS ROBSON,

and others.

THE SILENT MEETING.—In this single hour set apart for turning our hearts towards the great heart of the Infinite and receiving of his vitalizing power, we do not want to be fed upon the intellectual treasures of any man's brain. The latter may be of great value in their own time and place, but their contemplation during the periods of worship would crowd out our one stated opportunity to leave the perplexities of intellectual pursuits and open the way for God to minister to our needs.

The exalted idea of silent worship is the most thoroughly spiritual form of religious observance that has yet entered into the thoughts of man. Why then this unrest and effort to substitute some form of expression in its place? Because we grow slowly into the stature of complete spiritual manhood, because the intangible barrier between mental and spiritual concepts makes it difficult to separate their activities, because it is easier to displace our own wandering and often unprofitable thoughts by the entrance of intellectual ideas, than to quiet the pulses of care and make ready in silence for the operations of the Spirit.—*The Intelligencer.*

Science and Industry.

As a tree planter Daniel Webster was in advance of his time. In some sense he was the forerunner of forestry. He planted trees both for economy and for ornament, and for long years to come one spot at least of Pilgrim soil (his Marshfield homestead) will be more beautiful for what he did.

In the field of astronomy the spectroscope is often more serviceable than the telescope, for by its means have been discovered dark, planet-like bodies which revolve about stars and which a telescope thousands of times more powerful than any we now possess could never reveal.

THIRTY MILLION CANDLE POWER LIGHT.—Details of the installation and operation of the new electric fast-flashing light just erected by the German government on the island of Heligoland in the North Sea are given in a communication just received at the State Department. The light is the largest in the world and reflects with thirty million candle power. Its operation at Heligoland has greatly interested the shipping, industrial and commercial world.

MANY a town or country district has been saved from degeneration by the incoming of temporary or permanent residents blessed with culture and wealth, who have altered not only the economic but the aesthetic and spiritual tone of the town, and that for the better. Nor is it doubtful but that such multiplication of country homes, owned by urban workers who are tenants when in the city, is a saving factor in patriotism. Thomas à Kempis's counsel, "Seek to have less rather than more," should be made the motto of all country dwellers, not only as to the interior fittings of the home, but as to the land without and about the house.

A DEADLY enemy of the cotton ball weevil is reported to have made its appearance in the cotton fields of Texas. It is described as a small green bug, which has a voracious appetite for the weevils, and does not harm the cotton plants. Since the bug put in an appearance in that section, a few days ago, the weevils on a number of plantations have been destroyed. It is estimated by United States experts that the cotton ball weevil caused a financial loss of twenty-five million dollars to Texas cotton planters last season. Until this green bug appeared no remedy had been found for the pest.

In her book, "The Mighty Deep," Agnes Giberne gives this statement as to the force with which the ocean waves break on the shore: "Few people grasp the tremendous battering force of ocean waves. Some of us may have watched the majestic ground-swell which beats upon the western coast of Scotland. It is said, that upon a rough average, taking smooth and tempestuous weather together, each summer wave that breaks upon that shore from the Atlantic does so with a force of over six hundred pounds upon the square foot. For winter months alone, when gales have sway, the average blow rises to

about one ton; and some mighty billows are known to batter with a weight of three tons."

MARIA MITCHELL ASSOCIATION.—Two hundred women, many of them connected with colleges and other institutions of learning compose the Nantucket Maria Mitchell Association, which was organized last Twelfth Month with the object of honoring the memory of that gifted woman astronomer. Mari Mitchell's birth-place, the old homestead in Nantucket, has just been purchased and will be preserved as a memorial museum for scientific purposes. The association has also secured photographs of Maria Mitchell, a portrait by the late J. Wellis Chalmers, her scientific library, two telescopes formerly used by her, and other objects connected with her life and work.

PRONUNCIATION KEY NEEDED.—A movement is on foot among educators to do something in the interest of uniform pronunciation by inducing the publishers of dictionaries to adopt a common method of indicating pronunciation. America has no dialects in the European sense, but there are differences of accent and different ways of pronouncing words according to the locality. As many of these get themselves perpetuated in dictionaries, it is felt that an effort should be made to have these dictionaries adopt a uniform pronunciation, as well as a uniform use of diacritical marks to indicate pronunciation. The general agreement reached in favor of the proposed reform will be submitted to a later meeting called for the purpose of setting up communication with the dictionary publishers.

In Germany eggs are kept fresh for a long length of time by simply immersing them in ten per cent. solution of silicate of soda, commonly called "liquid glass." This produces the formation of a coating which renders the egg perfectly air tight. The eggs so treated retain their fresh taste for many months. The best proof of the efficacy of this treatment has been furnished by the fact that such eggs after having been kept for a whole year, were hatched and the chickens were strong and healthy. The preserving solution is best prepared by dissolving one pound of liquid glass in four quarts of cold water. The eggs are then immersed in this solution, which should be kept in a glazed earthenware vessel, as the eggs are kept in the solution for a short time. If one of these preserved eggs is to be hatched the shell must be first perforated prevent cracking.

Items Concerning the Society.

In calling attention to the notice given by the Friends' City Home Association in our last column it is to be added that a general attendance of interested Friends is desired at the meeting to be called, on the 29th instant. Any Friend is considered as a member of the Association who is concerned for the safeguarding of our youth from temptations of city life, by a home provided moderate cost to them under Christian influence.

A letter from Dunbar, Iowa, of the 13th inst. mentions Benjamin P. Brown, from North Carolina as revisiting Friends in that section, having attended Ohio Yearly Meeting, and thence coming

trifling Monthly Meeting in Iowa, and visiting those of its families, and all of its meetings, and a large one appointed in the Presbyterian house in Irvingville town. These going to Cedar Rapids, and Norway, and Stavanger, and finding many fully convinced Friends among the Norwegian population.

OHIO YEARLY MEETING.—The following account appears in the Barnesville *Saturday Whistone*:

The annual gathering of Friends in Ohio Yearly Meeting opened its sessions on Seventh-day morning, Ninth Month 26th, at ten o'clock sun time.

The attendance of Friends has been unusually large for the opening session, although we miss many of the familiar faces from the gallery.

Though this was due in part to the funeral of Rachel Russell, the beloved wife of our friend Ervey Haines, at Colerain, yet the fact appears frequently to us that the fathers and mothers do

live forever, and the burdens of this life, if we are at all, must rest upon the shoulders of the next generation. Will they hear them worthily when the deafest, unfeeling surger?

When the clerk read the minutes opening the session for the transaction of business, the feeling quiet that prevailed needed not any formal speech to invoke the presence and guidance of the Great Head of all the churches.

By the reading of reports from the Quarterly Meetings it appears that, of all the representatives appointed to attend this meeting, only one was absent and he was detained by sickness.

The clerk for the meeting for ministers and others reported minutes of recommendation for ministers from other Yearly Meetings: Ephraim Miles and Charles M. Brown, from Spring River Monthly Meeting, Kansas; Sara E. Hallock, from Miami; Thomas H. Whitson, Pennsylvania, and Walter L. Moore, New Jersey. John G. Haines, of Pennsylvania, and Henry Outland, from North Carolina, are also with us without formal credentials, as well as many others whom we are glad to meet and greet.

The reading of epistolary correspondence with other Yearly Meetings is always an interesting time, and leads us to contemplate many matters bearing upon our relationship to one another in this life; sometimes the authority that is given to put out the hand as it were to assist a brother or to steady the ark, and again it might be a season of waiting with seeming inactivity, but in reality a gathering of reserve force to the conflict that may come later.

A committee was appointed to essay replies to the various Yearly Meetings if way should open to the reply.

After appointing a committee to settle with the treasurer, and a committee to have some care towards those attending the public meetings on the first-day who are not able to find seats in the house, the meeting adjourned to eleven o'clock on the second-day morning.

On First-day morning the clouds hung heavy in the air for a time seemed to threaten a rainy, disagreeable day; but as the day advanced the rain ceased, and with a cool wind the mud was soon dried up and the usual large concourse of people met and been gathered from all directions, so

by the hour of meeting the house contained a large audience. Thomas H. Whitson spoke of God's boundless love to all mankind, illustrating by the parable of the marriage feast when the master, when he found the invited guests pleading excuse for non-attendance, he sent his servants

out into the streets and lanes of the city, and into the highways and hedges, that the tables of the feast might be full. When a guest was found who had neglected to put on the wedding garment, which was furnished according to the custom of the time, by the master of the feast, he was bound hand and foot and cast out. So, in a spiritual sense, the Master makes the feast and furnishes the garment of his own design, which

we must put on after divesting ourselves of the garments of his own choosing; before we can partake of the feast of the Master's love.

Charles M. Brown spoke words of encouragement to the young people, that they could only expect growth and development of their physical bodies and faculties by supplying the proper forms of nourishment, and in like manner they could only expect growth in grace by proper nourishment, which was to obey all the calls of God, no matter how trivial or foolish they might seem at the time.

Walter L. Moore and Jesse Edgerton each made intercession for our preservation, guidance and instruction in those things that are for our everlasting good.

Henry Outland made fervent exhortation that we should honor God with our body and our spirit, being grounded in a belief that leaves no chance for loss rather than trust ourselves to a belief that we believe to be true, but yet leaves with us a lurking fear that we may be mistaken.

Thus the morning meeting closed, and nearly 400 Friends took the massive home for their lunch tables to the Boarding School where their lunch baskets, spending the time in social converse until the hour for the afternoon meeting, which gathered at three o'clock with quite an increased attendance above the morning.

The first service of the meeting was laid upon Joshua Smith, of Kansas, who spoke on the theme of Revelation, the Rock upon which the Christian Church is founded. The woman at the well calling her people to "come see a man who told me all the things that ever I did" with the conviction that this was the Christ whom the Jews had been looking for. Again, Elijah in the cave saw the whirlwind, the earthquake and the fire pass by, and after the fire a still, small voice called to him and that was the voice of his God.

Elwood Conrad spoke of this as a time of special visitation to all people, and notwithstanding all the advantages we enjoy of education and enlightenment in this age, it still remains true as ever that the heart of unregenerate man is deceitful above all things and desperately wicked.

Sarah E. Hallock spoke from the Scripture passage—"For as in Adam all died, even so in Christ shall all be made alive." The death that came through Adam by sin in eating of the fruit of the tree of knowledge. The life that came through the sacrifice without the gates of Jerusalem when the veil within the temple was rent in twain from the top to the bottom, and a propitiation was offered for the sins of the whole world.

Esther Fowler's voice was heard encouraging us to "Come unto me all ye that labor and are heavy laden and I will give you rest," in the language of the meek and lowly Saviour who was tempted in all points as we are, yet without sin. The meeting concluded with solemnity and the people scattered to their various stopping places with the feeling that it had been a favored day.

On Second-day morning the Clerk read the opening minutes, near the hour to which adjournment was made. The first business of the session was the report of the representatives from the Quarterly Meetings recommending Nathan R. Smith and James Walton for clerks of the men's meeting this year.

The meeting then entered on a review of the condition of the Society as shown by the various Queries directed to the Subordinate Meetings and the Answers returned by the Quarterly Meeting. These Answers show that all the Subordinate Meetings have been attended excepting one omitted on account of its members being in attendance at yearly Meeting. The members maintain in good degree the love for one another by which "all men know that ye are my disciples," and the influence of the Society throughout its limits is for the total abstinence from intoxicating liquors and against intemperance in all its forms; not only in eating and drinking but also in work and in rec-

reation. During the consideration of the above subjects fervent prayers were made that all might be baptized in the spirit of love and charity, not looking for faults in the brethren, but a searching each his own heart to know that we are doing our part to keep the church up to the standard that has been set before us, and to beware of the leaven of the Pharisees which is hypocrisy, and which will lead us away by degrees from that humility which is the Christian's safety, into the dead formalism of a man-made ministry and a humanized form of worship.

The subject of primary schools claimed the attention of the meeting for a time and was referred to subordinate meetings to deal with in their own communities, with advice to give the matter earnest attention and report again next year.

Third-day morning the meeting gathered with quite a perceptible increase in attendance. Many who had been detained away by the funeral of Rachel Russell Haines, at Colerain, came in this morning, some driving from Colerain in time for the meeting. James Henderson queried why are so few chosen of the many that are called? The answer being because so many are careless and negligent in answering the call. From the reports from the Quarterly Meeting at Salem, there was notice of the death of Sarah K. Brantingham, an elder whose death exemplified the peace that accompanies the faithful followers of the Saviour's call.

The report of the Boarding School committee showed some falling off in the attendance for the past year, but the warm interest of Friends in the institution, shown in the readiness with the request for an appropriation of five hundred dollars was agreed to, as also in the warm words of encouragement for the committee and the faculty in their efforts to make the Boarding School a true Friends' school.

Esther Fowler and her companion, Mary Test, made a visit in Gospel service to the men's meeting, a service that was full of inspiration to serve God and to follow Him, that when He is in his kingdom we may be there also.

Ephraim Miles and Thomas Whitson were granted privilege to carry a message of service to the women's meeting, and Jesse Devoes and John G. Haines were delegated to accompany them.

The minutes of the Meeting for Sufferings were read, and the action of that body in caring for the house and grounds, as well as other services, were approved. After appointing James Walton and others a committee to have one thousand copies of the minutes of this and women's meeting printed, the meeting adjourned amid much lively flow of spiritual service until nine o'clock on Fifth-day morning.

On Fourth-day morning the public meeting gathered at ten o'clock, in the silent waiting that is characteristic of Friends' mode of worship. After a time, David Holloway, of Coal Creek, Iowa, rose with the parable of the wise man who built upon a rock and the foolish man who built upon the sand—one the one being the man who heareth the sayings of the Saviour and doeth them, and the other being the man who heareth those sayings and doeth them not.

Sara E. Hallock spoke of the unlearned fishermen who were made fishers of men, and became eloquent teachers, able to confound all the wisdom of the learned. Salvation depends not upon learning, but upon the new birth, and that repentance that caused Peter to go out and weep bitterly when he had thrice denied his Lord.

Walter L. Moore, of Moorestown, N. J., spoke to the men of the younger class in the language, "Awake, awake, put on thy strength, daughter of Zion," and remember that in those times when the Lord seems far from thee it may be that He is only proving thee and it is a time for thee to wait until He tells thee what He would have thee to do.

Sarah Ann Hobson, of Winona, Ohio, spoke of

the soldiers in the Lamb's army, and Rachel Cope spoke from the language, the foundation of God standeth sure, having this seal: "The Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity," and receive the peace I give unto you," not as the world giveth give I unto you."

Charles M. Brown, of Springdale, Kansas, spoke of the priesthood of Christ and the mode of worship prescribed by the Great High Priest of that priesthood; a worship in spirit and in truth, in the temple of every human soul.

Benjamin Brown, of North Carolina, reminded us that it is not sufficient that "Almost thou persuadest me to be a Christian," but that entirely must we be persuaded; and although there may be many ways of admission to the churches, there is but one way into the great shephfold, and that is by allowing ourselves to be entirely persuaded to be a Christian.

The entire session was one of service, and many messages were delivered and fervent petitions put up for the welfare of those who were gathered here, as also for those who were detained away from the meeting.

On Fifth-day morning the routine business of the meeting was taken up. Quite an interest was taken in the proposition to appoint a committee to visit the small meetings and encourage them in keeping up all meetings, but action in the matter was postponed for the present.

The committee charged with the care and with the expenditure of the income from the fund left by Robert Miller to assist in the work of education, made satisfactory reports, and were left to have care of the matter and report next year.

The report of the book committee showed that they were furnishing the opportunity to many to become acquainted with Friends' principles as expressed in the writings of the founders of the Society.

The epistle committee reported that way was not open to write epistles to any of the co-ordinate Yearly Meetings this year.

The meeting then concluded under the solemn feeling that the same company would never all be gathered together again, and the Friends soon scattered to their homes far and near.

One of the prominent features of Ohio Yearly Meeting is the numerous gathering of Friends at the Boarding School. The gathering each evening in collection for reading the Scriptures; then on one evening the Scholars' Aid Society holds its meetings to devise ways and means to increase the attendance at the school. The Teachers' Association discusses best methods in teaching, and the Alumni Association, having for its aim the attraction of pupils to the school.

SUMMARY OF EVENTS.

UNITED STATES.—The Supreme Court of Pennsylvania has lately decided that acts of labor unions to prevent non union men from working are malicious and unlawful. Justice Dean said: "Trade unions may cease to work for reasons satisfactory to their members, but if they combine to prevent others from obtaining work by threats of a strike or combine to prevent an employer from employing others by threats of strike, they combine to accomplish an unlawful purpose, a purpose as unlawful now as it ever was, though not punishable by indictment. Such combination is a despotic and tyrannical violation of the indefeasible right of labor to acquire property which courts are bound to restrain. It is utterly subversive of the letter and spirit of the Declaration of Rights. If such combination be to accord with the law of trades unions, then that law and the organic law of the people of a free commonwealth cannot stand together; one or the other must go down."

John Alexander Zion, the founder of the "Christian Catholic Church in Zion," left his home in Zion City near Chicago on the 14th inst., for New York City to engage in a mission movement there of an unprecedented character. He was accompanied by several trains full of his followers, men, women and children, numbering about 3500 in all, and arrived in New York on the 16th; where accommodations had been made for their accommodation.

A series of meetings, and of house to house visits has been planned to occupy about three weeks. The motley group of his followers is said to include representatives of nearly all Caucasian races, with some Asiatics, Japanese and Syrians. Crowds numbering several thousands assembled on the 18th to witness the proceedings, three times during the day, apparently largely attracted by curiosity.

The dyers in Philadelphia who have been on a strike for several months have lately returned to work. It is said they are the last of the army of 120,000 that went out on Sixth Month 1st to yield, if being with them a question of moral survival or yielding.

Images of Smith Lewis who in 1896 discovered in a monastery on Mount Sinal a manuscript of the four "Gospels" in Syriac has lately stated in a lecture in Philadelphia that the manuscript was dated 160 A. D., and is positive evidence that the contention that the Gospels were oral traditions until put in writing in the fourth century is unfounded. The manuscript is a copy from either the original writings or from another copy. Before it was deciphered the written copies of the Gospels could only be traced back to the fourth century, which gave the unbelievers the argument that the New Testament was not put in writing until that time. This Syriac manuscript antedates other copies nearly two centuries, and the evidence in the manuscript is so clear, and which it covers it shows that the farther back we trace the Testament the more authentic it becomes."

A late decision in the New York Court of Appeals declares that dependence upon "faith healing" in the case of sickness is criminal neglect. The law declares that a person who omits without lawful excuse to perform a duty or to seek aid from a physician for food, clothing, shelter or medical attendance to a minor, is guilty, etc.

A dispatch from San Francisco, says, "Dr. August Greth, who for a year past has been working on an air ship, surprised the residents of San Francisco by sailing over their heads for two hours, directing his machine almost at will and demonstrating that in many essentials he has solved the problem of aerial navigation."

A dispatch from Vineland, N. J., says, The colony at Alliance, a few miles west of here, does a thriving business gathering oak leaves. The leaves are shipped in bales to New York City, where they are used because of the tannic acid they contain. During the Eighth and Ninth and part of Tenth Month as many as 150 bales a week are shipped from the place, the value being \$3 per bale.

A dispatch of the 12th inst. from Indianapolis, says, "As the result of an investigation relative to the supply of natural gas in Indiana, it seems highly probable that no further effort will be made to discover a second reservoir in the State. Neither gas nor oil was found, although \$10,000 was expended in seeking Mancie in the well 2700 feet deep. The gas fields are reported to be failing rapidly, and nearly every manufacturer in the belt has arranged to use coal during the winter."

It is stated that the death rate of infants under one year of age has decreased 60 per cent. in Chicago as compared with 1891. The Health Department in reference to this says: "An improved method of supply, the rational treatment of diseases and other causes often cited to account for the decrease of infant mortality are equally inadequate, and the Department is disposed to attach more importance to the education of mothers in the hygiene of the young."

The Indiana Board of Health has lately adopted a rule that persons afflicted with tuberculosis shall not be employed as teachers in the public schools.

The National Retail Liquor Dealers' Association, at Pittsburg, lately decided to raise a large fund annually for the defense of saloon interests in Congress and the State Legislatures.

It is stated that upwards of 70,000 immigrants from the Northern and Western sections of the United States settled during the last decade between New Orleans and the town of Corpus Christi, in Texas.

Almost all the rice raised in Louisiana is said to be grown by white men.

There were 387 deaths in this city last week, reported to the Board of Health. This is 8 less than the previous week, and less than the corresponding week of 1902. Of the foregoing 209 were males and 178 were females; 50 died of consumption of the lungs; 33 of inflammation of the lungs and surrounding membranes; 7 of diphtheria; 16 of cancer; 13 of apoplexy; 9 of typhoid fever; 5 of scarlet fever and 4 of smallpox.

France.—The arbitration treaty between Great Britain and France was signed by representatives of these Powers in London, on the 14th inst. A despatch from Paris says, "The Government regards the treaty as one of the most important achievements of Foreign Minister Delcasse, and as likely to exert far reaching political influence upon the relations between France and Great

Britain, and to indirectly influence favorably the relations of all the European Powers."

According to the most moderate estimate, says Sofia correspondent of the London Times, there are 22,000 refugees in Bulgaria from Macedonian and Adriatic vilayets, of whom 19,000 have arrived the past week. These fugitives are mostly old men, women, children, and this exodus is more eloquent than long lists of atrocities and narratives of hideous cruelties.

The Alaskan Boundary Commission is reported to have decided in favor of the claims of the United States, it contained all of them but one, relating to the Porcupine Channel, which was adjudged to belong to Canada. Victor Emmanuel, King of Italy, and his wife, Helene, arrived in Paris on the 14th inst., on a visit and he been warmly welcomed.

The British Government is arranging to restock farms in the Transvaal, South Africa, with cattle, and two ship loads have lately been sent from Galveston, Texas, for this purpose. The repeated assurances that Russia has given at frequent times that she would evacuate Manchuria on 8th inst. have not been fulfilled. The belief is freely expressed that it has never been her intention to do in them.

A despatch from Manila of the 16th says, "Rets from all the provinces about the island amount up to 4 have killed 17,000,000 pounds of locusts."

The annual income of the 300,000,000 inhabitants India and the feudatory states is estimated at about \$ per capita. One authority on Indian affairs, asserts it was less than \$50 to each person. In the Presidency of Malras, the income of the 34,000,000 inhabitants is stated to be five-eighths of a penny per head.

During a late voyage on the Campana from Quez town to New York Marconi, the inventor, is stated to have been in constant communication with the land by means of wireless telegraphy. It is believed the practicality of wireless telegraphy over the ocean has been demonstrated, and only minor details for its widespread use now to be arranged.

A despatch of the 18th inst. from Pekin, says, "The Marconi system of wireless telegraphy was inaugurated to-day between Pekin and the coast. Several Chinese officials attended the sending of the first message."

The area which the jurisdiction of the London Convention covered 77,511 acres of land and water and a population of 4,536,441, living in 571,678 houses. Greater London, included within the metropolitan and city like districts, contains a population of 6,581,372, living in 928,008 houses. In the first half of the last century the increase in population was at the rate of 20 per cent annually. From 1891 to 1901 it was only 7.5 per cent.

NOTICES.

Wanted.—Young Friend to serve a mother's help in Friend's family in Philadelphia.

Address D.

Office of THE FRIEND

Friends City Home Association.—The Association is called to meet on Fifth-day Tenth Mo 29th, at 7:45 P. M., at Friends Institute, for the appointment of Treasurer and six other Friends to constitute Committee of Managers to serve for one year. A Friend interested in its object, is considered as a member of the Association.

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, West Chester, Pa. Address, Westwona P. O., Chester Co., Pa.

Westwona Boarding School.—For convalescence of persons coming to Westwona School the stage meets trains leaving Philadelphia 7:16 and 8:18 A. M., 2:50 and 4:32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7:30 P. M., twenty cents each way. To reach the school by telegraph, West Chester, Phone 114.

EDWARD G. SMEDLEY, Sup't

DIED, at his home at Sardinia, Ohio, on the tenth Tenth Month, 1903, MARTIN MORRIS, an esteemed member of Plymouth Particular and Chesterfield Mount Meeting of Friends, in the 75th year of his age.

WILLIAM H. PILE'S SONS, PRINTERS
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THE FRIEND.

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Bringing Every Thought Into Subjection.

The church militant is not the church military, and the church triumphant not that of earth which rejoices that spirits are made subject to it. (2 Cor. x: 4-5; Luke 10:20).

We are pleased that the pope in his recent encyclical message seems in some places to touch upon the true inwardness of the kingdom of Christ among men. There have been papists of whom subjects might have been afraid than pleased had they announced, in the language of the present pope, "If any one asks of us the motto which expresses our sole heart's desire, it shall thus be given to him: 'Bring all things into subjection to Christ.'" Afraid, because in the mouths of such this would only mean "subjection to my authority as taking Christ's place on earth." Ad history records awful things of the arbitrary carrying out of this claim in love of power over victims.

But we hope better things of the Christian spirit of the present regime, "and things which accompany salvation;" even according to the following words addressed to his clergy everywhere:—

"In order that the zeal for teaching shall bear the desired fruit and shall bring it to pass that all have Christ formed within them, nothing is more effective than love; let this be engraven deep in your memory, oh, venerable brethren, for the Lord is not in the whirlwind. In vain shall one hope to win souls for God by a zeal that savors of bitterness; to rebuke error severely and to condemn sin harshly too often does more harm than good. It is true that the apostle exhorts Timothy, saying: 'Reprove, rebuke, exhort,' but he adds, 'all patience.'

'This patient, benign charity must win over even those who are our adversaries and perse-

cutors. Perhaps, after all, they seem worse than they are. Contact with others, prejudice, the influence of precept and example, and finally respect for human judgment, that sorry counsellor, have drafted them into the ranks of infidelity; but at the bottom their hearts are not so depraved as they would have us believe. Why may we not hope that the flame of Christian love may yet dissipate the darkness of their souls and make the light of God's peace to shine therein? Our labors may be long in coming to fruition, but love never faileth, knowing that God measures the recompense not by the result but by the good intention."

And we would give place also to the concern of Pius X. for peace on earth in his following language,—

"Venerable brethren, how can one's heart fail to be filled with fear and grief at the spectacle of the greater part of humanity in bondage to mutual hatred and, so to speak, all fighting against all. And this despite the otherwise justifiable boast of progress in civilization! Doubtless the desire for peace throbs in every heart. But it is madness to seek peace apart from God, for to banish God is to banish justice, and without justice all hope of peace is chimerical. Peace is the fruit of justice. There are many, we know, who, inspired by love of peace—that is, of the tranquility of order—have banded themselves together to form what they call the Peace Party. Alas! a vain hope, and but labor lost. There can be only one effective peace party, the party of God."

By the "Party of God" it is natural that he should mean, as is indicated, the organization of which he sits at the head. But the concessions made to the principle that "the kingdom of God comes not with outward observation," but is an inward state, even "righteousness and peace and joy in the Holy Spirit" (Rom. xiv: 17) and that the warfare of those that are in Christ is a warfare of love and not of hate, shows that the blood of martyrs all along in the Christian era, has been a seed not without fruit, and Christ not without his leavening work in the spirit of the age.

In vain do we look for all things to be brought into subjection to Christ in our day, save as He is submitted to, lived in and lived unto as the living Christ, day by day.

The true continuance of the risen and living Christ among men is by his Spirit in their hearts. "I am He that liveth, and was dead, and behold I am alive forevermore,"—and lives again for this purpose, says another Scripture, "that He might be Lord both of the dead and of the living." For us who live, He is the living Lord, who speaks to our condition, and "will teach his people himself," and not only his people, but "will teach sinners in the way," that they may become his people.

Bringing, therefore, "every thought into subjection unto the obedience of Christ" is the victory of an inward warfare between flesh and spirit, and conducted by the Captain of our salvation. All co-operation which "they that are with Him, called and chosen and faithful" can make,—whether under the name of pope, bishop, minister, layman, or women laboring together with Him in the gospel,—in inducing amongst fellow-beings a living subjection unto the witness of Christ's Spirit, will array such soldiers of the Cross in the universal priesthood of believers, as "kings and priests unto God."

One of our members who had felt drawn to speak to an assembly of labor-unionists on "the living Christ," and the relation of their labor to Him, was approached at the close of the meeting by a man who desired to know more of the teaching of this living Christ. The occasion was followed by interviews, and at length by a call to the bedside of the dying laborer, who, waiving the offer of his wife to call in any other priest than the "one Mediator between God and man," declared it enough for him that he was in communion with the great High Priest of the Christian profession, and needed no other. Then looking upon his friend he said, "I have been taught much in my church about the Christ who was born, and much about the crucified Christ, but never till I heard you speak of Him, was I taught of the living Christ. And now in the faith of Him, I am departing this life."

The Christian discipleship, whether through pope or through peasant, can have no more exalted and blessed calling, than "to persuade men" of the living Christ, as their daily authority, guide and Saviour, their Redeemer, who tasted the wages of sin for every man, and will guide into all the truth the heart which is subject unto his Spirit in all things.

FOR "THE FRIEND."

A Dialogue, Between a Presbyterian and a Friend, on the Resurrection.

Presbyterian.—Is it true that Friends deny the resurrection?

Friend.—No. It is not true. We no more deny it than were we to say we deny the necessity of repentance because we reject the doing of penance as a means to procure the pardon of sin.

P.—That is right, but the Douay Bible always reads, "Do ye penance," and the people know no better. But is not the resurrection plainly spoken of in the Holy Scripture?

F.—Yes, it certainly is. To what then dost thou think it should refer?

P.—Why, to the raising of the body.

F.—What body dost thou mean?

P.—Why, the body in which we now live.

F.—But we read, "flesh and blood can not inherit the kingdom of God."

P.—That is true. But does not the soul sleep in the body until the day of resurrection?

F.—If that were so, where would the souls of the martyrs sleep whose bodies were burned and their ashes scattered to the winds?

P.—But did not Martha say to Jesus, "I know that he [Lazarus] shall rise again in the resurrection at the last day?"

F.—Yes, and her Lord led her on to a nobler and truer view of the resurrection, declaring, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Now, both Martha and Mary believed in Jesus and his divine power, and so had Lazarus done, but yet he died. By the power of Jesus he revived and lived, but who will say Lazarus never died again? It is the soul that lives on and on forever in bliss or woe; the body truly dies, dust to dust whence it came, but "the spirit returns to God who gave it." We must, then, look for a deeper meaning of Christ's words, when he says "I am the resurrection and the life;" and "he that believeth in me shall never die."

P.—That is all true, I see my views have been too superficial and carnal.

F.—Now, what brought death into the world?

P.—Sin, to be sure.

F.—Was it not said, "The day thou eatest thereof thou shalt surely die."

P.—Yes.

F.—Was not then this positive command carried out? Did Adam not die?

P.—It was not, I see, a death of the body.

F.—No. But it was a death to that divine life, which God had given him.

P.—Yes, and it is said "the soul that sinneth, it shall die," and since all have sinned, we have all died, and need to be made alive again.

F.—That is it. And Christ is this divine life. As Jesus said, "Except a man be born again he cannot see the kingdom of God." Now, being born again, means a receiving of a new and spiritual life.

P.—Yes, it is said "We are all dead in trespasses and sins." And when we are born again, we rise again into a newness of life.

F.—That is it. This is the *first resurrection*, of which it is spoken, "Blessed and holy is he who hath part in the first resurrection; on such

the second death hath no power." Whilst then in the body all have come under the first death, since all have sinned, and those who have received of Christ's spirit, who have been born again, have entered into a new, a divine life; and because Christ lives, these also live with him. He, to them, truly becomes "the resurrection and the life."

P.—When, then, do we come to the second resurrection, or the second death?

F.—These are spoken of, but belong more properly to eternity than to time. After the final day of judgment it is said, "These shall go away into everlasting punishment; but the righteous into life eternal." (Matt. xxv: 46.) And once we leave the precincts of time, a thousand years is but as a day in eternity.

P.—Yes, I remember the Lord Jesus told the repentant thief on the cross "This day thou shalt be with me in Paradise;" and not only did the Lord tell Moses that I am the God of Abraham, Isaac, and Jacob," but Christ Jesus interpreted this to the Sadducees, who denied any life beyond the grave, as signifying that these, once men on earth, then lived with God. So, too, did Moses, who received the message and died in Mount Nebo, and Elijah who was translated to heaven, not seeing death, appear with Christ in glory on the Mount of Transfiguration and conversed with the Lord. The death of the body should not then be a dark outlook for us, but rejoicing in the life received, be hailed as the door through which all mortals must pass ere they enter the realms of glory. But one question has often come to me, shall we know each other there?

F.—The Holy Scriptures are given to us to direct our steps in Time, to cheer our hearts with hope in God's promises, to enlarge and to bring us into a oneness in faith and love; but a full knowledge of what shall lie in eternity is not revealed, as being in no wise necessary or helpful to our salvation. No good thing will the Lord withhold from them that love him here, nor will He withhold it in Heaven above. For this we trust Him and leave it all to Him, for He knows best, and doeth all things well.

P.—I am so glad I have had this talk. I have been so confused on these things. Now it seems all so clear to me. We must be "born again of the spirit," or as the Apostle Peter puts it, "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This then needs he a spiritual seed, begetting a spiritual man, to whom God would give a spiritual body, like unto Christ Jesus' glorified body. This Paul thus endorses, "God giveth . . . to every seed its own body." John also, who received such wonderful revelations of things to come, declares, "We are now the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." Mark! not as He was, when he took our likeness upon him, but as He now is, when we shall put on his likeness, being by Him renewed into the once lost, but now in Christ found, image of God.

F.—It gives me joy to hear thee. This clearer insight is a gift of God's good spirit, and an evidence to thee that thou art one of the sons of God. See I John iv: 24, and iv: 13. Giving good heed to the leadings of his

light, spirit, or grace, thou wilt walk in no uncertain way, as it is written, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." (Is. lv: 13.)—W. W. B. [In substance as discussed.]

FOR "THE FRIEND."

Early Friends Among the Indians.

Friends have from the early settlement of America ever manifested a deep interest in the aboriginals of the land, and up to the present day they have always considered themselves the friends of the Indian.

It is said "the earliest account which history furnishes us respecting Friends in North America is that which records the cruel sufferings endured by some of them at Boston, in New England, in the year 1656, for the testimony of a good conscience;" and perhaps the first record we have respecting the interest taken by Friends in the Indians is extracted from the Journal of John Taylor, a member of the society from England, who traveled in the ministry in this country in the year 1659. He writes as follows, viz: "I travelled twice through that island (alluding to New Jersey) and had very good service for the Lord there but as I was coming the first time to Shelte Island, I came late into an Indian town, where my guide led me into a wigwam, or house, such kind of huts as they live in, which are round made like arbors with small poles, etc. Being received kindly and directed to my lodging upon some mats and rushes, I laid down to sleep. This was eight or ten miles from an house that I knew of, or any English, in the woods. When I travelled that way again they (the Indians) were exceedingly joyful, a very glad to see me. And then I had an opportunity to declare the Truth to them, and I turn them from darkness to the light of Christ Jesus in their own hearts, which would teach them and give them the knowledge of God who made them. And they heard me, and did confess to the Truth I spake, by an interpreter that was my guide. And they were loving at kind afterwards to Friends.

We find that George Fox, the founder of the Society of Friends, wrote from England in his epistles to Friends in America as far back 1667, that they "preach the grace of God to the Indians." Four years later he visited this country, and in his travels through Maryland he thus notes in his Journal an account of his interview with the Indians in that section of America. "As we came among the Indians we declared the day of the Lord to them. I was upon me from the Lord to send to the Indian emperor and his kings to come to a meeting; the emperor came, and was at the meeting, but his kings, lying further off, could not reach thither in time enough, yet they came after. I had in the evening two good opportunities with them. They heard the word of the Lord willingly and confessed to it. They carried themselves very courteously and kindly, and inquired where the next meeting would be, and they would come to it." It appears that George Fox had many meetings with the Indians while in America. He mentions his Journal the name of Robert Widders, who was also traveling in the ministry, and was engaged with him in his visits among the Indians as well as being his co-laborer in other parts of the continent. In allusion to his travels

his time, he writes: "We travelled, lying in the woods, whether in winter or summer, many times through great perils and dangers of wild beasts, but the Lord carried us by his arm and power, over all, and out of the fear of all. And many blessed and precious meetings we had, both among Friends and friendly people, and the Indian emperors, kings, and councils of their people."

Upon George Fox's return to his native land he still retained his interest in behalf of the race, reminding Friends in his various epistles to "instruct and teach the Indians, and to have meetings with the Indian chiefs and their people; to preach the gospel of peace, of life, and of salvation to them." "For," he further adds, "the gospel is to be preached to every creature; and Christ hath tasted death for every man, and died for their sins, that they might come out of death and sin, and live to Christ, that died for them: who hath enlightened them with the Light, which is the Life in himself; and that God pours out of this Spirit upon all flesh; that is, upon all men and women." And in another epistle, he writes: "Preach the race of God to the Indians, which grace brings salvation; . . . and that none of them must neglect the motions of the Spirit, nor err from it, nor resist it, but be led by his good Spirit to instruct them."

letter from a Delaware Indian, entitled "Penn's Treaty with the Lenni Lenape, or the Delaware tribe, as taught Us."

When William Penn came to our shores, any years ago along the shores of the Delaware River, in the midst of fighting, trouble everywhere, William Penn and his friends lived in the Delaware bay, among my nation, the Delaware Indians, and the two people made a treaty. This good man, "Penn," said, "I will come not to fight with you, but I will come bringing with me the word of the living God, that made heavens and the earth, and made us and me brothers, and sons of one father. I will come not to take your land from you, but to buy it." Our Delaware chiefs were satisfied with his words, and the following treaty was made under a large elm tree, and we have been led to believe remains unbroken to this day. The following are the words as written from time to time by the aged chiefs:

1. That William Penn's people, or Christians, and the Indians, should be brethren, as the children of one father, joined with one heart, one head, one body.
2. That the doors of their houses should be open to each other as friends.
3. That the Christians and Indians should believe any false rumors of each other, but first come as brethren to enquire.
4. That if either heard any ill news, of the part of the other, they should speedily acquaint the other as friends.
5. That they should do no manner of hurt to each other, but treat each other as brethren.
6. That if either Indians or Christians should in any harm to each other, complaint should be made and right done, and when satisfaction was made the injury should be forgotten and tried as in a deep pit.
7. That Indians and Christians should assist each other in all things, against wicked people who should disturb them.
8. That both Indians and the Christians

should acquaint their children with the treaty, and keep the chain of friendship bright, while the rivers run and the sun, moon, and stars endure.

These are the words we have been taught from our childhood days, and have been led to believe were the words made under the elm tree by William Penn.

And as I look them over I am led to think that he must have understood the true character of the Delaware nation.

My ancestors have indeed acted up to the principles of said treaty. They have thrown their houses open and their country so wide, that in course of time we lost all, and found shelter among another band of Indians, on the northern shore of Erie, Canada, now called Muncey Town. We are the direct descendants of those chieftains who stood before Penn at that memorable treaty under the elm tree. We have still in our possession a large silver medal dated 1768, given to us at the renewal of said treaty with Pennsylvania Friends, and we have been thankful to learn that from the virtue of said treaty the Society of Friends have done a great deal of good for the elevation of Indians even with those who had no part in making said treaties.

I came with the idea that these words of Penn were still binding, even with a chain far more brilliant under the gospel teachings, as we are now Christians. . . .

Yours fraternally,
WELLES F. TIMOTHY,
Delaware Indian.

To JOSEPH ELKINTON, Friend.

Testimony Concerning Chief Simeon Pokagon; by B. O. Flower, editor of "The Coming Age."

He was a man of great moral strength. His appetites and passions were always under the control of an awakened conscience. There was also something of a woman's tenderness and sweetness in a nature which could be stern when wrongs were to be denounced. He was a poet, orator, and philosopher. In his orations there not infrequently flashed forth much of the fire and impassioned eloquence which for generations had marked the great chieftains of the Algonquins, and which not infrequently suggest the old prophets of Israel, when they fearlessly denounced wrong and injustice.

With his death there passed from view one of the noblest children of the red race—a man whose life, thought, and deeds proved how closely akin are the noble natures of all races, ages, and times.—From the "Indian's Friend" for 1900 (vol. xiii).

SIMPLICITY.—High character is always simple. The deep, vital traits, that come straight out of the heart of the Eternal Fountain, compose it; and it exhibits these traits in all their pure and massive play—upright, downright, straightforward, unequivocal, frank. Truth, honesty, justice, loyalty, courage, independence, unselfishness are among the gifts of worthy humanity. Such men and women are not two-faced, ambiguous, scheming, tricky, tainted with *finesse*, vain, pretensions. They may have imbibed all the culture, and polish, and practical "knack" of their age; but, unspoiled, undeflected, under all is unaffected nature.

Selected.

John Crook.

John Crook was born in the year 1617, and received the blessed Truth as testified of by the people called Quakers, at its first being preached in Bedfordshire, which was about the year 1654. He was a man of note in that county, having been a justice of the peace; and the Lord by his Spirit made him an able minister of the gospel of Jesus Christ. . . .

When he was out of prison he labored much in publishing the gospel, and many were the seals of his ministry. . . . He had a share of suffering for his faithful testimony, being imprisoned in divers places, as at London, Huntingdon, Aylsbury, and Ipswich; and as he sealed to the Truth by sufferings, so he was careful to adorn the same by conversation, and had regard to the power of godliness in life and doctrine, above dead forms, and to the spirit above letter, yet highly esteemed the Holy Scriptures, with respect to the sacred doctrine thereof, being well read therein, and devoted for the faith and practice thereof, as the Lord gave him understanding.

He was eloquent, allegorical and mysterious many times, in his ministry, but did not thereby deny or invalidate the history of Christ, etc., as recorded in Holy Scriptures.

The mystery of Christ in Spirit, and as revealed and formed in true believers, and their sincere conformity to Him in spirit and conversation, he greatly esteemed; desiring the professors of Christianity might come into the true sense and experience thereof, by a true, living and feeling faith in Christ, and sincere obedience to Him. . . . Being often disabled from travelling far by reason of several infirmities of body, he would say (with Israel), "I have been afflicted from my youth." (Ps. 129.) . . .

His patience under his bodily infirmities was very remarkable, and as a good Christian he made the best use of them, saying that the furnace of affliction was of good use to purge away the dross and earthy part in us; and that, did he not feel and witness an inward power from the Lord to support him he could not subsist under his pains, they were so great; which continued with him to his end; yet he was not remembered to have uttered an impatient word. . . . and when the extremity of his pain was over, he would express his inward joy and peace that he had with the Lord. . . .

He finished his course the twenty-sixth day of the Second Year in the year 1699, in the eighty-second year of his age.

THE TROUBLE WITH RELIGION.—Once there was a man who got his teeth filled by a dentist who wore artificial teeth, and he bought from a man who wore a wig a preparation that was warranted to make hair grow on bald heads. And this man believed that his teeth would be saved by having them filled, and they were. And he had faith in the hair medicine, inasmuch as he bought one bottleful after another as long as there was a hair left on his head. But one day he heard of a preacher who went wrong in spite of his own teachings, and straightway the man who believes in the toothless dentist and the hairless hair doctor found that religion was a delusion. The great trouble with religion is that it is not warranted to make people better looking.

YOUNG NIGHT THOUGHTS.

[The following poem was lately discovered by an aged Friend among papers copied by him at Haverford School in 1839, written by Henry Hartshorne, his fellow-student.]

Bright are the realms o'er which day's sky-rob'd ring
Holds his eternal undisputed sway,
Fair is the pathway of the flower-girl spring,
Decked with the glory of the eye of day;
And varied are the scenes that greet his ray
With summer's smile, or dreary winter's frown.
When dimpled riv'lets carol on their way,
Or from the clouds, dark floods pour swiftly down,
When nature wears spring wreaths, or autumn's
golden crown.

Day hath her glories, but thy form, Oh night!
Now wildly awful—now serenely fair—
Thine eyes now lit with fierce and sudden light;
Now smiling in calm beauty, thou dost wear
A charm to stay the insatiate culture care,
In the mild glory of thy star-decked bow,
And thou canst' stir man's timid soul to dare,
And with thy wildness his strong thought endow,
When 'neath the whelming night, his puny form
must bow.

The sun hath sunk to rest, yet that last smile
Was fraught with greater glory than his noon:
More proudly shines the monarch's funeral pipe
Than did his throne. Why must ye fade so soon,
Ye bright foreshadowings of the glorious boon
To virtue promised in abodes like those,
To dwell in peace? Well mayst thou hide, wan
moon.

Thy face in clouds; like Beauty pale with woes,
To dazzling power not fain her weakness to disclose.

Emblems of human frailty, ye are fair
Beyond all utterance. Earth can boast no hues
Gorgeous as those that deck the robes ye wear;
Nor can the sun in all the scenes he views,
Meet aught so grand as when his rays diffuse
Their blended glory in a golden shower
To cheer lone Earth, till night her reign renews.
But ye are brief, bright visions of an hour,
Like the vain pomp that crowns all earthly pride
and power.

The hues have faded in the sunless west,
And now a gentler radiance fills the sky;
The stars glide forth from thy bright place of rest,
And hold their silent festival on high:
Before the bland moon's glance, wild passions fly
From the soothed heart. Ambition's reign is o'er:
Peace from above looks down with straggly eyes,
Life's cup of care is bitter now no more,
And Melancholy sighs where Grief had wept before.

Beings of light and glory! what are ye?
Ye speak not of your nature!—Dwell ye far,
Or are ye guardians of man's destiny?
With human fates, can you your beauty mar?
Go ask wild Fancy! in her eyes ye are
Beings of life and motion—her command
Gives soul and voice to every silent star;
She marks your windings with all-searching hand,
Obedient to her will, your scattered myriads stand.

Yet are ye vast and distant. From the fount
Of science flows a nobler stream of thought
Than e'er the muse poured from Aonian mount.
Truth's favored priests have but her votaries taught
The mysteries of Nature. Is there aught
By Fancy wrought and shaped by Poesy—
Sublime or lovely—with such beauty fraught?
Is aught so grand as what thy might can free
From the deep womb of space, sky-rob'd Philosophy?

Thy time-nerved arm has rent the mystic veil
By nature thrown around her secret shrine;
Earth-fettered man was too brief and frail
To search her dwelling; till a light divine
Shone on his short path and illumined thine,
Thou mad'st a way thro' vast untrodden space,

And scanned'st the realms where distant systems
shine,
Where hidden riv'lets hold their silent race,
And 'mid storm gathering winds, there too thou
hast thy place.

The sky is glorious, but the spring-decked earth
By day so joyous—have its charms all fled?
Night! in thy voice there is no sound of mirth,
Thine orbs no varied hues on nature shed,
The wind that stirs the leaves with hurried tread
And wakes the slumbering ripples on the lake,
The sparkling riv'let coursing on its way,
And owls that solitude more lonely make,
And trees amid whose leaves the quivering moon-
beams break,

These are the boldest rebels to the sway
That Night's twin daughters o'er the Earth main-
tain,
Silence and darkness, tho' full many a ray
Darts from the sky, all Nature owns their reign,
And hears no music, save where love-sick swain
Soothes his coy mistress with soft, plaintive lay,
Or humble crickets carol on the plain,
Or night-hawk screams upon his airy way,
Or cock with shrill voice chides the slow approach
of day.

Earth and her creatures rest. Now sleepless
thought
Where art thou wandering? Whither would'st
thou flee?

Art thou too, 'neath the mild dominion brought
Of calm and silence, doth Night darken thee?
Her soft charms cannot bind thee, thou art free!
Free as the sky-born eagle, whose delight
Is where weak man could never dare to be
On cloud-rob'd cliff, or revelling in the light
Of the fierce sun; thou too hast pinions clothed with
might.

And thou too lovest to soar; and thou canst gaze
Unshrinking on such sights as ne'er were known
To mortal eye, tho' far amid the rays
Of purest sky it dart. Thou to the throne
To which your orbs are foot-stools, where has none
Undimmed from far Eternity, the light
Which kindles their faint fires—the Uncaus'd One.
There canst' thou take earth-wearied thy free flight
And in His mercy rest, or how BEFORE HIS
HONORARY HARTSHORNE.

Haverford School, 1839.

PREPARATION FOR A SERVICE.—From an entry in Joseph Walton's Diary, Fifth Month 12th, 1876: Went to Caln Quarterly Meeting. From Downingtown rode to meeting with Ebenezer Worth. He was about to go on a visit to the Indians at Tunesassa, and referred to some discouragement he had met with (I think from feeble health). He thought a similar experience was frequent, and mentioned that Samuel Bettle once told him that before entering on any fresh religious service he had to pass through an humbling dispensation to prepare him for the work; so universally was this the case with him, that if no such feeling attended him he should doubt the rectitude of a concern and fear that he was deceived in supposing himself called upon to enter into it. Ebenezer said that he had seldom gone out to Tunesassa without a similar experience.

FROM THE SAME CONCERNING "BRIEF BIOGRAPHIES."—Daniel Pickard's letter to George J. Scattergood, of Fifth Month 19th, 1876, remarks:—"Please mention to Joseph Walton that since writing to him I have finished reading 'Brief Biographies,' and do not remember when I have read anything of the kind with the same full degree of satisfaction and comfort of mind."

Education of the Doukhobors.

BY J. S. GIDLEY.

(Concluded from page 114.)

We were expecting to dine at this point, but we soon found that our driver preferred to continue our journey for a little while, and get our dinner at the first Doukhobor village. This suited us just as well, so we entered the house to get warmed up a little, while the driver was watering the horses.

We soon moved onward and after quite a long drive came in sight of the Doukhobor village, which we soon reached, and our guide drove to the house of a sister of Peter Verigin, who furnished us with a good Doukhobor meal. Soon after quite a number of Doukhobors, at my request, came to the house. When assembled I felt to read a chapter of the New Testament. After which I told them the object of our visit, which seemed to give them a great deal of satisfaction. We soon departed and proceeded toward the next Doukhobor village, and when it was reached we alighted and began to make a house-to-house visit among the Doukhobors. While thus engaged Robert Buchanan drove along on his homeward journey. We were both glad to meet again, and on my asking him if it would be convenient for them to have me spend the night at his home his kindly answer was, "I shall be very sorry when it is not convenient."

We soon reached the Buchanan manor and were gladly welcomed by its genial hostess. Here we made the acquaintance of Jessie Wood, the co-worker with Hannah Bellows in the Doukhobor school.

These teachers, with Sarah Boyle, the English nurse of the Doukhobors, live in a neat little cottage made of logs, standing but a few steps from the house of Robert Buchanan.

A part of the evening was spent at this cottage, and I was interested in hearing the experiences of its three inmates among the Doukhobors.

The rest of the evening was spent with Robert Buchanan and wife, who have been intimately acquainted with the Doukhobors since they have been in Canada, and they spoke highly in their praise.

Before retiring a request was made for reading of a chapter from the Bible. The inmates of the cottage were called into the room and the ninety-first Psalm was read. A precious covering came over us and for many favors of the day secret thanksgiving arose to the Giver of all good.

The next morning being Seventh-day and not a regular school day, Hannah Bellows kindly offered to go to the village a little in advance of the rest and give notice to her pupils that they might be together on our arrival.

As we came in sight of the village where the school is located we could see the white tent at the farther end of the village where the school is kept. On approaching the tent entering, looking at the bright and smiling faces of the Doukhobor children seated upon rude benches (if straight pieces of planks or seats without any backs, and other planks in front of the pupils upon which to place their books and papers which were few indeed, many might be called benches), taking note of how few were the conveniences so necessary to all the teachers in their work, and remembering

to that they had left happy homes and their relatives in a foreign land, knowing that they would have to endure hardships and privations which are unavoidable in a new country scarcely inhabited, to give instruction to these serving children, I was reminded of the declaration, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." What a field for consecrated laborers in this part of the land presented!

The Doukhobors are building a log schoolhouse to be used in place of the tent the coming winter.

After hearing a recital in concert by the pupils, asking each of them to send me a letter at some future time, and giving them a few words of encouragement, we continued our journey in an easterly direction about forty-five miles to Atradnoe village, the home of Peter Verigin, passing through two other Doukhobor villages on our way. We spent nearly two days at Atradnoe.

Here we met once more Evan Marchortoff, patriarch of the Doukhobors, who though many years of age, appears as well preserved and as sprightly as the average man of forty years.

It may be of interest to some of the readers of THE FRIEND to have a description of this village, which would give a general idea of other Doukhobor villages; for nearly all of them are laid out in a similar manner. This village is situated in Assinaboa, on the northerly side of White Sand River, and about one and a half mile distant therefrom. It contains twenty-two log houses neatly calsominated with pitch inside and out, located about a hundred feet distant from each other on either side of a street about seventy-five feet in width, passing through the village in an easterly and westerly direction. The settlement has a commanding view of the surrounding country.

There are several stables used by the Doukhobors in common for their stock, and buildings where eight thousand bushels of wheat, rye, and barley are stored, representing the grain crop raised by the Doukhobors of this village the present year. There is also a flour mill near a small stream, on the southerly side of the village which furnishes water for the same used for the motive power.

The Doukhobors have improved their condition very much in four years. At that time they sowed, mowed their grass, and cut their grain by hand, threshing it with a flail. Now it is sowed in drilled in by horse power, the grass is cut with mowing machines, the grain is harvested with binders and threshed by steam. While we were in Atradnoe one of these steam threshers was in operation, and we were told by the Doukhobors with it in nine hours threshed two thousand six hundred bushels of wheat.

The Doukhobors have eight of these steam threshers. Two of them, with traction engines, cost three thousand dollars each, and are fitted with portable engines two thousand two hundred and fifty dollars each. When the grain is threshed in one village the thresher is moved to another. The engines used by the Doukhobors to furnish the motive power for threshing and when not in use that way are used as the motive power for grinding grain. There is a windmill for grinding in one of the vil-

lages through which we passed that was built this year.

The Doukhobors are now self-supporting. Their fertile lands yield them a bountiful harvest, and their vegetable diet makes their living expenses as far as food is concerned but a mere trifle. They still continue to make a large portion of their boots and shoes. They also spin and weave some of the cloth for their garments. The women and children have gathered and sold more than ten thousand dollars worth of seneca root the present year. When we left Atradnoe to go to Yorktown, forty-five miles distant, Peter Verigin, Evan Marchortoff, and several other Doukhobors (three carriages in all) went with us to the bridge over White Sand River, about ten miles distant, to show us a herd of three hundred and twenty horses which were grazing on the prairie near by. Peter Verigin had recently purchased these horses for the different villages of the Doukhobors, obtaining them from a trader living one hundred and fifty miles from Regina, Assinaboa, taking his choice out of a herd of two thousand horses, at a cost of twenty-four thousand dollars. These horses were raised in the State of Montana.

When Peter Verigin found that it would cost him about seven dollars per head to have them shipped by rail from Regina to Yorktown, he concluded to have them driven overland. By doing this he saved about six dollars per head. They were four weeks on the journey, and though they had been on the prairie only two or three days they looked none the worse for their journey. The herd was guarded by two mounted Doukhobors. As the grain fields of the Doukhobors are, for the most part, without fences, their herds of cattle and horses must be looked after by herdsmen. We left the trail and drove over the prairie through the herd of horses which are in a wild state, but looked as though they would make fine workers. These horses will be divided among the different villages of Doukhobors and broken the coming winter.

On the way to Yorkton we passed through two more villages of Doukhobors. In a field in one of these villages there were twenty-five or thirty men, women, and children digging potatoes. When they saw us driving into their village they left their work and came to give us a kindly greeting. They remembered our being there four years ago, and were glad to see us again. We drove to the next village and took our mid-day meal with the Doukhobors. In this village was another steam thresher in operation, where were seen men, women, and children all lending a helping hand in doing different things needful. We were told that the Doukhobors would have hard work to get all their grain threshed before winter set in.

The Doukhobors in the different villages visited gave us a hearty welcome, and expressed great thankfulness that we had come to visit them once more, and appeared glad to learn that there was a prospect of having schools established in the different villages in which their children could learn to speak, read, and write the English language.

We met two who were able to speak, read, and write three different languages. One of them, a young man about twenty-one years of age is able to read, write, and speak English,

Russian, and Georgian. His ability to do this was acquired without the aid of a teacher. He learned the Georgian language during his three years' exile among the Georgians. "The language," said he, "is very easy to learn, for although there are forty-three different characters or letters, yet each letter invariably has the same sound, so it is not a hard language to master." He wrote a short sentence in the Georgian, read it and gave us its meaning in English. He has got a pretty good knowledge of English in the four years that he has been in Canada, and is an excellent interpreter. We did not enter a single village of the Doukhobors (about ten in number) in which we did not find some one who could interpret for us fairly well.

Bicycles are now found among the Doukhobors. We saw one youngster cycling around Atradnoe village and were told that there were two or three more wheels in the place. One man came into Atradnoe, on his wheel, from his place of residence, about fifteen miles distant. It is no uncommon thing for a Doukhobor to walk twelve miles to do a day's work, and then return to his home. We met three one day who had done this.

A Difference.

Some men tell us that one religion is as good as another. It is a way they have of excusing themselves from acknowledging their obligations. They say: "The Greeks had their religion and it suited them. The Romans had their religion, and it answered their need. The Hindus had their religion, and it comforts them. The Egyptians had their religion, and it supported them. The Christians have their religion, and it is the light of their life. There is no difference. Each religion suits the people who accept it." No doubt there is truth and good in all religions. Perhaps none is altogether false and bad. But is there really no difference?

Take two illustrious examples: Marcus Tullius Cicero and St. Paul were both brilliant men, educated men, men prominent in the counsels of their respective nations, and afterward both were persecuted by their own people. They have both written extensively their doctrines and experiences, and both wrote letters in time of tribulation, which have been preserved. How did they behave under trial?

When Cicero lost his power and influence in Rome and fell under the displeasure of the government and was banished he broke down completely. His spirit was crushed. His letters, written during the period of his exile, betray a spirit of weakness and despondency of which his friends were heartily ashamed. But the letters of Paul, written in prison, betray no weakness, no despondency, no cowardice. They are the most joyous and triumphant of all his communications. He is the same brave, strong, hopeful, happy man in the persecution and in affliction. He sings and shouts while his flesh is torn with the scourge and his feet made fast in the stocks.

Is there no difference? Does not the religion of Christ serve the purpose of man better than any other? Adversity is the best test. Clouds may completely blot out artificial lights, but they cannot quench the sun.—*Christian Advocate.*

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut Street, Philadelphia.

ALCOHOL IN PERSIA.

The Tenth Month number of the *National Advocate*, New York, contains an interesting article upon the Anti-Alcoholic Society of Persia, supplied by S. G. Wilson, missionary of the American Presbyterian Board at Tabriz, Persia. To many it will doubtless be a surprise to know that the liquor selling is in the hands of the Armenians, while a person of that nationality, resident in that city, "who does not drink liquor is so remarkable as to be pointed out by name." The Moslems, whatever their shortcomings have been in times past, in the main are consistent abstainers, according to their creed. But they are falling more and more into the way of the dram drinker. Much bottled liquor is brought from Europe.

The leader in the present movement against alcohol in Persia, appears to be a Dr. Garabed Paschayan, graduate of the government medical school at Constantinople. During the episode of the Armenian massacres of a few years ago, he was condemned to death as a revolutionist, but his life was spared through the intercession of the young woman to whom he was betrothed, a graduate of the Armenian College for Women. Upon their marriage they removed from Turkey to Persia. The propaganda for temperance has been carried on in the Armenian and mission schools through lectures given by Dr. Paschayan, by the teachers of the schools, the Armenian bishops and Armenian missionaries. A number of tracts have also been published. "It is the universal testimony that weddings and social occasions among Armenians are much more free from excess than formerly, and at times even a considerable group will be present who altogether abstain."

A helpful practical example was that of the bishop of Acerhijan, who not only discontinued the use of alcohol and tobacco, but translated and published at his own expense a strong tract upon the "Injury Done to the Conscience by Stimulants and Narcotics." A course of lectures with stereopticon views illustrative of the injurious physiological effects of alcohol was planned for Moslems, but was defeated by the enemies of the reform, who averred it would be very improper for Christians to be lecturing Moslems on wine drinking. The Crown Prince of Persia, nevertheless, expressed a wish to see the views, and afterwards presented the society with a money gift. Further, the drug store of his physicians was closed because of the amount of the imported liquors sold there. When we reflect that in the Sultan's capital of Constantinople, the liquor-selling business is in the hands of those known as Christians, we can hardly wonder that the "unspeakable Turk" seems rather intractable in listening to the moral suasion of the Christian powers.

J. W. L.

PRO-LIQUOR LITERATURE.—One of the most effective agencies employed by liquor men in advancing the interests of their trade and counteracting temperance work, is the circu-

lation in various ways of such literature as will tend to promote indifference in the public mind respecting the use of intoxicants. These publications do not always betray their authorship. In fact they may sometimes be found in places where they would never be tolerated if the source from which they came were apparent. Couched in attractive language and corroborated by the averred testimony of some one with a respected title, they constitute a form of sophistry that is not readily detected. It has been proven on numerous occasions that conspicuous articles in popular magazines and daily papers, accepted by the unsuspecting public as unprejudiced and reliable, have been printed at advertisement rates by associations of liquor dealers. Even editorial comment has been secured in this way.

One of the many bureaus engaged in this sort of work is the Liquor Dealers' Protective Association. From the report of this association, made Sixth Month 3rd, 1903, to the National Wholesale Liquor Dealers in convention in Baltimore, we learn that it received from one hundred and seventy-three houses engaged in the wholesale liquor trade, the sum of nineteen thousand three hundred and forty-five dollars and sixty-one cents. More than three-fourths of this amount had been expended in circulating literature inimical to prohibition. There was printed for distribution two million five hundred and fifteen thousand pieces of literature. Of these, one million three hundred and fifty-five thousand five hundred had been mailed directly to voters in separately addressed envelopes, and eight hundred and twenty-six thousand nine hundred pieces had been sent to local managers at one hundred and fifty-nine different points where elections were pending or anticipated. The activities of the Association extended to twenty-two States, and the claim is made that seventy per cent. of the contests in which they participated had resulted favorably to the association. In addition to the literature here referred to, the bureau prepared and sent out for use in special cases, one thousand eight hundred and eight type written pages of arguments entirely different from the leaflets. It also prepared ninety-two columns of newspaper matter, all of which had been printed.

We were enabled to summarize the work of a number of such organizations and show the aggregate, the reader might be more keenly impressed by the fact that the liquor men are active and aggressive. They seem to realize that a powerful public sentiment is arrayed against them, and that such a trade as theirs would be no longer tolerated if a great effort and enormous sums of money were not expended in its defense.

To the opponents of the saloon there is much encouragement in the fact that the liquor business has been compelled to resort to unusual expedients in order to exist.

SALOONS TO RAISE FUND.—The National Retail Liquor Dealers' Association's annual convention held this year at Pittsburg, Pa., adjourned Tenth Month 15th.

The Association adopted a revised constitution and by-laws with provisions for the raising of a large fund every year for the defense of the liquor dealers' interest in the Legislatures and the United States Congress.

The by-laws require that every member of the Association shall refrain from purchasing liquors of dealers not using the National Association stamp. The Association is now considered strong enough to compel the wholesalers and distillers to use the stamp, and it is expected that more than one hundred thousand dollars will be raised every year in this manner.

The convention closed with a banquet at Central Turner Hall. The next annual convention will be held at St. Louis.

Members of the National Association are forming a company to erect a five story building in Washington, D. C., for national head quarters. It is planned to have store rooms, sixty office suites and convention halls, and the structure will cost two hundred and fifty thousand dollars.—*Philadelphia Ledger*.

HOW SHOULD I VOTE?—The number of American people who every year ask themselves this question is doubtless very great, and we apprehend it is increasing. So puzzling has been the problem to many a good citizen, that in his confusion of mind he has felt excused from casting a vote. We have sympathy for such, but a choice of legislation and rules by ballot is one of the greatest of civic rights, we believe a duty to exercise the privilege as conscientiously as we would if it had been secured for us but recently, and we ourselves had previously suffered from the tyranny of oppressors whose dethronement we had been powerless to effect by any peaceable means. Yet, possessing this great power and privilege, how, under the complexities of American social conditions,—how should it be exercised? Evidently each voter must answer for himself, and well were it for this republic if every voter exercised the right according to his apprehension of how he *should* vote. It is lamentably true that the quest of right and wrong is, with a great many people, disassociated from the act of casting ballot on election day.

A few considerations, however, we deem a propiate at this season for those who incline voting amongst other "whatsoevers" that should do to the glory of God:

1. The Christian voter should not be influenced by purely selfish motives. If he be patriot he will think of the welfare of his country or commonwealth, not the ease or riches of himself.
2. He will not be governed by popular opinion, but will act according to his judgment of what is best for all.
3. He will not "do evil that good may come," but will act with consistency.
4. He will not be so prejudiced as to be unwilling to listen to those who disagree with him.
5. He will not place partisanship above his hood and qualifications for service.
6. He will not consider that his vote "lost" if it happens to be cast for a candidate who is defeated.
7. He will not vote for any candidate who he knows to be in sympathy with the perpetration of the saloon.
8. He will not defer until election day question of how he shall vote, neither will he neglect his duties as a citizen on other day the year.
9. He will seek for Divine guidance to lighten his mind and direct him in this duty.

Science and Industry.

STUMPS OF TREES.—Ingenious chemists have discovered, says the San Francisco *Chronicle*, an economical method of turning the stumps of the fir forests of Washington to profitable commercial account. After the lumberman got through with his operation in these forests the stumps remained to cumber the land and make it unavailable for agricultural purposes. The process of decay is too slow and the work of clearing by artificial means has been so costly to undertake, so the land has hitherto been allowed to lie idle as so much waste for its abandonment by the logger. But it is now being found that from each cord of wood contained in these fir stumps for forty fifty dollars worth of pitch, turpentine, creosote, tar oil and common tar can be extracted, which warrants the clearing of the land and the extraction of these materials.

is an excellent book on India, just published, Dr. J. P. Jones tells of a great and beneficent achievement of some British engineers in South India known as the "Peryar Project" of South India," which was large in its conception, perfect in its execution, and rich in its blessings. It consists in the diverting of a large river which vainly poured its waters down the western mountain side into the Arabian Sea, and causing its waters to flow into the eastern plains to fertilize the arid sandy land as far as the Bay of Bengal. It crosses the second largest dam in the world, travels one and one-fourth miles through the mountain, and many miles of distributing channels. It will irrigate at least one hundred and fifty thousand acres for rice cultivation, and will feed four hundred thousand people. Jones adds Dr. Jones, "in the heart of the region thus fertilized and refreshed, and know the joy of the residents, who also stand astonished before the magic power of these white people, who do for them what they say, even for gods fail to accomplish."

service of mankind like this is superb. And there is something better. There will come a day when the elements shall be dissolved in the fervent heat and the earth and the works therein shall be burned up. The eternal value of all human service can be stated in personal terms. What impress has it on life? To influence life is what we live on—*Forward.*

FORESTRY BY RAILROADS.—The scarcity of available timbers is felt by no class of consumers more keenly than by the railroads, which every year one hundred and ten million dollars merely to renew those worn out and decayed. The price of timbers has risen in some instances to a figure which makes their use

prohibitive; in other cases the supply is so nearly exhausted that the roads have been compelled to look about for new timbers.

The Bureau of Forestry has been called on to assist in solving the difficulty, and has come forward with the very practical and simple suggestion that the railroads, instead of continuing to use expensive, high-grade timbers for such a low-grade purpose as that of railroad ties, shall use the cheaper woods. The complaint that the timbers rot very quickly when laid in the ground is answered by the suggestion that they should be seasoned and preserved, just as beech is seasoned and preserved in France.

The railroads have decided that if they can be convinced that it will pay to season and preserve cheap timber for ties, they will acquire large areas of timber lands on which they will grow their own trees, cut their own ties, and thus be assured of a steady supply. This means that some of the great railroads of the country are in a fair way to practice forestry on a very large scale, and to employ a great many foresters. Work of a similar nature to the railroad experiments is being carried on for the American Telegraph and Telephone Company, which used last year one hundred and fifty thousand telephone poles and three million feet of timber in cross-arms. Seasoning experiments are being conducted on chestnut telephone poles near Harrisburg, Pa., and on cedar poles near Wilmington, N. C.

Items Concerning the Society.

On last Second-day evening some 300 interested members in Philadelphia assembled to hear papers read (which proved to be about twenty-five in number), as written by various members in answer to the question, "Why Am I a Friend?" Three selected readers read, mostly without names, answers given in much variety, but in general unanimity, the prevailing reasons covering a wide range, from birthright membership through various points of conviction in doctrine and practice. The features which both governed some and were discarded by others, afforded an instructive insight into the state of opinion among us. Some of these papers may soon be presented in our columns.

FRIENDS' NORMAL INSTITUTE FOR COLORED YOUTH.—The cornerstone of the building now in process of erection for the training of teachers for the colored race in industrial arts, was laid on Fourth-day afternoon, the 14th instant, on the farm lately purchased for that service near Cheyney Station in Delaware County. A good number of Friends and citizens of distinction, including several of the colored race, were interested listeners and spectators. The president of the Executive Committee, J. Henry Bartlett, conducted the exercises. George M. Warner, secretary of the Directors, read a selection from a copy of the Bible which, with documents relating to the history of the Institution, was deposited in the corner-stone. Hugh M. Brown, the Superintendent of the Institute, gracefully thanked the scholars of the Westwood Boarding School, who nearly all, both boys and girls, had walked over, in separate groups, to witness the proceedings. George Vaux, the oldest member of the Board of Directors, gave a brief address; then with trowel in hand applied the mortar to the base of the stone, which being placed in position, was declared by him now laid. A succession of instructive speakers followed with able thoughts of encouragement and advice, namely: A. G. C. Smith, of the Delaware County Schools, President Isaac Sharpless of Haverford College, President Swayne of Swarthmore College, President Isaac N. Rendall

of Lincoln University, at Oxford, Pa., for colored students, and Superintendent Addison L. Jones of the West Chester public schools. The approaching sunset at length brought the meeting to a conclusion, with much regret that the remarks of some gifted speakers of the colored race who were present were cut off from delivery.

Notes from Others.

Bishop Restarick of Honolulu considers the work among the 70,000 Japanese in the Hawaiian Islands of great importance.

It appears that something more than half the entire population of the six New England States is of other than native New England stock.

The Baptists are to erect four meeting houses in Cuba at a cost of about \$13,000. The work there is reported as being very cheering in its progress.

The *Congregationalist* is said to have an article on "Preaching and Preying," which may not be out of harmony of ours of last week on "Shearers that Shear."

It is said of Jonathan Edwards that he was in the habit of writing out the results of his study, and that besides sermons he left over 1400 miscellaneous papers, all numbered and classified.

On "The Unattractive Ministry," Nehemiah Boynton says: "The recovering and honoring of the ministerial ideal in the churches to-day is the great antidote for the unattractive ministry."

A great convention of Passive Resisters was to be held in the City Temple, London, on Tenth Month 29th. The clergymen, Clifford Meyer, with Silverster Horne and R. J. Campbell will address the gathering.

It is said that the first bequest known to have been given by a Chinese woman to any benevolence was the legacy of \$1000 left by the mother of Li Hung Chang to the medical missionary who attended her.

Bishop Thornton in addressing a large congregation of Lancashire men recently said, "A great shaking of the social system is impending, but no remedy will last which divides sacred from secular things."

It is claimed for its Book Concern that the Methodist Church is not in the publication business to make money, but to preach the gospel by printer's ink. The profits of the business go to the support of worn-out preachers.

John Watson, on "The Next Revival," says: "The sense is creeping over the community that socially and physically we stand together, and religion cannot remain a water-tight compartment of spiritual selfishness."

George F. Pentecost, who went round the world last year, and who has returned with the ability, it is said, to present religious conditions in the East with rare comprehensiveness, he declares the Chinaman to be the great man of the East.

Bishop Brent feels it his duty to accept the commission's appointment of him as one of three to investigate the opium question in Japan, Formosa, Upper Burma and Java, "as the opium vice is the most serious thing the missionaries have to face in the social life of the people."

Joseph F. Newton says: "As a teacher the pulpit is not needed as it used to be, but as an inspirer of enthusiasm for the moral and spiritual life, we need it as never before. We have not yet

found anything to take the place of consecrated personality."

At Swarthmore, Pa., on the 18th instant, the smallest Episcopal place of worship in this country is said to have been dedicated. The seating capacity is for seventy-five persons only. It is erected as "a memorial of gratitude to God for the good example of the Rt. Rev. Phillips Brooks, sixth bishop of Massachusetts."

Sir George Bruce, the veteran engineer, recalls as a Presbyterian the days "when the prayers in the church were at least twenty minutes long, during which the worshippers stood with their backs to the minister. Members of the congregation were then frequently prayed for publicly by name."

A colporteur of the "Presbyterian Board of Publication and Sunday School work" in a section of Pennsylvania, has to carry in his stock of religious books and tracts for the foreign-speaking population literature in Ruthenian, Bohemian, Croatian, Slavonian, Polish, Lithuanian, Magyar, Slovak, Russian, Italian and English.

As another fruit of militarism we note that the *Churchman* states that the increased cost of living in Japan has made it necessary to raise the salaries of all mission workers there. The bishop of Kyoto has been obliged by similar causes to reduce the number of missionary stations, and in one of the larger cities mission work has been wholly discontinued.

A. K. Gurney, a graduate of Newton Theological Institution, who was sent to Assam in 1874 for the work of Bible translation, has now completed the translation of the Old Testament, working from the original Hebrew. The work of translating into the Assamese language the whole of the Old Testament is a tremendous undertaking. A. K. Gurney's work is pronounced one of great accuracy and merit.

Church people are taking up the cause of the five civilized tribes of Indians of Indian Territory, who are trying to prevent the annexation of their Territory to Oklahoma. The basis of their opposition is that Oklahoma is saloon territory, and, as they claim, "whiskey soaked." Besides, these Indians declare that the National Government has, in spirit as well as in resolution, repeatedly promised them statehood, and they point out the fact that Indian Territory is larger in area than Delaware, Connecticut, New Jersey, Massachusetts and New Hampshire put together. A vote of the Five Tribes is to be taken this fall to show that Indians are opposed to annexation. Church people in the East are taking the part of the Indians.

WORK OF AMERICAN TRACT SOCIETY.—The annual report of the publishing department of the American Tract Society, says: During the seventy-eight years of its history the society has published at the home office 2136 volumes and 6360 tracts, leaflets, etc., making a total of 8496 distinct publications. The total number of volumes issued from the home office has been 32,743,752, and of tracts 449,554,252. The new publications, distinct from periodicals, brought out by the society during the year are 87 in number. Of these 57 are in English, 7 in German, 5 in Spanish, 5 in Hungarian, 3 in Benga (African), 3 in Polish, 2 in Bohemian, 2 in Bulu (African), 2 in Italian and 1 in Fong (African). Of these 58 were volumes and 29 tracts. The society is now publishing seven periodicals. About 3,580,000 pages of this reading was given out through missionaries in Mexico, Cuba, Porto Rico, in the republics of Central and South America, in the Philippines and at mission stations in the other continents or the islands of the sea. In connection with personal efforts made by the

society's colporters, home missionaries, evangelists, voluntary Christian workers, all well-trained workmen, an equivalent of 10,525,500 pages was distributed. The army and navy chaplains, mission sabbath schools, churches and the branches, auxiliaries, life directors and members of the society were furnished for their several spheres of labor an equivalent of 8,526,000 pages.

SUMMARY OF EVENTS.

UNITED STATES.—The recent decision respecting the Alaskan Boundary was made in London by a body of six Commissioners consisting three from the United States and three from Great Britain. The latter was Lord Chief Alverstone, who joining with the representatives from America, made the majority necessary to a final judgment. The Canadians refused to sign the decision. The point of the most importance to be considered was the meaning of a certain clause in the treaty between Russia and Great Britain in 1825 and it was stated by Senator Fairbanks one of the American Commissioners: "The dispute with which the Commission has been concerned is the boundary south of Mount St. Elias. The American contention was that under the treaty between Russia and Great Britain, the latter was to be excluded from an outlet to the ocean, and that the line should be drawn at the heads of all of the inlets, while the British contended that the line should run from headland to headland. If their contention had prevailed, Skagway, Dyea and other settlements many miles from the mouths of the inlets would have fallen into British territory. Under the decision, these belong to the United States, as we have always contended."

The demand in the production of petroleum in Pennsylvania, West Virginia and Southeastern Ohio has been so great that at present, it is stated, there are not 12 wells in this region yielding each 100 or more barrels per day.

On account of the existence of yellow fever in San Antonio, Texas, the governor of the state has quarantined the city. The order is mandatory upon all railroads to stop freight or passenger business from that city in any shape whatsoever.

It is stated that a pair of women's shoes made in Lynn, Mass., to establish a record for rapid shoemaking, required fifty-seven different operations, and the use of forty-two machines and hand pieces. All these parts were assembled and made into a pair of shoes, ready to wear, in three minutes.

The first shipment of American apples to England was made more than 50 years ago.

The legislature of Alabama has passed an Act which prohibits the transportation of goods against boy or child laboring, working men, or interfering with or injuring any lawful business.

"In a recent report on American shipping it is stated that while American commerce now leads the world, this increase in our trade and decrease in our capacity to provide for its movement have filled our exports with foreign vessels, and the present time more than nine-tenths of our imports and exports are carried by alien ships, to whose owners we annually pay more than \$100,000,000 for conveying our freights, mails and passengers to and from our ports."

A despatch from Harrisburg of the 20th says: Dairy and Food Commissioner Warren this evening ordered his agents to bring charges of the conspiracy against liquor dealers. It was found that 85 per cent of the liquor analyzed contained salicylic. The dealers reside in various parts of the State.

President Roosevelt has issued a proclamation convening the Fifty-eighth Congress in extraordinary session on Eleventh Month Ninth. The proclamation is in consideration of the reciprocity treaty with Cuba.

A statement recently made by the Indian Bureau shows that 28,411 Indian pupils are now enrolled in schools.

The annual report of Commissioner Sargent, of the Bureau of Immigration, shows a large increase of average immigration over that of the preceding year, the aggregate for the fiscal year 1903 being 557,946, an excess over that of the previous year of 208,303, or 32 per cent. The greatest number of immigrants, 330,622, came from Italy, an increase of 52,247 over last year; while Austro-Hungary furnished 206,011, an increase of 34,022; Russia, 136,093, an increase of 28,746; Germany, 40,261, an increase of 11,789; Sweden, 46,028, an increase of 15,134; Ireland, 35,310, an increase of 6172, and England, 26,219, an increase of 12,644. Of the Oriental countries, Japan was foremost with 19,968, an increase of 5698, while China contributed 2209, an increase of 560 over last year.

In an recent address at the Mohonk Indian Conference

E. B. Henderson, of the Indian Bureau, said the white population of the Indian Territory was at a lower moral and intellectual status and more in need of schools at other institutions of civilization than the Indians. The present population of the Indian Territory was about 600,000 whites and 80,000 Indians, and the white population had fewer advantages than the Indian youth and were growing up in gross ignorance and vice.

John A. Dowle has been addressed large crowds in New York city during the past week in which he has successfully failed to act the part of a Christian reformer. His language on several occasions has been offensive, and his meetings have been scenes of confusion and anarchy. The State Board of Health has notified the authorities of Allegheny City that if they do not take immediate steps to prevent the spread of smallpox that the board will at once take measures to quarantine the entire 150,000 population, as may stop the business of the city.

There were 293 deaths in this city last week, reports to the Board of Health. This is 3 more than the previous week, and 26 less than the corresponding week of 1902. Of the foregoing 213 were males and 177 were females; 45 died of consumption of the lungs; 31 of inflammation of the lungs and surrounding membranes; of diphtheria; 11 of cancer; of appendix; 5 of typhoid fever; 4 of cholera; 3 of scarlet fever; 2 of typhus.

FOREIGN.—The benefits expected to result to Ireland from the late passage of the Irish Land Bill by the English Parliament are beginning to be realized. At a recent meeting of the United Irish League in this city it was stated this measure strikes at the very root of Irish discontent, which was being based on the unjust monopoly of the people from land ownership. "Alas! there are indications of better times, of industrial revival and improved methods of agriculture and a general unfeeling of the people heretofore divided by hostile feeling. The ascendant party laments as much as we do the emigration of the best blood of Ireland from her shores. They feel they are losing the life's blood of the people, the best people. Every sincere lover of Ireland should now help to close the breaches of the past."

The streets of Sofia it is stated are thronged with religious bands from Macedonia who are begging for food and shelter.

Correspondents of the London *Times* in Russia tell us of a circular which has been issued by the ministry the interior to the governors of provinces ordering them to report all difficulties with Jews. The circular states that many laws are antiquated and inconsistent, and that diverse interpretations result, hence the Government finds it necessary to revise and improve them. The significance of this circular it is believed is that there is to be a better treatment for the Jews.

A despatch from Berlin of the 23rd says: "An electric car to-day in the high speed experiments, on the M. Rhenische-Zossen line, attained the speed of 130 2-3 miles per hour."

NOTICES.

The Annual Meeting of The Bible Association of Frost in America will be held in the Lecture Room of Fries Select School, 140 North Sixteenth Street, on Fourth E. Eleventh Month 4th, 1903, at 8 o'clock, P. M. Friends are invited to attend the meeting and take part in the proceedings.

Friends' City Home Association.—The Association is called to meet on Fifth-day Tenth Mo. 29th, at 7.45 P. M., at Friends Institute, for the appointment of Treasurer and six other Friends to constitute Committee of Managers to serve for one year. A Friend interested in its object, is considered as a member of the Association.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard instruction and discipline should be addressed to WILLIAM H. SNEYDLEY, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded EDWARD G. SNEYDLEY, Superintendent, Address, Westtown P. O., Chester Co., Pa.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage met trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents, after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114.

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THERE are two who have had the opportunity to walk upon this earth, the Son of Man and thyself. How do your walks compare?

THE riches of poverty and the poverty of riches are doubtless distributed by a better Wisdom than ours, where they will do the most good in gathering to the eternal satisfaction.

THERE is an "appointed activity," and an appointed inactivity. Not all religious effort is creaturely because active, nor all inactivity creaturely because quiet. There is at times a "masterly inactivity," wherein the waiting Christian becomes Master-ful for every good deed or work, appointed because appointed.

Eating to Some Purpose.

Though, like most things written, the following may seem in substance a re-echo, yet these are never vain repetitions which are freshly revived as due at the season. It is appointed that further and deeper exercise than that of the mouth shall complete the eating of our food. "If a man will not work, neither shall he eat;" and without general bodily exertion he does not eat in its real sense,—that is, he does not prepare his food for assimilation into his body. Of this process, digestion is but the first stage. And some persons pass on too much of that work for the stomach to do, or carry it as a burden till daily exercise has enlivened the digestion, and prepared the nutriment in the body to build up its tissue in every part. So bread is not actually given to us, or made our own, till it enters into our constitution.

We sincerely ask, "Give us this day our daily bread," when we co-operate with the process of making it our own by obedience.

We eat that which is good by practicing it. It is by obedience to the life offered that we eat the bread of life and take it in to be a part of our being. Only thus is good, spiritual character built up and maintained in strength and health. If we want the bread of heaven, we must pray for it in terms of exercise by obedience. How long will that food be offered at the door of our mouth if we do not seize upon it by the assimilative work of obedience?

The disciple is not above his Master, and such is the way by which the Master said He was nourished in His service on earth. "My food and my drink," said He, "is to do the will of Him that sent Me, and to finish His work." So He lived by the Father. "As the living Father hath sent me, and I live by the Father, even so he that eateth Me shall live by Me." He that doeth the will of Christ who sent us to finish His work and "make up that which is behind for his body's sake," is he that eateth Him by obeying the manifestations of His Spirit. For to the Father He said, "As Thou hast sent Me into the world, even so have I also sent them into the world."

This conformity to the image of Christ by the practice of His will is for our meat and drink. This is the living by Him and the eating of Him. This is the process of imbibing of that Spirit which is the purchase of His flesh and His blood, as given "for the life of the world." As often as we eat and drink thus worthily by the practice of His Spirit, we "do show forth the Lord's death," which provided for man the more abundant life.

THERE often are young people in the neighborhood who seem almost alone. They have few friends. Perhaps they are not attractive and popular. In a gathering of young people they are left outside the happy circle. Nobody gives them any attention. Here is an opportunity for those who have in them the true spirit of Christ to show that spirit in a way which will prove full of blessing and comfort. We should be especially kind to these lonely people. At an evening party, for example, if there is one person whom nobody is talking to, whom nobody seems to think of, that is the very person to whom you should go with your warmest love. There is something very beautiful in the act of those who turn away from their own familiar friends and devote an evening or part of an evening to making a stranger happy. That is what Christ would do.—*Exchange*. [Also after meetings.]

FOR "THE FRIEND."

Extracts From the Diary and Letters of Rebecca W. Kite.

As this dear friend was concerned to live in the fear of the Lord, perhaps there might be a little service in placing some extracts from her diary before those who have known her. Rebecca W. Kite was the daughter of Hiram and Elizabeth Walton. She was born at White Marsh, Pa., on the 20th of Ninth Month, 1810.

In her seventeenth year, Rebecca accepted a position as teacher in Friends' School at Medford, N. J.; while there, about four years later, she made application and was received into membership in the Religious Society of Friends.

Her attachment to its principles and testimonies was sincere and lasting. "She bought the Truth and sold it not."

No memoranda are found earlier than 1845, under which date she writes:

First Month 21st.—Read over old letters received from 1828 to 1841.

I hope to treasure up the past exercises of my several friends for me, and improve by the counsel given. All the epistles from one friend were fraught with desires that I might pray without ceasing. I hope I may remember this, for I believe it is the only way for us to make progress in the right path.

[Rebecca Walton was at this time teaching a little Preparative Meeting School at Blockley.]

In her fifteenth year, Rebecca Walton entered Thomas Kite's family, who watched over her with a fatherly care and concern. She ever found in Thomas Kite a friend and counsellor. She thus notes his passing away:

On the evening of the 24th of First Month, receiving intelligence of the extreme illness of Thomas Kite, I went into the city. As I sat by his bedside, at one time, he asked me if I could repeat the chapter giving the account of Lazarus. His sister, Mary Kite, said: "Since my brother has been sick I have remembered the language of the Saviour, 'Lord, he whom Thou lovest is sick.'"

21st, Evening.—We watched with him till (near) half past nine o'clock, when, perceiving a change, we arose and stood around the bed. The breathing became more and more quiet, till, without any struggle or movement of the body whatever, he calmly drew the last breath; so peaceful, it was like an infant sinking into slumber.

Thus finished the earthly race of one who early gave himself up to be made an instrument in the hands of the Most High, to turn the feet of the people in the paths of righteousness, in which he faithfully labored; and now we doubt not his purified spirit is clad in white robes, mingling with the just of all generations, singing the holy song of praise to Him who has given the victory.

Now, what shall I say for myself? Oh, that the Good Spirit may be with me, purging my spirit daily, so that like my dear departed friend, I may fill up my measure of duty in great humility and fear, and be ready at His appearing, having the wedding garment prepared, and nothing to do at that hour but to put off mortality. O, Lord, guide me by Thy counsel, and at last receive me into glory!

Second Month 26th.—Attended Arch Street Meeting three times on First-day.

Mary Kite appeared in prayer, asking that the great Head of the Church might be pleased to look down on its low state, and arise for its help.

Third Month 9th.—Attended meeting at Merion. L. P. spoke, "Blessed are the pure in heart, for they shall see God." "The heart is deceitful above all things; who can know it? I, the Lord, search the heart and try the reins." "He that doeth good bringeth his deeds to the light, but he that doeth evil hateth the light," etc.

Spent the afternoon at home, partly reading the diary of John Barclay.

17th.—Received a note from Mary Kite. (Referring to the death of her brother Thomas Kite, she says): "We are all in usual health, and moving on in a quiet but at times mournful frame, not so much for our own loss, as the general loss the Society has sustained in the removal of an upright, sound pillar. Oh, that each of us may faithfully perform our part. Dear Uncle John (Letchworth) in a communication remarked, "That in the erection of a building it required many small stones to keep the large ones in their places. So, dear Rebecca, if thou and I are worthy to rank among the little ones, let us maintain our stations immovably."

20th.—Took thirteen scholars to meeting. I thought we had a good, quiet one.

I wish I could know such a stability of mind that nothing taking place around me could at all retard a straightforward progress toward the accomplishing of the business for which I was created, viz.: "The Glory of God, and the salvation of the soul."

I am reading the lives of J. Barclay and J. Pemberton. The former, I think, has been of much use to me; at least it has been a comfort to my mind. How I have wished while reading of his great watchfulness unto prayer, that I could attain to the same.

23d, First-day, Morning.—In my school-room alone before meeting; * * * generally resort here a little before the hour for gathering, so that I may get quiet, and read a little in the Bible. William Penn says, "Love stillness even in the mind." I love to hear conversation when it tends to instruct, and I love the company of my friends, but solitude is a great luxury.

30th.—Went to Orange Street Meeting in the morning. Elizabeth Evans rose and said she had rejoiced in the feeling over the meeting, believing that there were some there who had resigned all temporal gratifications to seek in earnest the Bread of Life, and were disappointed that they had not obtained in this what their souls were longing after. Said it was Jesus her to bid them not to give out, for the Lord Jesus loved them, and though not ready yet to manifest Himself, He was not unmindful of their prayers. For the vessel was not

yet sufficiently cleansed for the pure wine of the kingdom. She would have them remember how long they had refused to open to the beloved of souls, who had been knocking at the door of their hearts; and could it be expected that He would lift up the light of His countenance upon them at once?

30th.—Susan Lightfoot took tea with me at Edith Kite's. We were reminded by many things of the valuable friend gone from us him who ever was ready to give us counsel and instruction. After tea we had the usual reading in the Bible. When the book was closed Mary Kite spoke, saying she had frequently thought that day of David's language on a certain occasion, "Oh, that one would give me to drink of the water of the well of Bethlehem that is by the gate."

Evening.—The last evening meeting to be held this year. J. Pease spoke to a crowded audience, "Righteousness exalted a nation, but sin is a reproach to any people."

T. M. said a few words, "Blessed are those who mourn, for they shall be comforted," adding, "Oh, that the true mourners were more in number."

Fourth Month, 6th, First-day.—Had our friend, Isabelle Casson, at Merion meeting. She spoke and appeared in prayer, alluding to the temptations of Christ, saying that we must expect to meet and be tried with temptations; that being tempted was not sin, but giving way to the temptation only was; that as angels ministered unto Christ after His being tempted of the devil, the angel of His presence would also minister to them. She prayed for these that they might be preserved in temptation, and at last receive a crown of life.

14th.—The weather unusually dry for spring. The farmer is waiting and hoping for the refreshing rain. May it show us our dependence upon the Giver of every gift, and to receive the blessing thankfully when given.

Read in the paper of to-day the account of the destruction by fire of Pittsburg. 'Tis stated between one and two thousand houses were consumed. May this calamity teach the lesson that all things should give place to the one thing needful. "When His judgments are in the earth the people learn righteousness."

(To be continued.)

We may say prayers and not pray. People do not understand that. We may gabble over all the prayers that were ever written by sainted men and yet not send a single message to heaven, one yearning cry to the eternal throne. We may be at church, yet not in it; we may be attending the service and sharing the psalm book with another person, and yet all the while our hearts may be forecasting the next game with the devil. Oh, how searching, how terrible! That is true, but from the first the axe was laid at the root of the tree, and until some roots are got rid of we cannot have a garden holy unto the Lord. We may have the book, but not the revelation; a beautifully bound Bible, but no spirit Bible, no spirit Gospel, singing to us and teaching us and helping us along all the way of life.—*Joseph Parker.*

NEVER be ashamed to call any man a brother whom God is not ashamed to call a son.

Give Us a Rest from Friction.

It is a common saying with seafaring men that the reason certain steamship lines are accounted less safe than others lies in the fact that the owners never remove the friction from their machinery. "It must have rest."

If this be true of great insensible pieces of metal, what must we think of the delicate, complex machinery that moves and controls the life of human beings? What shall we conclude to be the probable result of unending fret and friction on the sensitive brain, the emotional heart, the tender affections which seek their nutriment at the fountains of peace and sympathy? Where can the steadfastness of married love, the unity of parental influence, the attachment to home, find strength, while jar and discord and disagreement fret their beautiful, but delicate substances to shreds, and destroy them with their harsh contact?

The most difficult and exacting duties of wife and mother are light to a peaceful happy heart, upheld by a belief that she is doing the best possible, and that she has the love and approval of those for whom she labors. But when there comes a time which is full of questioning doubt, "Why did you do this? Why in the world did you do that?" between reproach for doing and reproach for leaving undone, and unsympathetic misunderstanding of purpose and action, the most devoted spirit loses power, and the most loving heart aches.

Strange to say, this sort of friction is not impossible where love is earnest and sincere. Fault-finding really becomes a habit in some households, and an immediate contradictory instinctive. Members of sincerely attached families gradually spoil their whole social life and cease to have any joys intercourse, simply by the destructive power of a friction which is senseless and has no cause but an unaccountable tendency to contradict and criticize.

"It is not work that kills men; it is worry. It is not the revolution that destroys the machinery, but the friction," said Beecher. Many a worn and dispirited head of her household might tell us: "It is not what I have done to-day, that makes me so weary; it is the sense that nothing has been satisfactory and that no one trusts my judgment."

"Blessed, indeed, is she to whom her nearest and dearest turn with confidence that the touch of her hand means success, and that the ordering of her wise thought insures right results. That wonderful picture which Solomon drew of her to whom even her maidens looked with readiness to obey her law, is not touched with too strong a hand, nor too deep a color to depict the sincere beauty of that woman who labors on, upheld by the approval of her family and her dependents.

Coarse-fibred natures may struggle forward fighting their way to the maintenance of vigorous rule in their domains, and seem worse for having to scold and upraid and argue over every event in the daily life of the household, but the work of destruction goes on unseen. Graciousness flees before her unpraise voice, and the uplift of mutual sympathetic action is gone, and the woman who might have been a magnet grows into an unlovely personality which has forfeited her crown.

And we must not forget what a home, a

riled, does for a man. For when he is mentally exhausted and comes, with a brain tingling with the irritating events of his day's work, to sit down to his dinner table, and hears dissenting voices, growing high-pitched and strident as they argue, he must inevitably receive an injury more serious than if his family set a stumbling block for his weary feet. Digestion too often waits on cheerfulness to supply it with energy, and the feast on which even a cordon-bleu has exercised his highest skill, neither charms the palate nor builds up the wasted energies while the mother is reproaching her sons, and the daughters are disputing over trivial facts of no value to any creature in the world.

Many a gray head, many a stooping shoulder, shows the result of a life which is divided between too strenuous labor in the routine of commercial or professional life, and the fret and friction of a family that may yet feel truly bereaved when the collapse comes. The nerve-destined machinery of heart and brain stands still and they who weep, wonder what could have put him off in mid-career. Totally unconscious of what they were doing, undisciplined and unrestrained natures have destroyed not only the grace of their own lives, but worn out, as sharp-toothed saws wear, the fibre and strength of the heart they fancied they loved faithfully.

And moving inward from the extended circle of the family, whose divided and diffused interests hinder our perception of the evil accomplished, let us look at the father and mother, the husband and wife, from whose united strength and love should emanate the radiating vitality on which domestic happiness depends. What do we find in half the married pairs? Standing shoulder to shoulder they are yet accomplishing little for each other and less for the children born of their plighted love. Each tasting all the force of will and wit in striving to draw the other into an unwelcome path; each trying to compel the other to effect their usual purpose by a plan of their own.

Many and many a man and woman absolutely inert and benumb every faculty for good, possessed by their wives and husbands, by contending over every proposition which is original in either mind. Not understanding, not aving that point of view, the natural propensity is to call in question the wisdom, the good sense, the propriety, the reasonableness of things outside of either their experience or apprehension. The mere fact of cleverness does not entitle a woman to sit in judgment on things outside her knowledge and frequently only to be understood by minds educated on the subject of special training. All the learning of the schools, all the astuteness of a Daniel come to judgment," does not fit man to diagnose the source of domestic difficulties or decide all the methods of governing or disciplining the children, whom he sees at perhaps an hour in the day, and if he is at a too ardent lover of "sport," two or three more on "Sunday."

What are they married for, this feminine nature and mind and this masculine nature and mind, but to complete the unity of those qualities which are equally necessary to a perfect me? Why not trust that the woman has her own field of superior knowledge, and the man his place, about which there should be no

contention of administration and provision and strong defence?

Why can we not, each for the other, see and enjoy the work done, the good purpose brought to good conclusion, and not lose time trying to make our help-meet do it in an unusual and to them, feeble fashion?

There is too little trust in each other, too great readiness to cry: "I told you so," when a thing done against our judgment comes to grief. We do not marry to discover each other's weaknesses and fight them into submission. We have come together to supplement each other, and to be eternal auxiliaries. We have not vowed our lifeless fidelity and service for the purpose of changing the life we serve, into a replica of our own. We do not want either to be effaced, or to lose the individuality which has been so charming in the man or woman we love.

We have but to watch the most commonplace act in nature as she demonstrates in her clear fashion by the material things at her wide command, what are the results of attrition and wearing friction on her choicest growths. The lovely, vigorous vine fretting itself against the rock over which it climbs, bleeds, breaks and dies. The strong, stern rock yields to the persistent wave, atom after atom, until deep hollows, incredibly deep, show what can be worked by constant fret and friction, even in the defiant hardness of granite. None of us are unfamiliar with the horror of death by torture of dropping water. Let us beware of so marring and destroying and mayhap, extinguishing some life which might have done a noble work if granted the solace of sympathy and the support of approval.

And by every hope and ambition we may hold dear of a life worth living, let us keep the peace in our homes. Not the peace of indifference and dullness, but the peace of God. Let the children learn from their earliest hours of companionship that argument and vehement contention are unendurable; that respect for individual opinion is integral in their education, and that, come what may, the head of the house shall find rest from the strife of tongues in his home. No ennobling activity, certainly no helpful companionship, can come out of a place where angry or sarcastic criticism is roused by every act or expression that differs from the general view of the everyday world.

And where, alas, the hearts that love each other most dearly and would find as the light of the sun to each other, find that opinions must differ, let the mutual dissent be noble and magnanimous, and free from presumption of infallibility on either side. It is entirely possible so to differ without causing any destroying friction, and love is ever ready to try to find the ground which can be held in common. The lives which might have proved both happy in themselves and fertile in happiness to others, yet have been fretted and nagged into uselessness, would be hard to count. The wives who have withered into nervous torments because of incessant reproval and criticism, are not few; the men who have been unable to endure the destroying force of fret and friction are "as the sands of the sea for multitude."—*Late Paper.*

"Do not waste while others want."

PROPHETIC BARDS.

The past, a group of mounds without avail,
Covered by desert sands in wild dismay;
And sheltered wrecks bereft of mast and sail,
A silent wail along the lonely way.*

I want no dirges of the mighty past,
I turn my prow with eager, earnest gaze,
And nail the flag of freedom to the mast,
And ask for grace to pilot through the maze.

Give me prophetic force that I may see,
Give me the poet's heart that I may know;
Give me to find the beauties yet to be,
The fragrance and the tints of warmest glow.

I wait upon the shore of silent sea,
I watch for omens delicate and dim;
The prophet and the bard unite in me;
The vision carries and the tongue is dumb.

What eager crowds surround the morning gate,
Waiting for bards to sing of things to come
And linger long and still in patience wait,
With ear and heart for help from spirit's home.

For lo! the nations wait at prophet's feet,
While swings the sea, while mists the mountains shroud;
Waiting for good, that life may be complete,
And songs of victory may sound aloud,

Prophetic thought, prophetic minstrel fire,
Burns in the soul an ever brightening flame;
Only a fragment comes from poet's lyre,
Only a morsel snatched from endless fame.

The goal of life is forward in its reach,
The incomplete must fold its broken wing:
Oh, joy to land upon its golden beach,
Where prophet bards rehearse their lasting hymn.

H. T. MILLER.

BEAMSVILLE, Ont.

SAFETY OF PEACE PRINCIPLES.—A family of Friends settled in a remote part of Pennsylvania, then exposed to the savage incursions of the Indians. They had not been there long before a party of Indians, panting for blood, started on one of their terrible excursions against the whites, and passed in the direction of the Friend's abode. Though disposed at first to assail him and his family as enemies, they were received with such open-hearted confidence, and treated with such cordiality and kindness, as completely disarmed them of their purpose. They came forth not against such persons but against their enemies. They thirsted for the blood of those who had injured them; but these children of peace, unarmed and entirely defenceless, met them only with accents of love, and deeds of kindness.

It was not in the heart of even a savage to harm them; and on leaving the Friend's house the Indians took a white feather and stuck it over the door, to designate the place as a sanctuary not to be harmed by their brethren in arms. Nor was it harmed. The war raged all around it; the forest echoed often to the Indian's yell, and many a white man's heart was drenched in his own blood; but over the Friend's humble abode gently waved the white feather of peace, and beneath it his family slept without harm or fear.—*The Christian.*

"FAITH is trustworthiness as well as trustfulness."

* This first stanza reflects my experience as a boy at sea anchored off the plains of Troy, waiting for a fair wind to sail up the Dardanelles, some sixty years ago.—H. T. M.

The Mohonk Indian Conference of 1903.

BY THOMAS SCATTERGOOD.

The Twenty-first Annual Conference of Friends of the Indians was held at Lake Mohonk, New York, on the 21st, 22d and 23d of Tenth Month, 1903. This Conference, while wholly unofficial, comprises men and women interested in the various phases of the "Indian Question," and its discussions and conclusions have had potent influence in shaping legislation. The meetings are generally attended by several of the heads of the sections of the Indian Bureau, at Washington, and by members of both houses of Congress, Indian Agents and Teachers, and by the philanthropic friends of Indians from many parts of the country. The late United States Senator Dawes, of Massachusetts, and Bishop Whipple, of Minnesota, whose lives were devoted to the practical questions relating to the Indians, were regular attendants at the Mohonk Conferences, and helped most effectively in the shaping of its annual platforms, and were themselves aided by its sympathy and sustaining sentiments in their work in their respective fields of labor for the preservation of the property rights of the Indians, their education and their gradual elevation and absorption into the body politic.

At this year's Conference the presiding officer was ex-Governor John D. Long, of Massachusetts, who was also a member of President McKinley's Cabinet. M. E. Gates, Dr. Sheldon Jackson, E. B. Henderson and others from the Indian Bureau were present, and were active in influencing the business which was under consideration. Dr. Lyman Abbott, Roman Catholic Archbishop Ryan, of Philadelphia, Genl. Jas. H. Wilson, of Delaware; General Howard; as well as several members of Congress; Col. R. H. Pratt, of Carlisle School, Pennsylvania; Dr. P. Barrows (former member of Congress), and his wife, Alice Robertson, Superintendent of Schools in the Cherokee Nation; James Wood, of Mt. Kisco, N. Y. (who presided for one day, during Governor Long's absence), Philip C. Garrett, of Philadelphia, and many others, took active parts in speaking to the affairs of the Convention, and contributed in no small measure to the interest of the occasion. Albert K. Smiley, to whose wide hospitality and wider love of his fellow-man, this and former conferences owe so much, was, of course, prominent in the discussions and conclusions reached.

Perhaps the most important subject considered was a proposition introduced by Lyman Abbott, that the Conference should go on record as in favor of transferring the care of the Indians from the Interior Department of the Government to the War Department, which he supported in an able speech, of which the main argument was that there would be less corruption if the affairs of the Indian Agencies were administered under the strict discipline of the Army, than had been attained from the appointees from civil life, which had been chosen under the present regime. This view was not very warmly seconded, and several able speeches were made in opposition, so that no action was taken by the Conference looking toward the adoption of such a recommendation.

It was encouraging to note in remarks made

by numerous speakers,—officers of the Bureau, superintendents and teachers working in the field, and members of the Conference in civil life—that the only effective help in any way to the Indian was that founded upon religious influence, whether in the school, in the council, or in the departmental direction of the Government officers. Frequent and unqualified allusion was made to the importance of everyone connected with this work being led and guided by the Spirit of Christ, and of cooperating with the Churches and Missionaries in the field. It was pleasant to listen to the statement from Dr. Sheldon Jackson that the most successful of any of the Missions in Alaska was that at Catzebun Sound which is supported by Friends of California, where over 300 natives had been supplied with Bibles and their children taught, and an ardent desire for better living awakened, nearly all the natives in that far-off region being brought under the influence of Christian civilization by this Mission.

During the past four years the number of Indian Agencies has been greatly diminished, and some of the Reservations have been divided so that the Indians upon them are holding their lands in severalty, and becoming assimilated and absorbed into the community, subject to its laws, and taking part, like other citizens in the duties of life. The Conference put itself again on record as opposed to the continuance of the Reservations and Agents, longer than it is possible to do without them, and strongly in favor of elevating the Indians now isolated on Reservations into the civil conditions which prevail in their neighborhood, as to schools, taxes and the duties of citizenship, and that meanwhile they should be brought under the operations of the local courts and schools by authority and assistance of the Federal Government.

The Conference has always been careful not to put itself on record except by practically unanimous action, and this year's platform was no exception to this rule.

It was most pleasant and inspiring to mingle with the high-toned and excellent people who comprise this philanthropic body, and to be stimulated by the excellent spirit of Christian courtesy which prevailed throughout.

RECOMMENDATIONS FOR OUR CARE OF INDIANS.

The following is the Platform of the Twenty-first Lake Mohonk Conference of Friends of the Indians, supplied by James T. Shinn:—

The Indian problem is approaching its solution, leaving us confronting the larger problems of our duties toward the people who have recently become subject to our Government and dependent on our care. In dealing with the Indians, the objects to be accomplished are no longer questioned; they are the abandonment of the reservation system, the discontinuance of Indian agencies, such education of all Indian children as will fit them for the self-support and self-government; access to the courts for the protection of their rights, amenability to the law in punishment for their crimes; the same liberty that white men enjoy to own, buy, sell, travel, pay taxes, and enjoy in good government the benefits enjoyed by other taxed citizens; and by these means a speedy incorporation of all Indians, with all the rights of citizenship, into the American commonwealth.

The best methods to secure these results are not wholly clear, but the experience of the past points to the following conclusions: The agency should be discontinued in all cases where the land is ready for settlement, and the Indians, when necessary, should be temporarily placed under the care of a bonded Superintendent, with limited powers, and the policy of the Indian Bureau in this direction is strongly commended. Whenever practicable, the education of Indian children should be provided for in the schools of the states or territories, if necessary, for untaxed Indians at Federal expense, or out of Indian funds; whenever this is not practicable, provision should be made by the Federal Government in Indian schools. The Indian should be encouraged in industrial arts, both in the preservation of their own and in the acquisition of ours; the end should always be their industrial and moral development. The work of the Government, whether National, State or Territorial, in providing for secular education does not lessen the responsibility of the churches for the religious education of the Indian; we regard with interest, and hope the recent action of the Secretary of the Interior opening the way for the religious work of the churches in connection with Government schools, and we urge the churches to co-operate with each other and with the Government in this work. The same principles should govern us in all our dealings with other dependent people. Their civil rights should be scrupulously safeguarded; liberal provision should be made by Congress for their development and civilization; their industries should be encouraged, and their education should be so provided for that, whatever may be their final political relations to the United States, they may be equipped, at the earliest possible day, for self-support and self-government.

ROBERT SCOTTON spoke in meeting, commencing with "Religion stands not in words but in power." He said he felt a godly fear lest some friends were settling down in ease, being satisfied with a rest short of the true rest, not being concerned to feel after the power as our early Friends were when they were called upon to bear the noble testimonies which they so ably upheld.

He warned Friends against falling into that state that leads to talking about religion according to the imagination of the mind, and without being concerned to feel that Power that enabled our early Friends to suffer the loss of their property, their liberty and their very lives, where required, for the sake of these precious testimonies. He said that because it was a time of ease, some had thought that the world was coming nearer us, but he thought we were going nearer the world.

1849, Ninth Month 17th.

If we would help to save those who are weak, easily tempted, and in danger of falling again, we must have the gentleness of Christ in dealing with them. We must be patient with their weakness, long-suffering toward them in their failures, compassionate and pitiful toward their sin, and must put ourselves in their place. A great orator said that he a ways studied his adversary's side of the case with as great care and intensity as his own.

Spiritual Rests.

There are a great many times in our lives when our "strength is to set still." Motion is good in its time, but so is meditation, so is quiet study, so is a patient waiting on God. If bucket is to be filled from a spout of water, the best place for the bucket is to keep it under the stream until it is full. We soon run empty of grace, and need replenishing, and need to be "filled unto all the fullness of God."

The cry of the hour is for more work. But engine work consumes strength. The most laborious farmer must halt his team occasionally at the plow, and rest; he must go in from the hot harvest-field, and sit down at his table and rest his weary frame. An army is never so good a trim for service in battle as after sound sleep and a morning meal. So every servant of Jesus must often recruit his spiritual strength by sitting down at his Master's feet, in prayer, in meditation, in reading Christ's words, and thinking about them. The disciples were not losing time when they sat down beside their Master and held quiet converse with him under the olives of Bethany, or by the shores of Galilee. Those were their school hours; those were their feeding-times. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. Here lies the benefit of Bible reading, and of secret prayer. The very act of sitting down quietly with our crucified Redeemer in his table of love has its signification.

Let us not forget either that to be instructed must come often to the feet of Jesus. The ancient truths of the atonement and the new birth were revealed to Nicodemus when he was sitting as an inquirer beside the Great Teacher. The woman of Sychar found a wellspring of truth while she was listening in the Monday to a person who told her all things that she had been doing in her shameful past. We need just such discoveries about ourselves. Here is spiritual education in contact with Christ. When he says to us, "Come unto me," it does not only mean that we must come for forgiveness and salvation, but also for instruction and communion.

There are two sides in the best developed Christian. There is a Martha-side which is employed in benevolent activities, in teaching others, in going about doing good. Some Christians over-do this side, and neglect the other side. They keep on the go in a careless round excitement. They do not develop enough the Mary-side of character—or that habit of study, prayer, reflection, and heart-converse with their Lord. With such there is a tendency to noise, hurry, worry, and to superficiality. Shallow brooks are noisy; there are siller waters that run deep, and do not run dry. The busiest and most benevolent Martha must often take Mary's place at the Master's feet, both to learn his will and drink in his Spirit. We do not read much about Paul's quiet hours or secret devotions, yet he must have had constant close fellowship with his Lord, and deep meditations and soul-fillings, else never could have stood the strain or drain of his public achievements. All the most effective men, the Augustines, Bernards, Lutars, Bunyans, Edwardees, and Paysons, have drawn their strength and inspirations from secret communion with their divine Lord.

When at the feet of Jesus these mighty men were little children.

In our hours of sorrow there is no place for consolation like that in which we feel his everlasting arms put under our heads. Oh, how his arms do rest us! How soothing to lie where John did, on that bosom of infinite love! There is room for all of us there. We can hear him saying, "Let not your hearts be troubled. My peace I give unto you. Where I am ye shall be also. If ye abide in me and I in you, ye may ask what ye will and it shall be done unto you."—*Zion's Watchman.*

One Negro's Conscience.

Some years ago, when visiting a little town in Western Ohio, I found a colored man who made an impression upon me which I shall never forget. This man's name was Matthews. When I saw him he was about sixty years of age. In early life he had been a slave in Virginia.

As a slave Matthews had learned the trade of a carpenter, and his master seeing that his slave could earn more money for him by taking contracts in various parts of the county in which he lived, permitted him to go about to do so. Matthews, however, soon began to reason, and naturally reached the conclusion that if he could earn money for his master, he could earn it for himself.

So in 1858, or about that time, he proposed to his master that he would pay fifteen hundred dollars for himself, a certain amount to be paid in cash and the remainder in yearly instalments. Such a bargain as this was not uncommon in Virginia then. The master having implicit confidence in the slave, permitted him, after this contract was made, to seek work wherever he could secure the most pay. The result was that Matthews secured a contract for the erection of a building in the State of Ohio.

While the colored man was working in Ohio the Union armies were declared victorious, the Civil war ended and freedom came to him, as it did to four million other slaves.

When he was declared a free man by Abraham Lincoln's proclamation, Matthews still owed his former master, according to his antebellum contract, three hundred dollars. As Matthews told the story to me, he said that he was perfectly well aware that by Lincoln's proclamation he was released from all legal obligations, and that in the eyes of nine-tenths of the world he was released from all moral obligations to pay his former master a single cent of the unpaid balance. But he said he wanted to begin his life of freedom with a clean conscience. In order to do this, he walked from his home in Ohio, a distance of three hundred miles, much of the way over the mountains, and placed in his former master's hand every cent of the money he had promised years before to pay him.—*The Century.*

LET the old conception of religious and secular, clerical and laity, pass into deserved oblivion; if life is worth living at all it is worth living completely, and all honest work may be, should be, pervaded by the uplifting and purifying Spirit of the Eternal God. Therefore all our acts and deeds, our thinking and planning, may become, and our great expectation is that they shall become, sacred to the Master's service.—*Australian Friend.*

Observations on the Catholic Bible and Apocrypha.

To what extent is the Douay Bible read by English-speaking Catholics? The notion is abroad that Romanists are forbidden, or at least not encouraged, to own or read the Bible. They opposed its reading in the public schools and established parochial schools for the separate training of Catholic children. But is this impression correct? . . .

In a general bookstore, in the Bible and prayer-book corner, the writer recently noted a pile of pasteboard boxes labeled "Catholic Bibles." In surprise one was opened. Within appeared a fine limp-bound, hand copy of the Douay Bible. It was interesting indeed to find such on the general book market. But the eyes could scarcely believe their sensations upon discovering between the front leaves the following slip:

WHY CATHOLICS SHOULD READ THE BIBLE.
Indulgences Granted to Those Who Read the Holy Gospel for a Quarter of an Hour Each Day.

Our most holy father, the supreme pontiff, Leo XIII, in an audience granted on the 13th day of December, 1898, to the undersigned cardinal prefect of the Congregation of Indulgences and Sacred Relics, has kindly granted to all the faithful of both sexes who piously and devoutly read for a quarter of an hour each day the Holy Gospel, the edition whereof is recognized and approved by legitimate authority, and indulgence for three hundred days for each reading thereof; and to those who shall have continued the above reading each day for a month he will grant a plenary indulgence on any day within the month when they shall have approached the sacraments of penance and the holy communion, offering their prayers to God in accordance with the intention of his holiness.

Which indulgences are hereby declared applicable to the holy souls in purgatory, the present concession to be rendered perpetual without further brief, all obstacles to the contrary notwithstanding.

Given at Rome, from the office of the same sacred congregation, on the 13th day of December, 1898.

FR. HIERONYMOUS CARD. GOTTI, Præf.
† A. ARCHIEP. ANTINOEN, Secrius.
L + S.

. . . And whereunto will this grow? With his holiness offering indulgence chromos for the reading of the Bible in the vernacular, and himself appointing a permanent commission to protect Abbé Loisy and other persecuted intense Bible students within the Church, and with scholarly Jews giving up their idolatry of Moses and fixing their eyes upon Jesus of Nazareth as the greatest of their nation, one holds his breath in ecstatic expectancy.

And why is their canon longer than ours? Whether "God is on the side of the longest canon" remains to be seen. Suffice it to say that the Douay, like its forerunner, the Vulgate, intersperses through the Old Testament seven books of the Apocrypha, all of which are now omitted from the Bibles generally used by Protestants. Whether excluded rightly or not is a question of recent importance in England. Upon the coronation of Edward VII a superb copy of the English Bible was prepared to present to him, a custom begun at Elizabeth's ac-

cession. But Edward intimated that he should decline any copy not containing the Apocrypha, and a fresh copy had to be hurriedly prepared to suit his exquisite taste as the head of the Church of England. Church lessons are read therefrom in both that Church and its Protestant Episcopal Church.

Old pulpits frequently have it, and the writer has seen copies having marginal references to Apocryphal books.

And why this difference? The Palestinian Jews and the Jewish Christians had one list of thirty-nine Hebrew sacred books. The Alexandrian Jews, the other Greek-speaking Jews, and later the Greek-speaking Christians had a Greek Old Testament, which was called the Septuagint, and known as the LXX, which contained yet other books, the canonicity of which has been strongly debated. This Greek Old Testament was by far the most widely current Scripture in the early Christian Church. Naturally from it, with its Judith, Tobit, Maccabees, and others, were made most of the early versions, including the Romists' Vulgate and practically all English Bibles down to the last century.

All the oldest and best Greek manuscripts of the Old Testament, as the Sinaitic, the Vatican, the Alexandrian, show these books scattered among the others indiscriminately. Wycliff's Bible had them, although his preface mentioned them as not being equal in standing with the thirty-nine. Subsequent English Bibles, including our Authorized of 1611, printed the Apocrypha by themselves between the Testaments. They disappeared from the lids of our Bibles only on the Apocryphal controversy, in the first third of the nineteenth century. . . .—*W. F. Steele, in "Christian Advocate."*

In the Laboratory.

When I opened the laboratory door this morning, the room was dark, save for one white, shining ray of sunshine which, falling on a prism, was resolved into the shaded colors of a tiny, exquisite rainbow.

"The spectroscope," the chemist said, "tells us much more than any humble prism, writing about sunshine not only in characters of color bands but also in the numerous black lines which describe the blazing elements that, ninety-two million miles away from us, are working in the sun's laboratory and making the light of the world.

"Chief of all these is hydrogen, which composes the greater part of the water of the earth's surface, then the same common materials of the soil beneath our feet, calcium, sodium, iron, magnesium, and the others. Strange, is it not, that in some places certain elements make dust and mud, and in others the shining white essence of sunshine? But that something is true of the properties which compose human life; the same original gifts may make the selfish, degraded, earth-seeking man, or they may make the pure, earnest life which, because it is always looking up to God's face is always climbing nearer to its ideal, the true likeness of a son of God.

"There is something of glad hope in the human elements, though, even in those men who most of all seem but clay; there is a soul which is able to turn away from the darkness and to look toward the true Light of the world, who longs to transfigure and redeem it."

"Are all the sun's elements the same as the earth's?" I asked.

"There are several mysterious substances in the sun's composition," the chemist answered, "which are unknown to us; there is much yet for astronomers, chemists, and mineralogists to hunt for, to find it, perchance, these same elements may be hidden in the earth, and what their nature and use may be. God gives us always new lessons to learn in our study of his wonderful works, and, reverently we may say that, in our higher study of himself. His Son, that 'word who was God,' and who came to reveal the Father, came even so in the 'likeness of men' made in God's image; in each of our human brothers we must see, then, something to love, remembering that each is, in some very small measure, like our Elder Brother and our Father, though in this human brother the beautiful image is blurred, soiled, cracked, and marred in many ways.

"But not in the Man Jesus can we, with feeble human sight, see all of God; we are not able to bear that vision; there are still for us to learn many things. The yet unknown beauty of our God will be subject of the joyful new lessons of the life eternal.

"It is the light of the sun, in these present days, which reveals to us the countless beauties of the earth; but is any one of these so beautiful as that light itself, clear in the azure sky, gorgeous in the painted sunsets, and the rose flames of sunrise, broken into the glittering ripples of the sapphire sea and the ever-rolling beryl floods of Niagara, dim in the softness of fogs and mists, dark in the rent thunder clouds, orange in the flash of lightning, richly flushed in the red of garnet and ruby, veiled and gleaming in the whiteness of marble and the mellow purity of the pearl, and perfectly blended in the seven-fold hues of the rainbow? Light is everywhere and ever beautiful.

"And heaven is the blessed realm of eternal, ever-brightening light in whose full shining we shall see and know God as He is, and by his grace growing from glory to glory, learn to love and serve Him as we ought."—*S. Alice Ranlett.*

Science and Industry.

FISH have been resuscitated after freezing at twelve or fourteen degrees Fahrenheit below freezing point, but do not survive zero temperature.

THE house fly, with a total life of about ten days, develops in these periods: egg from laying to hatching, one-third of a day; hatching of larvæ to first molt, one day; second molt to pupation, three days; pupation to issuing of the adult, five days.

THE carpets of the adjusting rooms of the United States mint at San Francisco have been taken up and treated to a process for removing the gold dust. A bar of gold valued at nine thousand dollars is the result. The carpets were laid six years ago.

WE should think of shooting stars, says the *American Inventor*, as solid shot about the size of a cherry or cherrystone, each of them flying with a hundred times the speed of a bullet as far as the orbit of Uranus and returning to the earth's distance from the sun three times in a

century, unless it strikes our atmosphere and is burned up in a flash.

PIANO PLAYING.—An eminent Berlin nerve specialist who had his attention attracted to the chronic nervousness of many pianists, has been studying the piano from the pathological point of view. Out of one thousand young girls whom he examined, each of whom had begun to study the piano under the age of fourteen, no less than six hundred had some nervous malady, while out of one thousand who had never studied that instrument only one hundred were afflicted. The Berlin specialist has promulgated the theory that no child should be allowed to learn the piano before the age of sixteen.

THE SEA STARTED A FIRE.—Fancy the waves of the sea setting fire to the cliffs they break on!

Yet this is what did really happen at Ballybunion on the western coast of Ireland.

These rocks, which the great Atlantic rollers have for centuries been slowly breaking down, contain in their depths masses of iron pyrites and alum. At last the water penetrated to these, and a rapid oxidation took place, which produced a heat fierce enough to set the whole cliff on fire.

For weeks the rocks burnt like a regular volcano, and great clouds of smoke and vapor rose high in the air.—*Church Progress.*

A DISCOVERY OF THE GIRAFFE.—Paul du Chilly, the explorer and writer, who died recently, was the first white person to discover that the giraffe was a real and not a mythical animal. For years, when the black men in the interior of Africa told of the peculiar creature with long neck and spotted hide, travelers disbelieved the tales. But when Chilly found, but whose roof was made of spotted skins, he resolved to find the strange beast and to learn more of its habits. Suddenly he came across three giraffes that his dogs had cornered, and shot one to save one of the dogs, which was in danger of being kicked to death. The other two giraffes escaped, but the skin of the one captured was carefully mounted, and preserve as a natural curiosity. It was eighteen feet in height.

JOSEPH COOK ON CARD-PLAYING.—There a famous French proverb which says, "Où l'virtu finit, la commencement le vice" (where virtue ends, vice begins). I see no virtue in what known to-day as the round dance, nor in social card-playing. These are ante-chambers of mischief, even if they are not themselves worst forms of mischief. It is safest to keep out of such ante-chambers. I am assured I those whose work has given them opportunity to know the facts at first hand that hundreds of gamblers have found fashionable card-playing the beginning of their road to ruin, and also that the commencement of the unrepentable degradation of thousands of abandoned women has been in the modern ball and round dance.

For one, I always maintain that card-playing and dancing, learned by respectable people may easily become a bond of union between them and other people who are not so respect-

le, and so be a savior to those who are yet their inexperienced years.

VALUE OF METHOD.—How many housewives like their brains save their feet?

Very few, it is to be feared. How many tips up and down stairs might be economized if just stopping to think of everything wanted before starting off. Previous to setting about certain tasks, such as making pastry, or ironing, it is well to collect all the materials that will be needed. Otherwise there will be repeated trips over to the kitchen dresser, down to the cellar and out into the backshed. Use the same method when "tidying up," and instead of running upstairs with half a dozen things separately, collect and take them all at once.

Above all, do not rush, as the modern expression goes. It never yet accomplished anything. Go about your work deliberately and reflectively. Use method. Plan your work.

The getting up of the daily menu is not hard if you keep a scrapbook of good recipes, classified as suitable for breakfast, luncheon, and dinner. The buying of supplies is simplified by keeping a neat list of all necessities. You can then check off what is needed, instead of being compelled to rack your memory. Half an hour each morning spent in laying out the work of the day will make everything go easily. Work should never be done haphazard; a certain definite amount ought to be averaged so as to occupy the time available without overcrowding it.

Do not trust to memory in anything. Business cannot be so conducted, and housekeeping ought not to be. Keep a pencil and paper handy, and rely on memoranda.

MAN cannot remain forever satisfied with material progress, however great it may be, which, from its very nature, does not make him all that he should be and knows that he ought to be. Forces lie within the personality which wait to be touched into action by motives and purposes which are above all temporal and material incentives. Within this field God waits for the opportune season to make his most effective appeals. The century is waiting for miracles of power in the spiritual to equal those in the material realm. There are large areas of undeveloped territory in the Christian man of to-day, and there are indications that Christian manhood will move out of the field of present struggle into the new domain of worthy endeavor, where it will be harnessed to a new conception of the undeveloped power possible in Christendom.—*The Standard.*

Items Concerning the Society.

Aliza H. Varney of Canada is attending Quarterly and other Meetings in and about Philadelphia.

J. Henry Bartlett, superintendent of Friends' Select School in Philadelphia, with his wife, by invitation of President James of Northwestern University in Chicago, were his guests during the sessions of the National Educational Conference which was held last week in the University building. President James was especially concerned with the function of endowed or private schools, and service not so available to public schools, should be laid before the convention by J. Henry Bartlett, whose enlightening paper on that subject was prized as opening a new view.

THE NEW TREATMENT OF THE INSANE IN SYRIA.—Letter from George Adam Smith, professor in the United Free Church College, Glasgow, who has visited the Lebanon Hospital, to Dr. Yellowlees:

You have asked me to give you some account of my visit to the New Asylum at Asfuriyeh. It was with the greatest relief I had heard of its institution; for I have been familiar for years with the native treatment of the mentally weak and deranged in Syria, mostly by monks of the Oriental Churches; and I know how even their best treatment was void of medical knowledge, Christian cleanliness and common sense, and how their methods were often so directed by superstition, and cruel ignorance, that many of the patients suffered extreme tortures, and that death—accelerated by the treatment—was the only cure their friends could expect for them.

John Kelman (of Edinburgh) and I drove out to Asfuriyeh from Beyrout, after having made some enquiries of the Europeans of the latter city as to the present management and efficiency of the Asylum—enquiries which were entirely satisfactory.

We found the Asylum on an excellent site, a small estate upon the first rising ground above the Beyrout river, spacious, and with clean soil and rock, and prettily laid out with trees and bushes, swept by breezes, whether from the Lebanon or the Mediterranean; and with far calmer views of the sea, the hills, and the pinewoods about Beyrout. More healthy and restful surroundings it would be impossible to find; and abundance of water—always a difficulty in Syria on so elevated a site—is secured by a pump, worked by a windmill from an aqueduct led from a mountain stream or spring in the valley, which separates the Asylum table-land from the mountain range behind. The photographs I have given you afford a good idea of the site and surrounding landscapes.

We were received by the resident superintendent, and the resident physician, who shewed us everything.

There are three buildings at the corners of a triangle. The house farthest west—towards Beyrout, is that of the Administration: Theophilus Waldmeier (the superintendent), and his wife, with the physician, live there, and the business is transacted. I saw in the vestibule a specimen of the chains with which, under native treatment, patients are bound beneath a boulder in the bed of an old stream in one of the "sacred" caves of the Lebanon.

Looking east from the door of this house, one sees, two hundred yards away, and separated by a nearly equal distance, the two buildings for the male and female patients respectively. We inspected these thoroughly: the wards and common sitting-rooms, the rooms for violent patients—empty—the rooms for the nurses, male and female, and the kitchens. There were from twelve to twenty patients in each house; some in beds, and some in the sitting-rooms. Everything was scrupulously clean and in perfect order. The health, peace and cheerfulness of the whole were very manifest. Obviously much care has been bestowed on every arrangement, and we saw nowhere any signs of superfluous expense. We were impressed by the capacity of the attendants, all of them Swiss, I believe, and by their quiet, kindly looks. I spoke to a number of the patients, and found them as contented as men and women in their sad condition can be. The management were wisely only taking in the meantime such cases as afforded some promise of being curable. The first ambition of so novel an institution must be to impress the natives of Syria with its results. The patients were from all parts of the country, one great fellow, born with twelve fingers and twelve toes, being the son of a chief in Hauran, a good way to the east of Jordan.

We were pleased with all we saw. I was a manager for some years of one of the largest and

most efficient asylums in Scotland, and I can only say that the much smaller Asfuriyeh establishment compares very favorably with it in every respect. Doctor and superintendents are under the direction of an international local committee of some leading citizens of Beyrout, and a central committee in London. They apply the results of the most recent science and experience in the treatment of the insane with humanity and Christian feeling.

I returned from my visit profoundly thankful to God for the establishment of such an institution in so destitute a land. It is one of the noblest philanthropies of our time. Yours sincerely,

GEORGE ADAM SMITH.

Donations for the Lebanon Hospital are needed, and may be sent to Asa S. Wing, treasurer, 409 Chestnut Street, Philadelphia.

IOWA YEARLY MEETING.—Iowa Yearly Meeting of Friends was held at West Branch, Iowa, by adjournments from 14th of Tenth Month to 20th of same, 1903. The attendance was larger than on any former occasion. Great solemnity prevailed during all the sessions from the sense of the presence of the Master of Assemblies, which was devoutly acknowledged by fervent prayer from time to time. Many Friends from other Yearly Meetings were present, and a larger number than hitherto of the members of Hickory Grove Quarterly Meeting. Ministers were in attendance from several of the Yearly Meetings in correspondence—Canada, Western, Ohio, and from Philadelphia and North Carolina, whose gospel labor was not only appreciated, but manifested a means of blessing in the highest sense, comparable to cold water to a thirsty soul and good news from a far country. Their united testimony to the Truth as it is in Jesus, variously expressed was clear and emphatic, and in full accord with the fundamental tenets of the Society of Friends from its rise and the sure requirement of the church to-day. It set forth:—

The operation of Divine grace in the hearts of all men, the immediate and continued revelation of Christ the only name or power under heaven given among men whereby salvation from sin and possession of holiness can be realized, as declared by the Redeemer. "No man can come to the Father but by me," with the further assurance, "No man can come to me except the Father which hath sent me draw him. For God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." That a measure of this Divine love in believers is evidence to the world that they are followers of Him who said, "By this shall all men know that ye are my disciples if ye have love one to another." And that as this grace leaves the individual life it constitutes a ministry sure in effort and result, though without observation, in which every member of the body of Christ has part, verbal utterance being only of service as heart speaks to heart and life answers to life. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The subject of written correspondence was revived in the meeting by the reading of epistles received from all the Yearly Meetings save one. Its place in recognized fellowship was borne witness to as very important and believed to be means in the hand of the Great Head of the church of strengthening the bonds of true fellowship; the letters now read being confirmation of the feeling. As usual a committee was appointed to prepare essays of epistles of acknowledgment and fraternal greeting as way might open. At a subsequent session said committee produced epistles addressed to all of the Yearly Meetings, and after reading and serious consideration, they were read and forwarded. The Clerk was directed to sign them and forward.

While considering the state of the Society in

view of the Answers to the Queries, the weakness, and in some degree unfaithfulness apparent, brought tenderness and caution of spirit to many, and as answers to deep, grateful aspirations arose in exercised souls at the remembrance of abounding favor from Him who wounds to heal and chastens to instruct and gives fuller experience and qualification for consecrated service.

Much concern was in evidence for the education of the children, not merely as preparation for engagement in temporal business, but that they might be trained up in the way they should go—a safeguard in youth and a comfort in all after life. The committee on education made satisfactory report regarding schools under their care, as was the case with the Boarding School committee. Increased appropriation of money was made in aid of the work.

Clarkson T. Penrose and Milton Mills were appointed Clerk and assistant clerk.

Near the end of the last session as is wont, men and women met jointly. The occasion proved a season when in an especial manner the power of the Lord rested on the assembly, giving renewed and deepened consciousness of the love and unity experienced throughout the Yearly Meeting. It was truly a baptizing and refreshing from on high. Several Friends were constrained in the Divine fear to acknowledge the favor in testimony, and in prayer joined to praise. And the words of the psalmist were far more than suitably expressed, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon and as the dew that descended on the mountains of Zion, for there the Lord commanded the blessing, even life forevermore." Under this solemn covering the meeting concluded.

ARCHBOLD CROSBIE.

WEST BRANCH, IOWA, Tenth Month 27, 1903.

SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington says: "The annual report of A. A. Richards, commissioner of the United Land office, says that there was in the past year a large increase in the total number of supposedly fraudulent land entries over the preceding year. He attributes their discovery largely to the investigation ordered by the secretary of the interior, directing a probing into all entries made under the Timber and Stone act in the States of California, Oregon and Washington."

"An explosion of a car containing dynamite near Crested, Ohio, on the 1st inst., caused a fire that extended, as is estimated, to 500 loaded and empty freight cars; a hole 40 feet deep was blown in the ground, and the track wrecked for a long distance.

Reports of unexampled prosperity came from the West. A special to the Boston *Transcript* from Omaha says that for the whole West the current year is the best in its industrial and commercial history.

A despatch from Washington of the 30th ult. says: "The Washington Suffrage League, organized by negroes, is sending out a circular to negro voters in all the States where elections take place, urging them to vote the Republican ticket. The course is supported by an argument that negro suffrage depends on the protection of the party that first endowed the colored man with the right to vote."

The Pennsylvania Railroad company has ordered thousands of two year and twelve tier trunks. These trunks are to be placed along the line between New York and Pittsburgh, and are expected to produce timber for railroad ties. The same has been recommended by State Forestry Commissioner Rothrock, who, it is understood, will supervise the planting.

It is said that every Chinese in the United States is to be called upon to prove his right to be here. If he cannot produce evidence to show that he is not in this country in violation of the Chinese Exclusion law, he will be deported promptly.

On the 27th ult. an order went into effect in the anthracite region of Pennsylvania, by which 100,000 men and boys would be thrown out of employment for a week. The purpose of stopping the mining of coal is to restrict the output which has more than supplied the market. The importation of coal from foreign countries

since the duty on it has been taken off has nearly doubled in the past nine months, having amounted to 2,687,081 tons, nearly all of which comes from the United Kingdom.

The Woman's Suffrage Association lately invited of 4539 women in this city their opinion of the franchise for women. 1930 pronounced in favor of it, 1447 against and 903 were willing those should have it who desired it.

In a recent meeting at Washington of the American Public Health Association the bubonic plague was discussed by the delegates generally. The statement was made that rats undoubtedly are disseminators of plague. It was expected that investigators of the plague in the East country, as well as France a distinct ratio to the number of plague rats found.

A despatch from Topeka, Kan., of the 29th ult. says: "Five hundred thousand bushels of wheat are piled on the ground and rotting in Rush county, Kan. Elevators are full and it is impossible to get cars. Representative Hale of that county says the loss to farmers will be over \$150,000. He says the same condition prevails throughout Western Kansas, and that the total loss from rotted wheat will run into the millions."

In a recent railroad wreck near Dean Lake, Mo., Emma Booth Tucker, a daughter of William Booth, founder of the Salvation Army, was killed. She was a well known woman with her husband as active leaders in that organization.

It is stated that nearly \$10,000,000 worth of contemplated improvements in this city have been either entirely abandoned or indefinitely postponed as a result of interminable conflicts between the various labor organizations and their employers. These conflicts are continuing and have become lively, owing to labor troubles, coupled with the fact that building material is still very expensive, and the additional fact that the depreciation in the value of the industrial corporations has caused a nervous apprehension as to what business conditions will be next year.

A despatch from Trenton, N. J., says: "The Oyster and Shell Fish Commission of the State is preparing to make a detailed investigation into the nature and extent of the clam industry of New Jersey. The increased price of clams and the growing scarcity of the supply have aroused an interest in the subject. The State, which for several years has been unsuccessful in increasing the oyster supply, has done nothing regarding clams, and it is deemed time to make a thorough inquiry for the preservation of the industry."

The last public health report issued by the Marine Hospital service gives a return of the smallpox cases in the United States from Sixth Month 27th to Tenth Month 16th of this year, showing as follows:

	Cases.	Deaths.		
1903.	1902.	1903.	1902.	
Pennsylvania.....	1519	937	168	108
Indiana.....	839	87	15	17
Iowa.....	81	305	2	53
Ohio.....	931	1838	36	190
Wisconsin.....	1702	743	12	15

A large crop of apples is reported this year. Only Indiana, Illinois, Kansas and Missouri report poor crops. It is estimated that the total yield from 201,794,774 trees will be 46,814,000 barrels, as compared with 45,605,000 last year, an unusual year for the fruit. Canada reports a crop of 13,450,000 barrels, as compared with 16,270,000 last year.

A petition respecting the cruelties perpetrated upon the Jews at Kischeneff, in Russia, some months ago, has been signed, it is said, "by upward of 5,000 Canadian citizens, including those of the most distinguished citizens in every walk of life. The great majority of signers are not of the Hebrew faith. The refusal of the Russian government to receive the petition led to the suggestion that when completed it be put in a form that would insure its permanency and filed with the State Department."

There were 496 deaths in the last week reported to the Board of Health. This is 76 more than the previous week, and 127 more than the corresponding week of 1902. Of the foregoing 246 were males and 250 were females; 68 died of consumption of the lungs; 35 of inflammation of the lungs and surrounding membranes; 7 of diphtheria; 7 of cancer; 27 of typhoid; 11 of typhoid fever; and 8 of smallpox.

FOREIGN.—The Czar of Russia has lately sent an autograph letter to President Loubet, of France, in which he expressed his gratification at the recent course of France in extending the cause of international peace.

A despatch from Paris of the 29th ult. says: "Baron de Bunsen has constantly addressed the arbitration court of the Chamber of Deputies to-day on the results of the arbitration movement. He said the Anglo-French treaty was only the first step. Denmark was now seek-

ing arbitration without limitations, and France would probably concede Denmark's wishes. Treaties were soon signed between Denmark and Norway and Sweden."

The Czar of Russia has arranged to pay a visit to Emperor William of Germany at Witsbaden on the 4th inst. In Australia a system of forwarding parcels by their office department, and collecting payment for them on delivery, is in use. It has been proposed to introduce this system in Great Britain, where a similar service is now performed by express companies.

In Spain the daily wage of a field laborer, it is so ranges from twenty to twenty-eight cents without food.

The number of murders per million inhabitants is stated to be in England 5.13; in Germany, 5.45; in France 11.2 in Austria, 15.42; in Italy 7.61; and in Spain, 44.70. Only eleven per cent. of the families of London, it reported, employ a servant, but there are 205,835 pairs of the servant class.

The latest advice from the volcano of Manna Loa, Hawaii indicate that the eruption, which has been five days ago, is increasing steadily. About twelve miles southwest of the Island of Koohalawe ships witness the presence of an astonishing ocean whirlpool, or current. It is about ten miles in length and at least 7 miles in width.

RECEIPTS.

Received from E. W. Lick, agent, Iowa, \$16, being each from Axel Melberg, Lars Tow, Anna M. Tow, And. Tow, Ole G. Tow, for \$7.77, and to C. R. 14, vol. 78, Fr. Thom G. Sewig, K. Melreid, Jr., and to N. West, Minn.

NOTICES.

Rachel C. Hall (plain milliner), has resumed business 1953 North Camac street (between Twelfth and Thirtieth Streets), Philadelphia.

The Annual Meeting of The Bible Association of Fries in America will be held in the Lecture Room of Fries Select School, 140 North Sixteenth Street, on Fourth D. Eleventh Month 4th, 1903, at 8 o'clock, P. M. Friends generally are invited to attend the meeting and take in the proceedings.

Meeting for Worship.—A meeting for work appointed by Chester Monthly Meeting, will be held Friends' Meeting-house, Lansdowne, Pa., on the even of Friday, Eleventh Month 19th, 1903, at 8 o'clock.

Friends' Educational Association.—A meet will be held at 140 N. 16th St., Phila., on Seventh Eleventh Mo. 14th, 1903, at 2.30 P. M., to which teach parents, and all others interested in educational matter are invited.

PROGRAMME.

1. The Value of Educational Associations to Teach.—Isaac Sharpless.
2. The Boston Meeting of the National Education Association.—J. Henry Bartlett.
3. The Clark University Summer School for 1903: William F. Overman.

EDITH WHITACE, Sec.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westmedley P. O., Chester Co., Pa.

Westtown Boarding School.—For conveniences of persons coming to Westtown School, the stage now trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the school by telegraph. West Chester, Phone 114a.

EDWARD G. SMEDLEY, Sup.

DIED, at his home at Plainfield, Indiana, on two first of Seventh Month, 1903, ELIAS PALMER, aged sixty six years, ten months and twenty-eight days. He was a member of Plainfield Monthly Meeting of Friends (re-servative). He had been a constant sufferer from paralysis for over eight weary years, but was very patient through all. His vocal organs were paralyzed for many years before his death. But after he passed away evidence of peace was manifest, and from expressions uttered at different times while he could talk, we ascertained that he is at rest.

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VARIETIES UNDER OUR NAME.—We appreciate that the position of THE FRIEND is to stand for principles on which all parties under the name of Friends should unite, rather than to discuss any special parties or men.

We take sides with certain principles and their outcome, and against their opposite principles and outcomes. Incidentally this may affect on parties which own or disown the principles. But factions and parties, as such, are not in our aim for treatment; neither an unnecessary spirit thereof, for encouragement. Events issuing from them may also be recorded as information, or illustrations of tendencies. The record of information is not necessarily to be construed as a record of our judgment.

LAUDATORY OBITUARIES.—On our request for a fuller account of a deceased Friend than as at first offered, it was kindly granted, with this salutary caution: "So often we read in THE FRIEND eulogies of deceased persons in obituaries, that I fear it has become a *form*." This is a wholesome admission, sufficient for the wise. Where characters are unknown to us, we are disposed to take their friends' word for them as given in the notices received; but would extend the same caution, that there may be no eulogy for our own sake, but only such statements as may glorify or encourage the religious life of readers.

To Fly or Not to Fly.

Whether a propelled airship shall mount upward and be kept aloft by presenting, kites, balloons, a plane surface inclined to the air against which it moves; or whether it shall float on air by containing gasses which shall make it lighter than its bulk of air, is a question which success in the use of each method has lately laid open to discussion.

There is no doubt that each of the air-sailing machines had its inventor, must have had, and who he is. There seems no hesitation in the world at accepting Langley as the name of the one contriver, and Santos Dumont as that of the other. And then there has been contrived a third mechanism that so combines the principle of the inclined plane for rising, for suspension in air, for reducing its speed, and for gently dropping,—together with the light-frame principle for economizing its motive power,—a contrivance which is at the same time a machine shop, automatically turning out other machines which develop into flying crafts that are duplicates of the first. This perfected machine is by some scientific experts accredited to no possible intelligent inventor at all. And yet so intelligently placed is every minutest feature, that they acknowledge it would be a more liberal scientific education than any man has yet gained to be able to understand all parts of this perfected machine.

The name of this contrivance is called a bird, and the name of its marvellous inventor is called, in our language, God. But the language of the agnostic has no place for any name of the Inventor or Creator, but merely says that he does not know whether there was any. Professing themselves to be wise, what have they become? "Doth the hawk fly by thy wisdom, and stretch her wings toward the south?"

It may be in the yearnings of a prophetic instinct of a higher state to come,—the motions of pent up rudiments in store for his future development in heavenly places,—that man discovers in himself an aspiration to fly. These airships are but modern expressions of premature stretchings which have been ever of old.

By having and keeping to this testimony, that he pleased God, Enoch found the method of ascension which was true for his case, and would, if occupied by us, be true for our spiritual being. Beginning at His first temptation, Jesus found the cross the condition for Him and for us to be lifted up from the earth.

But by trusting to their mechanical genius for realizing the upward aspiration, the builders of Babel built but confusion. Mythology also echoes a dire end for those who would scale the heavens by piling up mountains, as

Pelion upon Ossa; and it feigns some success for Dædalus in contriving wings, which also by presumption came to grief in the downfall of Icarus, his high-soaring son. These and hundreds of others are but out-croppings of a human tendency, doubtless of a divine implanting, but trusting to fleshy instead of spiritual wisdom: "Who knoweth the spirit of a man that goeth upward, and the spirit of a beast that goeth downward to the earth?"

In the spiritual atmosphere it is they who wait upon God that "shall mount upward with wings as eagles." But in the merely carnal strength, even the young man shall gravitate downward and "utterly fall." Thus opposite are the directions of the life of the flesh and the life of the Spirit. "If ye live after the flesh ye shall die, but if ye by the spirit mortify the deeds of the body, ye shall live."

By inflation from "the Prince of the power of the air, the spirit that works in the children of disobedience," may a man rise in an earthly atmosphere and applause, till the bubble reputation bursts, or leaks to its sure collapse. But by inspiration of God, and inhalation of the same by co-operation of our wills, there comes an inflating with the Spirit that buoys us above all lower things.

But it is by the use of their wings, as eagles use theirs to mount upward, that they who wait upon God in His own atmosphere and breathing are uplifted. Without the co-operation of wings of faith and faithfulness, together with watching and prayer, the divine inspiration "to come up higher" would be frustrated. With wings built for faithfulness, yet slumbering or cleaving to the flesh, there would be no mounting upward. But conformed to the motions of the Spirit, which boweth where it listeth, our gifts on the right hand and on the left assist a heavenly flight, and many an uplift above the hindering and bruising earth.

In the same tree a bird may nest and a tree-toad nestle; but it is the birdseye view that can rise to a broadened sense of surroundings in their true proportions, and behold earthly offences in their true littleness. Such are fragments of a view suggested by a mechanical article, entitled "How to Fly, and How Not to Fly." It is enough to answer that by living to the Spirit we mount up and fly in the course of our higher life; or by living to the world and flesh we do not fly, but grovel and sink. If ever we rise it must be with the risen Christ.

Extracts From the Diary and Letters of Rebecca W. Kite.

(Continued from page 137.)

27th.—First day before Meeting. Yearly Meeting has closed. I think we have some evidence from the sweet savor felt, that the Spirit which leads into all Truth was with us, by which I hope we have been strengthened together.

At a time when she had been called to pass through some close trials, Rebecca Walton writes: "The Apostle says, 'We know that all things work together for good to them that love God.' I will quote here what my dear friend, Thomas Kite, wrote to me on a certain occasion: 'Believing thee to have become, through divine grace, a partaker of this love; I feel the comfortable hope as thou keeps near to thy divine Lord and Master that He will keep thee, and cause every trial, every disappointment, yea, and every temptation also, to work together for thy good. 'Tribulation,' says the Apostle, in another place, 'worketh patience, and patience experience; experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given us.'" Thus my dear friend, being dead, yet speaketh. May this be fulfilled to me."

Rebecca Walton occasionally received a letter from her valued and congenial cousin, Elizabeth C. North. This friend was a member and, in after years, an overseer of North-east District Monthly Meeting. Under date of Sixth Month 1st, 1846, she writes to Rebecca Walton, who was then in New York:

My Dear Cousin:—With whom I have near unity, I trust in the best things; and where this unity is felt, how does it unite all the household of faith together, however widely separated from each other.

Ah! my dear cousin, I feel as one of the very least of the flock, but I verily believe the day is fast approaching when many who have stood as in the background will have to come forward and show on whose side they are; and if we are not faithful in the little, we never shall experience a qualification to be made rulers over more; we must join hand to hand, and put our shoulders to the work, lest the hedge be broken down, and the wild beasts come in and destroy the heritage. . . .

I trust if thou art mindful of the pointings of Truth, it will lead thee in the path thou shouldst go; and open a way where there seems no way as yet. I have ever found it so in my own experience, and can, with gratitude to the Giver of all our gifts, acknowledge, "Hitherto He hath helped me."

I have been reading letters of Isaac Pennington, and find them very instructive.

Would that more of us this day could attain to the depth of spirituality which he did.

Philadelphia, Eleventh Month 4th.—Quarterly Meeting was pretty comfortable. Had a memorial read of our late dear friend, Ellen McCarty, which produced a feeling of solemnity over the meeting and called forth much expression.

Elizabeth Evans alluded to an expression in the memorial, which the dear friend had used to her children, who were around her dying bed the eve before her departure, viz: "I have told you the Truth before."

Elizabeth Evans said what a great comfort at such an hour to be able to hear such testimony; that by a consistent life and administering good counsel to her children she could say in the end, "I have told you the Truth before."

15th.—I went with W. M. to evening meeting in Philadelphia.

We sat about an hour in silence ere a word was spoken. A great solemnity prevailed, but I thought the preaching only scattered the good feeling, and left us poorer than before.

I felt comforted with the remembrance of our Saviour's declaration: "My sheep know my voice, and a stranger they will not follow, for they know not the voice of strangers." I did think there were many of the true Shepherd's flock there who could distinguish His voice.

Twelfth Month 20th.—Evening Meeting. Elizabeth Evans spoke, "Blessed is the man who maketh the Lord his trust, and whose hope the Lord is." "The Lord will gather the outcasts of Israel." She believed there were there those who dare not consider themselves anything else but outcasts, and, perhaps, were looked upon as such by others, but if these only continue to make the Lord their trust, they would be gathered, and would have to praise the Lord that they were kept alive in the day of famine; that, though they felt themselves very small and of no account, yet she had to remember that passage in the song of Deborah, "The stars in their courses fought against Sisera" and also the Lord remembered the stars and called them all by name." As in the outward firmament each star had its own place assigned it, and as they differed in magnitude, so was it in a spiritual sense. She believed that Jesus was very near some in that meeting, of the description she was addressing, and their names would be found written in the book of life by Him who remembereth the stars and calleth them by their names.

(To be continued.)

AS THEY HEAR, SO THEY SPEAK.—"If you do not go away I will knock you down," said a cross woman to her child. It was not five minutes till that child said to a younger brother in the same cross tone, "If you do not let my hat alone I will knock you down," and so the cross words went the rounds of the family. Yes, and out to the streets and to the playground. Now, dear parent, why did you not start a pleasant and polite word, and it too would have gone the rounds of home. In teaching little folks the sweet courtesies of life we repeat over and over the same lesson day after day, for the first few years. Some little girls can wait on a visitor in their mother's absence with as much propriety as young ladies, can answer the questions put to them clearly and directly, and always politely, and it is a pleasure to be a guest where children thus behave.—*Zion's Watchman.*

If the world's good men and women are ever to get together for the advancement of the highest ends both human and spiritual, it must be through the growth of tolerance and the mutual recognition of that which is really divine in purpose and character. That can never be accomplished by a persistent perversion of the motives of those who differ from us.—*The Boston Transcript.*

Religious Persecution in Russia.

A few days ago the press dispatches reported the assassination of the orthodox arch-priest Vassilov in the streets of Alexandropol, "for having converted three Armenian villages." Later advices from Europe give some account of Vassilov's record, and of how he incurred his unpopularity. His assassination was an incident of the popular exasperation caused by the religious persecution in Russia.

It is the well known policy of the government to put pressure upon all its non-orthodox subjects to make them conform to the Russian State Church. Whether Jews, Doukhobors, German Lutherans or Polish Catholics, those who will not conform must suffer. Just now the screws are being put upon the Armenians. In the Caucasus, where the population is largely Armenian, the government is sending in colonies of orthodox Russians and settling them there to crowd out the original peasantry. Those who will turn orthodox, however, are not deprived of their land, but are given additional grants of government lands and other favors.

Last year about twenty-five Armenian peasants in the village of Karaklissa made up their minds to join the State Church, and sent a petition to the Russian synod asking to be baptized. A few days later they repented of this act of hypocrisy, and wrote to the synod that they had decided to remain in their own communion. They supposed this would end the matter; but some time later they received notice from the governor of Alexandropol to be ready for baptism on a certain day. The peasants told the governor that they had changed their minds, and had already notified the synod to that effect. The governor answered, "We have had orders from St. Petersburg to baptize you. Those who go back or their word will be exiled to Siberia."

The next Sunday the governor came to the village with a regiment of Cossacks, accompanied by the Russian arch-priest Vassilov with Bible and crozier, and many officers and Russian ladies carrying bouquets, to attend the ceremony; but the peasants refused to be baptized. The governor first tried to persuade them; then, failing in this, he ordered the Cossacks to use their whips. The unwilling converts were flogged to the place of baptism like unruly cattle, and the Cossacks mounted guard over them with their whips to keep them from running away, while the arch-priest Vassilov read from the Bible and sprinkled them with holy water. The wives of the unfortunate men, with their children, left the village, declaring that they could not live with husbands who let themselves be converted by force. This is merely one little incident in Vassilov's career.

As items in the forcible Russification of the Caucasus, the government has suppressed all the Armenian benevolent and philanthropic societies, has subjected their newspapers to rigid censorship, and closed many of their public libraries, including that of the Armenian Philanthropic Society at Baku, the largest library in the Caucasus, which was used by all nationalities, and had been of great benefit to the city. The government, during the last few years, has also systematically discouraged their commercial and manufacturing enterprises, laying special restriction

upon them, and offering great advantages to their competitors. Armenians are now almost wholly excluded from government offices, in districts where the bulk of the population is Armenian.

But what galls the people most is the religious persecution. The Armenians are tenaciously attached to their own church, and have for centuries stubbornly resisted the pressure put upon them to conform either to the Roman Catholic or the Greek church. In Russia, the Armenian Church has maintained hundreds of private schools, in which Armenian children were educated in accordance with the ideas of their parents. A few years ago the government took forcible possession of all these schools, put in Russian teachers, and claimed the right to dictate the curriculum. It also confiscated all the property that stood in the name of the schools. Part of the property used for school purposes, however, stood in the name of the church, and was therefore out of reach. The school expenses had also been met in part by annual contributions from rich Armenians, and from various Armenian churches. After the schools were forcibly Russianized, these voluntary contributions fell off, and the government found itself confronted with a large annual deficit in the school fund. Now it has taken the extreme step of seizing all the property of the Armenian Church throughout the Empire, and proposes itself to administer the church revenues. It had previously done this in the case of the Georgian Church, with the result that only those of the clergy were paid their salaries who would encourage their parishioners to leave the Georgian Church for the orthodox fold and all the clergy who were faithful to their own denomination were dismissed. The consequence is that the Georgian Church has practically ceased to exist. The Armenians believe that the government means to pursue the same course with the Armenian Church, and in all probability this is the fact.

During the past few weeks the confiscation of the church property has called out great popular demonstrations in Alexandropol, Tiflis, Erivan, Baku, Shusha and Elizavetpol, accompanied in several cases with bloodshed. In Alexandropol all places of business were closed and the city was hung with black. In Erivan, several thousand people, taking with them the archbishop, and overcoming the resistance of the military and police, marched in procession to Etchmiadzin, where the head of the Armenian Church has his See, in an ancient monastery at the foot of Mt. Ararat, and urged him not to give up the property of the church. He and his clergy held a council and decided not to surrender it voluntarily. Chrimian, the present head of the Armenian Church, is an aged prelate, respected throughout Europe for his virtues, and greatly beloved by his own church. He has begged the Czar to grant him a personal interview to remonstrate, but there is no prospect that he will be successful.

The Armenian Church is the oldest religious denomination in Russia. The monastery at Etchmiadzin was going to celebrate this summer its sixteen hundredth anniversary, but the government forbade the celebration. The Armenians point out that the Tartar, Persian and Turcoman despots who successively ruled

the country before the Russians, all of them respected Etchmiadzin, and kept their hands off the property of the Armenian Church. It was reserved for the present government of Russia to invade the rights of conscience to this extent.

This tyrannical step was proposed by Prince Galitzin, Governor General of the Caucasus, who is fanatically orthodox. It was strongly opposed by M. de Witte and a majority of the ministry, but was supported by M. de Plehve and Pobiedonostzeff, who succeeded in carrying their point, and the ukase was issued. Prince Galitzin is the same man who, in 1897, urged the Czar to deport the whole Armenian population of the Caucasus to Siberia, and replace them with orthodox Russians.

M. de Witte has obtained for the present a concession that the government, after paying all the expenses of the Russianized schools out of the church revenues, shall hand back to the church the surplus, if there is any; but it is universally believed that this concession is only temporary.

In Boston, Providence, and other American cities, meetings of protest are being held by Armenians, naturalized citizens of the United States, who assert that the Armenian Church property does not belong to the Armenians in Russia alone, but to the members of the Armenian Church throughout the world, and they ask President Roosevelt to protest to the Czar against the confiscation of property in which thousands of American citizens are part owners. The Armenian Patriarch of Constantinople and his clergy have entered a protest on the same ground—that the church property belongs to the members of the Armenian Church everywhere.

Great exasperation prevails in the Caucasus, and *V'Européen* reports that Prince Galitzin has been shot at twice.

In 1836 the Russian Government granted the Armenian Church a constitution, the eighth and ninth chapters of which guarantee the church the right to administer its own revenues, and conduct its own schools; but these promises have proved of as little value as the guarantees of constitutional liberty for Finland.

FOR "THE FRIEND."

GEORGE FOX.—The following testimony respecting George Fox, from a memoir of Mary Tatham, a pious character among the Methodists, is an extract from one of her letters, dated Eleventh Month 19th, 1815:

"I have been looking over the life of George Fox, the original founder of Quakerism. Were the Quakers influenced by the same spirit now which actuated that extraordinary man, they would not only be a living people, but they would carry the world before them.

"That good man was undoubtedly raised up of God to provoke the churches to jealousy, and rouse them from that spirit of slumber, indifference and barbarism into which they had fallen; particularly he was sent to the Established Church and was indeed a sign unto them."

A CHURCH member came to his minister with the declaration, "I have been through the Bible five times this year." The minister looked at him a moment and then said, "But how often has the Bible been through you?"

A Month of Pacific Events.

The past month has witnessed an unusual number of events which bear testimony to the rapidity with which the reign of reason and law, in spite of many obstacles, is extending itself in the domain of international affairs. The force of these events would be much more apparent than it is if they were brought adequately to public attention. But no amount of neglect can alter the fact that they exist, that they are "a sign of the times," a revelation of the goal toward which all important international movements are now directing themselves.

First, there is the meeting of the Alaska Boundary Commission which has been sitting at the Foreign Office in London. At the present writing, some twenty sessions of the Commission have been held, and there is no phase of the controversy which has not been examined with all the thoroughness and comprehensiveness of which the highest legal talent is capable. The Canadian side of the question has been presented by a body of eight prominent English and Colonial counsel, at the head of which have been the British Attorney-General and the Solicitor General. A body of eminent members of the American Bar, of which J. M. Dickinson has been the leading counsel, have defended with great ability and clearness the American contention. We cannot help believing that the six members of the Commission, which has been presided over by the British Lord Chief Justice, will be able to reach a satisfactory solution of the question and that the troublesome dispute will now finally be put to test. The work of the Commission is practically completed and the announcement of their award may be expected within a few days. [P. S. Its decision has been given in favor of the American view in nearly all points.] Altogether the case is sure to be a memorable one, and the spectacle of the two great and powerful nations thus calmly examining in the forum of reason a serious difference, and trying to find out just where justice lies, is most inspiring and encouraging.

Even more noteworthy has been the meeting at The Hague of the Venezuela tribunal, chosen from the Permanent Court to settle the question of preferential treatment, as between England, Germany and Italy, and the Pacific creditors of Venezuela. Eleven nations are parties in this case, and the point at issue is one the decision of which will have a very far-reaching effect in international relations hereafter. As being the second dispute actually handled by a panel from The Hague Court, this case will also be most influential in giving prestige to the Court and to the permanent institution of arbitration in general.

While these two important cases have been under discussion, some of the ten mixed commissions appointed to determine the amount of the claims to be paid by Venezuela to her creditors have also been at work, and one or two of them have already completed their labors and given their award.

In the meantime the three great organizations, whose purpose is the promotion of international friendship and the substitution of law for force in the relations of nations to each other, have been holding their annual meetings. These organizations, now in existence for many years, have grown to be very

influential and command the attention and respect of the municipal and governmental authorities wherever they meet. The first of these meetings was the conference of the Interparliamentary Peace Union at Vienna from the 7th to the 9th of Ninth Month. It was attended by a large number of delegates, members of the various parliaments, and was one of the most impressive meetings which the Union has ever held since its organization fourteen years ago. The officials of Vienna and of the Austrian government who received the delegates gave their unqualified approval and support of the object which the Union is pursuing, namely, the establishment of arbitration as the normal method of dealing with controversies and the promotion of closer and more cordial relations between the governments and peoples of the world.

Following the Conference of the Interparliamentary Union came the twelfth Universal Peace Congress at Rouen, France, the 22nd to the 27th of Ninth Mo. The Congress was attended by about five hundred delegates and adherents, and was, on the whole, one of the most enthusiastic, practical and successful of the whole series of peace congresses.

The last of the significant pacific events which the month has witnessed was the meeting of the International Law Association at Antwerp, Belgium, the 29th of Ninth Month to the 2nd of Tenth Month. This was the twenty-first conference of the Association, and the presence of more than a hundred jurists and publicists from different countries and the able and animated discussions which marked the sessions bore strong testimony to the enlightened and generous spirit which is more and more controlling international public sentiment and developing between peoples a deeper and wider sense of justice, respect and humanity.

[The peace record of the month also includes the Anglo-French arbitration treaty, to submit the interpretation of treaties, when in dispute, to The Hague arbitration court.]

The month has been altogether an extraordinary one, as will be seen from this brief rehearsal. The friends of peace never had greater reason to congratulate themselves on the certainty of the speedy and complete triumph of their principles and measures. There is no mistaking the meaning of the events alluded to. They may have little significance to those who measure occurrences by the noise, the sensational talk and the public disturbances which they produce. But to those who look beneath the surface and know the real springs and signs of progress, these events reveal clearly the fact that a new international era is already upon us; that the new pacific order, so long talked of, and which many believe to be yet far off, has already begun and is rapidly extending itself in a strong and permanent way under our very eyes.

There is still much of indifference, of prejudice, of the power of blind traditional beliefs to be overcome before our great ideals can be fully realized. But if the friends of peace only comprehended what has been actually won, if they only knew the immense strength of their present position, if they only had eyes to see; if they would only all quit talking doubtfully and seize with one accord the magnificent opportunity now before them, they

would be able in a brief period to pull down the whole hoary structure of international animosity and its attendant militarism, and leave it a collapsed and irremediable ruin. The times are ripe and need men of faith and courage.—*Advocate of Peace for Tenth Month.*

FOR "THE FRIEND."

Elders Worthy of Double Honor.

The short testimony in THE FRIEND of Tenth Month 31st, 1903, concerning that worthy minister, John Crook, who lived in the seventeenth century, reminded me of a remarkable account in my possession of his ministry and great humility, which is copied, hoping it may instruct and strengthen some to watch well their stepping-stones.

H.
"Our Friend, John Griffith, informed Robert Dudley that John Crook, one of the earliest and most distinguished ministers among the people called Quakers, was remarkable on many accounts, especially during the violent persecutions in the reign of Charles II. a large participation whereof fell to his lot. It was observed that his gift in the ministry was such that he frequently in those times of great affliction, whilst free from imprisonment, continued his declarations in public meetings for upward of three hours, during the whole of which such an increasing degree of authority attended as to convince many of his auditory that nothing short of a Divine commission could produce the baptizing effects of his ministry.

"In consequence many were joined to the Society of which he was a member, through his labors, who became ornaments thereof.

"He outlived those days of dark intolerance some years, much beloved from the remembrance of his past services and sufferings for the noble cause of religion; and he frequently appeared in the meetings of his friends in very long testimonies of sound doctrine and pleasing expressions. But some deeply exercised minds among them observed with concern that the energy of melting virtue which had attended his gospel labors in former times, to their great consolation was now very little, if at all, felt to accompany his ministry.

"Two of these Friends, who stood in the station of elders, feeling their mind engaged to it from a sense of duty, waited on him, and with all the tenderness and deference due to his age, experience and great worth, communicated their fears to him and intimated their wish that he would look at this matter and seek to that gracious Being in whose service he had been so successfully engaged for many years, for his blessed counsel on the subject, desiring him at a suitable time to favor them with the result of his deliberations on what they had laid before him.

"He received their communication with great meekness, and after some weeks he waited on them in a broken, tender frame of mind, letting them know, with many tears, that their brotherly, or rather fatherly, conduct towards him was a kindness he should never forget; that on deep thoughtfulness respecting the matter referred to him he found there was ample cause for their fears, and that he looked upon them as messengers of love from his great Master to warn him of his dangerous situation.

"He next related to them how he found in

those times of public tranquillity, he had gradually and imperceptibly slidden off from receiving his ministry through that pure, un-mixed channel by which he had formerly received it.

"The spring of the ministry," he said, "during the fiery trials of persecution, flowed so copiously through him that he felt but little labor to come at it; but in these latter days of the Church's tranquillity, from the love he felt for the cause, he delivered words as they occurred to him in the public assemblies, which he did not perceive proceeded only from his natural powers as a man, and did not as formerly flow from the Divine spring and gift of gospel ministry." "Of this," he said, "he was fully convinced," and returned praises for his great deliverance, when first due, and gratitude to them, as instruments thereof.

"He continued for three years after this quite silent as a minister. About the expiration of this time he broke forth in a few words as at the first of his appearing in the ministry. Gradually he was enlarged in his testimonies, to the comfort and edification of his friends, being at all times after very careful not to exceed that measure of Divine opening with which he was favored in the exercise of his gift."

Nicholas Wain's First Vocal Appearance in Public Worship.

In the interesting chapters of "Biographical Sketches and Anecdotes of Friends," perhaps no incident appears more striking than the first public dedication offered in a meeting for worship by Nicholas Wain. Another description of the same event, as written in a letter near the time of its occurrence, has come into our hands on an old sheet from Canada. Its language is as follows: "Nicholas Wain, an eminent lawyer of Philadelphia, has lately resigned that profession as inconsistent with Truth, and appeared in a very solemn and awful manner in a public assembly, expressive of the deep exercise of mind he had been in, and entire resignation to Divine will.

"Whilst he was on his knees Israel Pemberton was going to desire him to sit down, but he put out his hand and said, 'Touch not the Shew-Bread with unhalloved hands!' and further expressed himself as follows:

"Oh, Lord God! Arise and let Thine enemies be scattered. Baptize me with the baptism with which Thou wast baptized. Dip me yet deeper in Jordan. Wash me in the laver of Regeneration. Thou hast done much for me, and hast a right to expect much. And in the presence of this congregation I resign myself and all that I have to Thee. It is Thine. And I pray Thee give me resolution in this to continue firm, whosoever Thou leadest me, O Lord! I will follow Thee through persecutions, even to martyrdom, if Thy presence attend me. If my life is required I will freely sacrifice it. For now I know that my Redeemer liveth; the mountains are removed. Hallelujah! Teach me to despise the shame and opinions of this world. Thou knowest, O Lord, my deep baptisms. I acknowledge my manifold sins and transgressions. I know my unworthiness and the favors I have received. And I thank Thee, O Father, that Thou hast hid Thy mysteries from the wise and prudent, and revealed them unto babes and sucklings."

GLADNESS AT THE GRAVE.

Why didn't thou say, "I'm glad I was not there," 'anst Thou be cruel in the time of stress, 'o weeping sisters and departing saint? 'trange gladness in the darkest day. 'es! Glad! For other's sake I see 'e stone removed, a brother coming back 'ressaging mighty victory over death; 'ith man I die; for man I rise again.

H. T. MILLER.

BEANSVILLE, Ont.

FOR "THE FRIEND."

Rejoinder to a Denial of Divine Inspiration.

to the Editor of the *Waterford Mail*:
Respected Friend—On reading in the *Waterford Mail* (Ireland), an account of a meeting which it was understood that some notice could be taken of the new sect commonly called "White Quakers," I observe that little information is given respecting the "Rejected Friends" or of their meeting, but that it was made an occasion for animadversion on the doctrine of "Immediate Revelation." The Society of Friends, commonly called Quakers, live never claimed nor do they claim, the authority of adding anything to the Holy Scriptures.

Assuming that it was from the unsoundness of this doctrine of Immediate Revelation that the errors of the "Rejected Friends" had arisen, and asserting that there was no inspiration since the decease of those on whom the apostles laid their hands, and that nothing hereon could be admitted that is not in the Scriptures (the speaker made his animadversions; for] I think, are clearly the assertions made. As to that the "disorders and blasphemies" of the "rejected Friends" are chargeable to the doctrines of the Society of Friends from which they have been separated." If this conclusion is admitted, where does it place the doctrine of the church to which the speaker at the meeting belongs? For where will we find an establishment from which so many disorders and so many errors would have sprung, and are even now within her own pale to the prof of the upright in heart?

These remarks are not made to "give pain to an sect or party," but to show the unsoundness of the premises, which if carried out must condemn all professions. Even in the early days of Christianity, there were those of whom the apostle says, "they went out from us; they might be made manifest that they were not of us." Such appears to be the case in the present instance, and therefore the Society of Friends or their doctrine is in no way chargeable with the errors of the "White Quakers," or of Separatists in America, of whom it may be repeated, "they went out from us, that it might be made manifest that they were not of us."

The speaker proposes not to admit anything that is not clearly proved by Scripture, where it is to be found in them that the inspiration of the spirit ceased with those on whom the apostles which were present at the day of Pentecost laid at their hands? Chapter and verse clearly to the point is requisite to support this assertion. If these cannot be given, does not all the superstructure fall to the ground? But that the gracious declaration of our blessed Lord is still with his faith-

ful followers, "So I am with you always, even to the end of the world." Does the speaker believe his own assertions? For near the end of his address he says, "Let the Holy Spirit be honored as the Comforter and Guide and Helper of God's people, adding, "Seeking in the Scriptures what is the "mind of the Spirit, and praying for his grace and influence to enable you to think and do rightly." If these prayers are answered the Holy Ghost descends to guide us, opening our understandings into the mysteries of the Heavenly Kingdom; is not this an inspiration? And if our hearts are thus opened to the enlightening beams of the Son of Righteousness, so that "we are enabled to think and do rightly," do we not become children of the Lord, by his Holy Spirit, and is not this by inspiration? As the scripture saith, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

By what means do the clergymen of the establishment discover before ordination that they are "called by the Holy Ghost," if it is not by inspiration? If it is by the internal call of the Most High, is not this inspiration? If it is not by this, where do they get their call? And is there any Scripture to prove their individual call? Is this professed teacher in the church unacquainted with her doctrines when he denies immediate revelation or inspiration?

It is said in "the collect for the fifth Sunday after Easter": "Grant to us, thy humble servants, that by thy holy inspiration, we may think those things that be good, and by thy merciful guidance may perform the same." "The collect for Whitsunday": "God, who at this time didst teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit, grant us by the same spirit, to have a right judgment in all things." And again, in "the communion": "If we will take his easy yoke and his light burden upon us, to follow Him in lowliness, patience and charity, and be ordered by the governance of the Holy Spirit." It is not necessary to multiply quotations, for these appear clearly to evince the belief in Divine inspiration, even to the present time.

As immediate revelation or inspiration is limited by the speaker to those on whom the apostles laid their hands who were present at the day of Pentecost, it is to be understood that such influence is denied to have been afforded to the martyrs, and to our early reformers, notwithstanding the promise of our Saviour, "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist."—Copied from an old manuscript of A. Fisher's, *Youghal, Ireland.*

WOODLAND, N. C., Tenth Month 16th, 1903.

THOU hast a living talent given thee by God: let not thine eye be drawn from that, but join to that, keep there and then thou art safe; and that will open thine eye to see all deceits, just in the very season and hour of temptation. For thou must expect to meet with all these temptations, as thy growth makes thee capable of receiving them. And as they come, true eye being kept open, they will be seen; and being seen they will be easily avoided in the power of life.—Isaac Pennington.

FOR "THE FRIEND."

Musings in the Closing Session of Iowa Yearly Meeting.

"Who hath believed our report? and to whom is the arm of the Lord revealed?" To him who receiveth the Word in a good and honest heart, and bringeth forth fruit in patience.

"He shall grow up before him as a tender plant, and as a root out of the dry ground." The root in the dry ground is the true light with which we are enlightened withal; the seed of life that is touched by the effectual work of the Holy Spirit, the twin that bringeth forth the new man; but it is a tender plant, a dry ground, therefore it needs careful nourishing; but it is the plant of renown, committed to the care and responsibility of the individual in whom it is begotten, in which heavenly aspirations ascend to the Father of the new life: "Create in me a clean heart and renew a right spirit within me." But as the dry ground is still subject to all the subtle attacks of temptation of the serpent that was more subtle than all the beasts of the field, what other expectation can we then meet than a life-long daily struggle? As God said, "I will put enmity between thy seed (Christ in thee) and the serpent's seed (every evil desire). He (Christ) shall bruise the serpent's head, but the serpent shall bruise His heel, to wit, the infliction of pain. Therefore desiring the best results from the abundant revelation of His will, in our midst as a people may we not first ask, "What shall I render unto Thee for all Thy benefits toward me?" Reckoning the value of the pearl found hid in the field, then having a willingness to reckon the cost of it, or if we build, whether we are able to complete our building,—lest we be the objects of mocking, and be overpowered in our warfare, this many-sided, honest reckoning will bring us down; under a deep and clear sense of our utter helplessness and need of living daily in the remembrance of our prodigality, having spent all our substance in riotous living. There is also the daily *drawing* witnessed: "I will draw all men unto me;" and the awakened soul's determination is stirred up, "I will arise and go to my Father's house."

Forgetfulness and living at ease in Zion has slain or dwarfed her thousands, and blighted the hopes of many fair but short-lived resolutions to lead a better life. The certainty is infallible, to wit, God willeth not the death of one sinner, but that all men should repent, return and live,—yes, and have life more abundant, and bring forth thirty and fifty and some an hundred fold. For "herein is My Father glorified in that ye bring forth much fruit; so shall ye be My disciples," daily learners of the "many things" of that inexhaustible fountain of wisdom and knowledge, even as Jesus grew in wisdom and knowledge, and in favor with God and man." After Moses and Elias disappeared (the law and the letter that killeth), "They saw none but *Jesus only*." In this vale of humility the tender plant is continually cared for, as the eye is kept single to God and receives answer to its prayer, "give me this day my daily bread," "feed me with food convenient for me," "Let not Thy hand spare nor Thine eye pity, until righteousness is brought forth unto victory." "I will not give sleep to mine eyes,

nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." If thus there is a constant willingness formed in us to prepare and lay upon the altar the daily meat offerings, as well as burnt offerings, and wait for His appearance with patient endurance the whole of the appointed time of the Father, we shall then witness the certain fulfillment of the promise, "Surely there is no enchantment against Jacob, neither is there any divination against Israel." According to this time it shall be said of Jacob and of Israel, "What hath God wrought?" (Numbers xxiii: 19-24.)

As the meeting drew towards its silent close, a solemnity spread over it, akin to that in Solomon's temple when the priests could be made offerings, and solemnized the whole gathering, baptizing it under the shadow of the Almighty; the still, small voice whispering, "Stand in awe, and sin not. Commune with your own heart upon your bed and be still; offer the sacrifices of righteousness and put your trust in the Lord." May this token of Gospel love remind of and revive the covenants made with a covenant-keeping God, and the certain reality that such as a man shall sow that shall he also reap.

"Finally, Brethren, whatsoever things are true, honest, just pure, lovely and of good report; if there be any virtue and if there be any praise (mark) think on these things." And to settle the necessity deeper in their hearts, it continues, "Those things which ye have both learned and received and heard and seen in Me, do; and the God of peace shall be with you." And preserve your minds and thoughts in Christ Jesus. This recommendation, faithful friends, always observe in the maintaining of our principles and practices. Doing the will of our Father in Heaven we shall know His doctrine and follow His steps. There fault finding and stumbling is excluded, and "nothing shall offend them." (Ps. cxix: 165).

Memorial of a Young Man.

Sensibly feeling the loss we have sustained in the removal by death of our late friend, William Wright, a concern has arisen to preserve some memorial of his worth and upright life, with the desires that it may have profitable effect on the minds of all of us who survive.

He was one with whom we have near unity and religious fellowship. From his early youth he had been of steady, innocent and exemplary life and conversation; was a diligent attendant of our Meetings for Worship and Discipline; also of our Yearly and Quarterly Meetings, and twice attended as a representative of the Yearly Meeting in London. He was in disposition and temper conspicuously amiable and gentle, a kind sympathizing relative and friend; a man of truth and consistency,—upright and punctual in all his dealings and intercourse amongst men, and although necessarily and industriously engaged in trade, yet he lived loose to the world, and, we believe, was preserved out of its spirit. He was an example of meekness, moderation and temperance in his family and was concerned to have a portion of the Scriptures read daily therein. A considerable part of his time was devoted to the important concerns of our religious Society;

in the share he had to take in the support of the discipline he manifested much humility and diffidence and had lately been appointed to the station of an elder.

Thus our dear friend, by dwelling and walking in the "fear of the Lord," and by experiencing the work of sanctification to go forward in his own heart, became initiated into the Militant Church as a living member thereof and was thereby qualified to fill up his rank in Righteousness.

Although he was young, not having completed his thirtieth year, yet it may be said concerning him that he was "as a plant grown up" in youth and that "wisdom is the grey hair unto men and an unspotted life is old age," we are consoled in the persuasion that he departed in peace, that he is numbered and has his portion amongst the "blessed," even those who "die in the Lord who rest from their labour and their works do follow them."

During a short but severe illness with a fever whilst his understanding continued, he was preserved in calmness and tranquillity, evincing that his mind was centred in resignation to the Divine Will, which he also expressed to be the case; and late on the fourth of Twelfth Month, 1813, he quietly departed. His remains were interred on the eighth, a meeting having been previously held in Friends' Meeting-house, which, as well as the opportunity at the grave, were solemn seasons wherein acceptable testimonies were borne. Signed in and on behalf of our Monthly Meeting, held in Cork, by adjournments the thirteenth of First Month, 1814; also in the Quarterly Meeting, signed with sixty-four names.

A Doukhorob Refutation.

A paragraph has been published in the *Public Ledger* of Philadelphia, and in other papers throughout the United States, to the effect that owing to some action of Peter Verigin, the Doukhobors had quarreled among themselves, ending in the killing of several of them. The following, extracted from a letter of Commissioner J. Obed Smith, of Winnipeg, to Joseph Elkinton, disposes of the fabrication:

"Please convey to Mrs. Varney our united and kindest regards, and tell her not to be the least bit alarmed about the reported riot in the Swan River Colony. This story is a fabrication from beginning to end. It had its inception in the diseased mind of some irresponsible reporter, who saw an opportunity of making a few dollars out of the sensational journals of the United States, and I have asked the Government for permission to prosecute the individual in question. I communicated by telegraph with Mr. Harley and the other Agents, and the first intimation they had of any allegation of the kind was my telegram. Since then we have had full written reports that the Doukhobors are progressing peacefully, and minding their own business, and deserve better treatment at the hands of some of these sensation mongers than they do. The whole story, as published in the press of the United States, has not the slightest foundation in fact."

ETERNAL life does not mean simply a limitless reach of time. It means divinity of character.

THERE is a great deal too much of a heavenly-mindedness in the world which expends itself in the contemplation of the joys of Paradise which performs no duty which it can shirk and whose constant prayer is to be lifted in some overwhelming flood of Divine grace and be carried.

Items Concerning the Society.

We have received by letter the following information concerning the recent general meeting eastern North Carolina:—

At the general meeting of Friends, held at R. Square, Northampton Co., N. C., Tenth Month 30th and 31st, 1903, quite a number of interested Friends from other parts were present. Among them the writer recalls Clarkson Penrose, of Iowa John M. Stratton and wife Rachel; Peasey Picke and wife Sarah; James H. Jessup and wife Martha of Ohio; Charles E. Peaseley and companion Leal Meader, of N. H.; Lloyd Balderston and John Berderston, of Md.; Thomas C. Hogue, Thomas J. Fisher and Mary Chappell, of Pa.; and Louisa Lee of Va.; besides a goodly number from other localities in North Carolina, all of whom were kindly welcomed.

On each day there was a meeting for worship followed by a business session. The meetings for worship were seasons of special favor.

On the 30th, after fervent petitions to the throne of grace for Holy Help upon this occasion, a Friend arose and exhorted those called to the works of ministry to be very careful in their ministrations to begin in the Life, keep in the Life, and close the Life; and entreated all those who were members of the church of Christ to be faithful in their respective callings, so that the present occasion might be blessed to the comforting and establishing of many souls upon the one foundation which endureth forever.

An aged Friend then followed upon the blessing and condition of Christian fellowship, quoting the text, "If we walk in the Light, as He is in light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanse us from all sin," pointing to the Heavenly Father's deal with the children of Israel;—when they kept of the light they were blessed, but whenever it attempted to mark out and follow their course, they were overcome and slain. So in Christian experience "He that followeth me shall walk in darkness, but shall have the light of life."

Another Friend spoke with the text, "Escape for thy life; look not behind thee;—escape to mountains, etc." When Abraham and Lot separated, Lot chose the plains of Jordan because he thought it would best promote his worldly interests. He pitched his tent toward Sodom, and find was soon in Sodom. Thus it is with many the present time, they are seeking first the good of this world, they pitch their tents towards city of destruction, and are soon in it. To the God in great mercy sends the message of warning, "Escape for thy life, etc."

Some preliminary business was then taken and an excellent letter from an aged minister North Carolina, who was not physically able to present, was read; and several short communications followed.

The key note of this day's work seemed to take heed to the light of Christ within. The who preserved Daniel in the lion's den,—the who walked with the three Hebrew children in burning fiery furnace, still uphold his faithful children.

Seventh Day, the 31st,—Divine favor was extended, and the voice of thanksgiving found response in many hearts.

The importance of building upon the right foundation was dwelt upon, and the words of our Saviour quoted, "Whosoever heareth these sayings of a

and doeth them, etc." It is by *hearing and doing* the sayings of the Divine Teacher, that any are able to build upon the foundation laid in Zion. All were fervently entreated to "Behold the Lamb of God, which taketh away the sin of the world."—To behold them, not only as he is set forth in the Holy Scriptures, but as He reveals himself, through the Holy Spirit, to the inner man. An aged Father in the Truth advised that all friends hold to that waiting, spiritual worship, in which our forefathers were called. Where this could not be done without a separation, then betwixt the separation than lose so rich an inheritance.

The principal business of this day was the appointment of a committee to draft a Minute set forth the object, work, etc., of this meeting. It was decided to hold an adjourned session of its meeting at Cedar Grove, Northampton County, N. C., the thirtieth of Eleventh Month, 1903, at 11 o'clock A. M.

On First-day meetings were held as usual at Cedar Grove and Rich Square in the morning, and a youth's meeting at Cedar Grove in the evening; all of which, as well as those on the previous days, were well attended, and were times of refreshing from the presence of the Lord. J. P. RICH SQUARE, N. C., Eleventh Month 4th, 1903.

THE FRIENDS' CITY HOME ASSOCIATION held its annual meeting at No. 20 South Twelfth street on the evening of Tenth Month 29th. A review of the starting of this work and its progress to this date was laid before the association in a report of the committee of managers, as follows:—

At the invitation of a concerned Friend, a few friends met at her home on the evening of Eleventh Month 13th, 1902, where the needs for a boarding home for our younger members was laid before those assembled; this meeting adjourned to meet at Friend's Institute on Twelfth Month 8th, where a large number met, and further discussed the propriety and possibility of carrying out this object.

At one of the sessions of the Yearly Meeting, a friend spread feelingly before that body the concept that had grown on his mind and that of those with which he associated with him, that the youth of our membership coming to sojourn in our midst should be under the protecting care of the Society extended to them. The subject was favorably received and friends were encouraged to proceed toward carrying out the practical effect what had been expressed. Having received this encouragement a general invitation was extended to Friends to meet in the next meeting room of Twelfth Street Meeting-house on the evening of Fifth Month 12th, 1903.

At this meeting a few Friends were appointed to formulate a plan of organization and this resulted in the adoption at a meeting held Sixth Month 23rd, 1903, of the following preamble, plan of organization and appeal for funds, and also the appointment of a committee of management and treasurer:—

PREAMBLE.—Under a feeling of religious exercise that young Friends, becoming residents of this city for business or other purposes, may secure a home imbued with positive Christian influence we constitute ourselves an Association of Friends concerned to safeguard our youth from the temptations of city life, by providing such a home at moderate cost.

Name.—FRIENDS' CITY HOME ASSOCIATION.
Membership.—Any Friend who shares the feelings alluded to in the preamble, and is willing to assist in promoting its object, may be considered a member of this Association.

Organization.—The Association shall meet annually in the Tenth Month, for the appointment of a Treasurer and six other Friends previously nominated by a committee appointed for the purpose who shall together constitute a Committee

of Managers, to serve for one year or until their successors are appointed.

IV. Committee of Managers.—The Committee of Managers shall enact rules for their government, draw orders upon the Treasurer for all expenditures, and transact such other business and exercise such other powers as the best interests of the Home may seem to them to require.

Under the belief that the enterprise would receive the hearty support of our members, the managers took steps to obtain suitable premises, and finally selected the four-storied house at 1623 Summer street, and leased it for a term of three years at an annual rental of \$1,000.

There are six commodious bed-rooms in the front building, with bath-room, and in the rear building are three rooms with bath-room, besides a room for the servants. Two kitchens and two dining-rooms give ample opportunity to administer with comfort this part of the establishment.

We are indebted to a number of Friends for help in furnishing the house. A carpet and set of furniture has furnished the parlor (the gift of interested Friends) and from another family was received a handsome book-case and about one hundred valuable books.

The other furnishings for the house were purchased from Strawbridge & Clothier, under the direction of our women Friends.

The importance of selecting a suitable person to have the supervision of the household, early claimed the attention of the managers, and the services of Sarah H. Bailey were secured, and she entered upon her duties about Tenth Month 1st.

During the present month a circular letter was prepared by the managers and a copy sent to the clerk of each of the Monthly Meetings in our Yearly Meeting, informing of the opening of the house and of its object. In this way the members generally may become informed of the progress and scope of our work.

The season having far advanced when the house was opened there may be some who had made their arrangements for the winter, previous to this time. At all events the number of applicants has not as yet been sufficient to fill the house to its capacity, which is about twenty, but the managers hope to have all the rooms occupied at an early date so that the full return for board may be received.

It has not been the thought of the management of this concern since its inception, that the undertaking would be financially successful, and the report of the treasurer shows that this view has been shared by many interested friends; and for the contributions from these, we express our gratitude. But we desire to encourage Friends generally to help us not only with financial aid but also in upholding the work by their encouragement and sympathy and by furnishing information to those with whom they meet, of the establishment and purpose of the home.

On behalf of the Managers,

JOSEPH CADBURY.
PHILADELPHIA, Tenth Month 29th, 1903.

From the report of the treasurer we quote the following:

Contributions in cash:	
On hand.....	\$1756.50
Pledged.....	300.00
	\$2056.50
Paid:	
On account Equipment.....	\$ 54.50
Three months' rent.....	249.99
Fire insurance.....	7.50
Expenses of staining floors, cleaning, etc.....	121.45
Household expenses.....	118.00
Cash on hand.....	1004.76
	\$2056.50

There are unpaid bills for furnishing and incidental expenses in excess of the above "Cash in hand."
JOHN WAY, Treasurer,
409 Chestnut St.

The Nominating Committee reported that it had seemed best to them to continue the Committee of Managers as at present constituted.

The matron, Sarah H. Bailey, made an encouraging report on the outlook for the future, after which the association adjourned.

Notes in General.

Chancellor McCracken, of the New York university, at the formal opening of that institution recently, entered a plea for a certain amount of Scriptural knowledge as an entrance requirement for college students. He expressed a desire that all should know by heart the "Ten commandments, the Sermon on the Mount, a church catechism of some kind, and a score of Scripture Psalms."

The "Ku Chin tu shu chi cheng," or "A Collection of Books Ancient and Modern," which contains the sacred words of the Buddhists, comprises more than a thousand volumes. It has been printed from engraved blocks, not only in the Chinese language, but in Manchu, Mongolian and Tibetan, writes William E. Curtis in an article entitled "Some Great Chinese Books," in *The Christian Advocate*.

THE PASSING OF BIRD ORNAMENTATION.—The New Bedford *Standard* says that North American birds will not figure to any extent upon women's hats this winter, for the effect of the contract entered into by the Association of Wholesale Milliners and various State audobon societies, including that of Massachusetts, is beginning to be felt. Reputable dealers will not offer the prohibited birds for sale and so they will no longer be the fashion. At least that is the expectation. Incidentally, Massachusetts women would do well to remember, in the purchase of new hats and bonnets, that wearing of the body or feathers of any but certain unprotected wild birds makes the wearer liable to a fine of \$10.

THE STANDARD DICTIONARY OF THE ENGLISH LANGUAGE has lately been brought out by the Funk & Wagnalls Company, of New York, in a valuable "Decennial Edition," embodying a wealth of new features; for instance, the terms lately added to the language in various sciences and in literature; a comprehensive Dictionary of Spanish American and Philippine terms; a pronouncing Dictionary of Austral-English words and phrases; an exhaustive Dictionary of Anglo-African and Arabian terms; a Glossary of Hawaiian, Samoan, and Haytian terms that have been absorbed by the English language;—having in all 167,000 terms more than any other Dictionary.

These additions to an encyclopedic work in one volume (or two, if preferred), which was already a treasury of general information to be resorted to without disappointment, have built it up into the greatest compendium of our whole language that could well be packed into the same compass; and one so accurate and satisfying in every detail that no other authority need be looked for as its superior on the nicest points of pronunciation, derivation, orthography, or mastery definition.

SUMMARY OF EVENTS.

UNITED STATES.—Elections occurred in several States on the 3rd inst. Pennsylvania, Ohio, Iowa and Massachusetts were carried by the Republicans. In New York City George E. McJannet, a son of the General McJannet was elected, and the control of the city will pass into the hands of Democrats. Republicans were generally elected throughout the State. Maryland elected a Democratic Governor and Legislature.

The production of sugar in Hawaii has increased very rapidly since the year 1876, when a treaty of reciprocity went into effect. At that time the annual production was about twenty-five million pounds. It is now eight hundred and forty million, and the Hawaiian Islands stand third on the list of sugar producing countries.

A late report to the Postmaster-General states that it is estimated that the railway postal clerks handled during the year 19,999,802,630 pieces of mail matter, exclusive of registered matter, and 1,387,664 errors were reported in their distribution, a ratio of one error to 11,539 correct distributions.

The 4th inst. earthquake shocks were felt in St. Louis, Mo., Memphis, Tenn., and as far south as Grenada, Miss.; also in Illinois, Indiana and Kentucky. But little damage appears to have been done.

The House of Representatives of the Fifty-eighth Congress assembled on the 9th inst. in extraordinary session. A number of 386 members and four delegates from the Territories. The political division of the House stands: Republicans, 207; Democrats, 178, with one vacancy.

In compliance with orders of the State Board of Health compulsory vaccination has been instituted in Allegheny City by the local Health Board. Hundreds of persons are being vaccinated daily, and the work is to be continued until the whole population has undergone the operation. Dr. Benjamin Lee, Secretary of the State Board, has said: "It is probably the first occasion in recent years in which compulsory vaccination has been enforced in a large city in this State. Hitherto such a measure has been confined to smaller towns or districts in cities seriously affected by contagious diseases. A police force is to be organized and under military escort is making a house-to-house canvass. Every person who cannot show a satisfactory card, or who has not been vaccinated within the last twelve months, must submit to the operation."

A dispatch from Richmond, Va., on the 2nd, says: A savings bank for negroes, with a negro woman for its president, began business to-day. The aggregate of the deposits was about \$75,000.

The report of the Commissioner of Education for the fiscal year places the total number of pupils enrolled in the common schools during the year at 19,925,887, or more than twenty per cent. of the entire population. The average daily attendance for 1902 was 10,599,273, 69 per cent. of the total number enrolled. This is the average attendance on the number enrolled ever reported in the United States. The actual average number of days attended by each pupil enrolled reached 100 days, which was 22 days in excess of that of 1870.

The average monthly wages of teachers for 1902 was \$9.36 males and \$8.19 for females. Less than 28 per cent. of the teachers were males, or 122,392 out of a total of 439,596. The school year includes 200 days in nearly all of the large cities and 180 days in the majority of the villages.

A dispatch from Austin, Texas, says: That is regarded as an important oil strike has been made on Batson's prairie, a mile north of Four Lake. The flow of oil was struck at a depth of 685 feet. It shot into the air to a height of more than 100 feet, and much difficulty was experienced in capping the well.

From a comparison of statistics it is stated that men marry younger in the United States than they do in any other country in which accurate records are kept; here the average age of men entering the matrimonial state is twenty-six years, six months. It is highest in Sweden, where men marry on the average at thirty-one. The marriage age is highest in Sweden also for women, twenty-eight years. But women of several other lands marry younger than they do in the United States, where brides average twenty-five years. In Russia twenty-two is the average age of brides.

There were 420 deaths in this city last week, reported to the Board of Health. This is 46 less than the previous week, and 17 more than the corresponding week of 1902. Of the foregoing 240 were males and 180 were females; 47 died of consumption of the lungs; 48 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 20 of cancer; 4 of apoplexy; 12 of typhoid fever and 4 of smallpox.

FOREIGN.—On the 2nd inst., a revolution occurred in the City of Panama and on the third the independence of Panama was proclaimed. This includes an area of about 32,000 square miles and a population of about 300,000. There is a general belief that the rejection of the Panama Canal treaty by Colombia caused the people of the isthmus to decide to set up a Government of their own. The Colombian troops held the town of Colon on the Caribbean Sea, at the eastern terminus of the Panama Canal, and a number of American marines had been hidden either party to transport troops. A protest has been made by Colombia to the Government at Washington against the attitude of the United States forces on the isthmus of Panama, and demanding the observance of Colombia's sovereignty.

On the 6th inst., the "Republic of Panama" was given official recognition by the authorities at Washington as a de facto government. A despatch says that the President "holds that he is bound, not merely by treaty

obligations, but by the interests of civilization, to see that the peaceful traffic of the world across the Isthmus of Panama shall no longer be disturbed by a constant succession of unnecessary and wasteful civil wars."

A despatch from St. Petersburg of the 5th says: The meeting of the Czar and Emperor William, at Wiesbaden yesterday is commented on by the newspapers here as being a fresh pledge of the preservation of general peace.

A despatch from Cologne says: The new cable of the German Atlantic Cable Company between Emden and Fayal, Azores, has just been completed. This is the first section of the second cable between Germany and New York, the completion of the Green Fayal and New York City will be laid early in 1904.

King Edward VII has lately laid the foundation for a sanitarium for consumptives at Midhurst in Sussex, towards which he has applied a donation lately received by him of \$1,000,000. The King said he had decided to expend the amount of the donation in the erection of an open air establishment, in the hope of arresting the malady and advancing knowledge on a matter of such importance. Fresh air and sunshine were necessary, and the sanitarium would provide all the accommodation necessary for people of leisure means.

In a message to the Cuban Congress President Palma said that the improving conditions are particularly noticeable in the schools. The school population is 250,000, and the average daily attendance is 150,000. The exhibit is favorable, notwithstanding the fact that 100,000 children are not attending school.

Magnetic disturbances were observed in France and Switzerland on the 1st inst. In Switzerland the telephone service ceased suddenly and remained suspended for half an hour, while the telegraphs were used. In Geneva all the electrical street cars were brought to a sudden standstill, and all efforts to discover the cause were fruitless. The meteorological office reports a magnetic storm, accompanied by aurora borealis in several parts of Ireland and Scotland. In the latter district it was the most extraordinary record. Scientists attribute it to large sun spots which crossed the meridian of the sun the previous day.

Extreme destitution is reported from many parts of Labrador, owing to the shortage of the fishery catch. Unless relief be provided by the Government it is believed that many will starve.

In a recent address of Professor Heijlpin on the volcanic eruptions of Mont Pelee in Martinique, he said that "It is a peculiarity of the eruptions of Mont Pelee that the lava was solidified before it was thrown out, and in this respect they are entirely different from the modern eruptions of Mount Vesuvius. This fact explains the absence of steam and poisonous fumes from fissures below the summit and the instant destruction of towers near its base. The ashes from the volcano, drift in the air, have circumnavigated the globe probably several times, and for months gave us beautiful red sunsets, an effect which even now may be observed to some extent."

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 77.

Received from James Hobson; Agent Ireland, £7 10s, being 10s each for Daniel Alesbury, Henry Bell, Edward Bell, John Douglas, T. J. Duguid, Charles Elcock, Forest Green, William Green, J. M. Harton, Charles B. Lamb, William White, Susan Williams, Alfred Brayshaw and Herbert Pearman; from George Sykes, Agent England, £21, being 10s each for John Ashby, John Anderson, Robert Bigland, Elizabeth M. Bellows, R. B. Brockbank, E. and G. Brodrick, Birmingham Friends Reading Society, Chesham, Stephen Cumberland, Thomas Francis, William Graham, Wm. B. Gibbins, Rachel Hall, Ann Holmes, Joseph Hinde, J. Haigh, William Knowles, Elizabeth Knowles, Frances Kennedy, W. J. Le Tall, Joseph Lamb, W. C. McCheane, David McCaughrie, A. Moorhouse, A. C. Marshall, William K. Nash, Elizabeth N. Schuch, Charles Smith, John Wall, John Hall Shield, Isaac Sharp, James Stewart, F. B. Sainy, E. C. Thompson, Sarah Jane Wood, John H. Walker, William Williamson and Ellen K. Watkins; and £1 each for A. J. Sturge and E. E. Wright.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

Meeting for Worship.—A meeting for worship, appointed for the 6th inst. (Monday), will be held in Friends' Meeting-house, Lansdowne, at 8 o'clock of Fifth-day, Eleventh Month, 19th, 1903, at 8 o'clock.

Rachel G. Hall (plain milliner), has resumed business: 1953 North Camac Street (between Twelfth and Thirtieth Streets), Philadelphia.

Friends' Educational Association.—A meeting will be held at 140 N. 16th St., Phila., on Seventh-day, Eleventh Mo. 14th, 1903, at 2.30 P. M., to which teacher parents, and all others interested in educational matters are invited.

PROGRAMME.

1. The Value of Educational Associations to Teachers.—Laura Sharnes.
2. The Boston Meeting of the National Educational Association.—J. Henry Bartlett.
3. The Clark University Summer School for 1903.—William F. Overman.

EDITH WHITCARE, Secy.

Western Quarterly Meeting of Friends. Devoted to the Meeting-house at West Grove not being completed, the Quarterly Meeting will be held at London Grove on the 20th inst. The train leaving Broad Street Station Philadelphia, 7.16 A. M., Sixth-day, the twentieth of Eleventh Mo. will be met at West Grove, to convey (if of charge) those desiring to attend the Quarterly Meeting. It would assist the committee if those intending to contribute by postal in advance.

TRUMAN C. MOORE, Jr., Committee.
GEO. R. CHAMBERS, Secy.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM W. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Address, Westtown P. O., Chester Co., Pa.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will make trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the School by telegraph, W. West Chester, Phone 1144.

EDWARD G. SMEDLEY, Sup't.

Friends' Library, 142 N. Sixteenth Street, Phila.—Open on week-days from 11.30 A. M. to 2 P. M. and from 3 P. M. to 6 P. M.

We note the following new books in the Library: ABBOTT, Evelyn.—History of Greece. (3 vols.)

FRITSON, E. De W.—Records and Letters of the Ap'le Church.

CURTIS, W. E.—The Turk and His Lost Provinces.

JOHNSON, Chilton.—Laid of Hether.

LAWTON, W. C.—Introduction to Classical Greek Literature.

PALMER, F. H. E.—Russian Life in Town and Count.

RAWNSLEY, H. D.—Lake Country Sketches.

RHEES, Russh.—Life of Jesus of Nazareth.

WOOD, C. W.—Norwegian By-Ways.

DIED, at his home near Mount Ephraim, N. J., Tenth day, 1903, CHARLES BELL, in the eightieth year of his age; a member and overseer of Haddonfield Monthly Meeting, N. J. He was a member and overseer of all meetings, whose health would permit, endeavoring to faithful in upholding the doctrines and testimonies of religious Society, at times handing forth words of encouragement to his fellow-travellers Zionward. W. and quiet in his spirit, he thus manifested an acquaintance with his Divine Master, whom, according to the promise of light given unto him, he was concerned to exalt in his intercourse among men. It is believed that his end was peace.

—, on the nineteenth of Ninth Mo., 1903, PEARL HARVEY, wife of William Harvey, a member and elder West Valley Monthly Meeting of Friends, Indiana, 47 years of age. She was a member and overseer of all Meetings, a protracted affliction of near thirty years of patience and resignation. Near the close she petitioned her Heavenly Father that if it were his will she might be released from suffering, and embracing the whole but firmly desired that all might come to know the Saviour, and later said she believed her Heavenly Father would receive her spirit into the mansions of rest and peace.

—, at Westery, R. L., on the twenty-eighth of Ninth Month, 1903, GEORGE FOSTER, aged eighty-nine years and twenty-nine days; an elder of South King's Monthly Meeting of Friends, R. I.; a man zealous in promotion of Friends' doctrine. A standard-bearer gone to his rest.

THE FRIEND.

A Religious and Literary Journal.

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JOHN H. DILLINGHAM, Editor,
No. 140 N. SIXTEENTH STREET, PHILA.

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Creating a Corner in Religious Education.

If a wheat trust could hold the bulk of the present crop in storage, and then by some means blight next season's growth of grain, would thus put the people at the mercy of its own prices for grain. There are monopolists in religion who are stoutly complaining of the absence of Christian instruction in the schools of America, an absence which they themselves have as stoutly labored to produce by law. There is a raising as of holy hands to throw a vacuum of their own making, and which they intend to keep made until they can get the ones chosen to fill it. The language of its attitude is, "No religion among the youth of public schools until it can be supplied by us—no use of the Bible, no open religious exercises, no teaching of Christian Truth,—until we shall be forced such a demand for religious instruction that the people shall turn to us for service as the only resource. Consenting to receive secular and religious education together at our hands, the public will consent to support our church schools out of the public funds." The public money has in one quarter been confessed to be the objective point of this peculiar crusade.

Thus an important element among youth is being withdrawn from public schools, to find religious opportunity in denominational and private schools, and the latter must be increasingly built up.

But religion cannot be divorced from the public schools. The Bible may, vocal prayers and hymns may, the formal expression of one's religious views may, but the secret savor of Christian life is prevalently working in them as through them. On the Christian motive they depend for their existence. On this in man's hearts they were founded; this gives the teachers that are teachers their courage

to live for the up-building of the youth. Creedless but not Godless, without form but not void, may be the religious life that carries them on through days of self-sacrifice, that the people soon to be at the front of the nation's activities may not perish for lack of knowledge. Their concern is an uplifting one, and thus religious at its foundation. Their vocation, as generally felt, is one of the most religious of professions in its spirit. Their subject matter involves many religious considerations that have to be taught or explained. Nature study cannot thrive without unfolding many suggestions of nature's God. History proceeds as a march of Divine providence; and many of its movements,—as religious wars, migrations of men, persecutions for righteousness's sake, the founding of colonies, the Hebrew, the Protestant, the Puritan, the William Penn movement,—demand their true explanation. Several other topics, and especially much that daily happens in pupils' conduct, appeal to religious considerations for treatment on their religious side. And however much the Bible or any forms of goodness may be suppressed, the leaven of the power of godliness in many conscientious teachers can not, unless in teacher and in taught the Holy Spirit be suppressed. The truly religious life in schools is beyond the touch of law, sectary or priest. They cannot eliminate the undercurrent of the law of the spirit of life in Christ Jesus; neither sheriff, pontiff, nor school board can utterly hush the inspeaking Word.

Formal religious inculcation of essential truths is indeed important, but it is the essential Truth whose spirit is indispensable for religious life; and many apparently creedless teachers are having such habitual reference to that, and ministering even unconsciously a turning of others' consciences to that, that we need not despair of the spirit in them finding its own adequate form. For all that, it is to be regretted when the way of the Lord cannot be prepared in the understanding with sound doctrines to facilitate the course of the spiritual life.

That must be as true for schools as outside, that "a sincere Christian life is the only Bible that nine-tenths of the world will read." Let the Scripture of living epistles, then, be amply in evidence among teachers of youth; and where the law interdicts the letter, let school boards

be doubly diligent to secure more and more of these walking volumes of the Spirit. So would the tide be stayed of the outpouring from the schools of "a nation of lusty pagans."

The interdict of man has often crowded to the front the edict of God. "No weapon formed against the Lord can prosper," but rather it is turned to prosper the Truth. It seems as if many movements can do nothing against the truth but what is overruled to be for the truth. Some speak as if, in shaking their Bibles, scholars would take away all the religion they have. Others aver that they are driven all the closer to the Spirit, and to the things that cannot be shaken, which remain. But educators are turning to a Divine account the interdiction of the Bible and of religious drill, so to have recourse to the living Source of the Bible and of religion. And parents are seeing their own responsibility for instructing their children religiously, since they cannot lean on the schools for that.

The inculcations of our educational conventions now-a-days, are conspicuously the inculcations of spiritual life, as from above "any man, book or writing." "It is the Spirit that quickeneth,"—"the letter killeth, the Spirit maketh alive,"—changes on this truth are continually rung as the leading axioms of education. The two most professing churches of the spirituality of the Christian dispensation seem to be Quakerism and the new Education.

It may be that for a season our public education system needs the rebuke of having depended too much on the formal use of the Bible, and on formal openings of schools. It was possible to use them, like any rituals, as a veil between the heart and the Holiest; and the truly religious heart, when the veil is taken away, will look more directly to the Holiest. Now not those means of grace can be viewed as the end, but grace itself is seen as the end. Much the more let the Bible out of school be used as a means of life. Not a book-religion, but a character and a life religion is now in request with educators. To save the boys and to save the girls, the power of an endless life is the gospel more and more believed in, as a force eloquent in the savor of a teacher's spirit, whatever legal tongue-tie may be brought to hear. And so, let us be qualified to pray, that every scheme to make a market for itself by driving out others' words of re-

igion, may but press to higher supremacy in our schools the Kingdom of God, which "is not in word but in power."

It is far from our thought that the Bible is a dispensable factor in right education. But when, against our protest, that is denied, earnest educators must have recourse to a greater than the Bible, the Source of its inspiration and theirs, and make the best of the Better, who makes the Book and men good. Signs are advancing, and let the living be exercised, that education's necessity shall be made the living Christ's opportunity.

Friends' Almanac and Card Calendar.

In another column will be found the annual notice of the Tract Association, informing Friends that the Moral Almanac and Card Calendar for 1904 are on sale at Friends' Book Store.

A few years ago the distribution of the Almanac varied from 6,000 to 7,000 copies per annum. The distribution, which has gradually declined, for the last fiscal year was 5,536, of which over 900 were donated by the Board of Managers to the inmates of the Eastern Penitentiary. To whose unfaithfulness this decrease in circulation may be due is not the province of this article to determine. We do know, however, that the preceding generation was composed largely of those who were willing to spend and be spent, in spreading our testimonies before the world, and the circulation of our Almanac and Calendar was one of the duties which some of these Friends felt laid upon them. Are we of this generation willing to take up the work which they carried on?

Shall we simply procure a single copy of each for our own home use, and thus passively instruct the Association to cut down its output from year to year? Or shall we expend a small fraction of our time and means in this particular direction, procuring extra copies, and handing them out to our neighbors, both rich and poor?

The Moral Almanac is valuable not alone to Friends; it is valuable not alone for its local information and calculations, but it is also a compendium of carefully selected reading matter that is valued by many others than Friends. To comparatively few outside of our Society is the Friends' Calendar known, and yet how thoroughly it is appreciated by some, whose scruples may not seem to run in Friendly lines. In the office of a railroad terminal, where a large number of clerks had desk room, the writer noticed a Friends' Calendar hung over one desk. What an influence that calendar was exerting; what a noble confession it was making to that roomful of young men, testifying that he who placed it there was not ashamed of the ground on which he stood.

Some of our members excuse the absence of a Friends' Calendar in their home, their office or their store, on the ground that "so many others are distributed free."

It always has cost and always will cost, in more than dollars and cents, to "let our light so shine before men, that they may see our good works, and glorify our Father which is in Heaven." The bushel under which we may hide our light, and the candlestick on which we may place it, are both within easy reach. Which shall we choose?

Extracts From the Diary and Letters of Rebecca W. Kite.

(Continued from page 138.)

First Month 30th, 1847.—I went to evening meeting. Elizabeth Evans spoke; began with "The king's daughter is all glorious within; her clothing is of wrought gold. She said there were some there who, though they had not attained to that purity the Truth called for, yet were struggling on in the hope to attain it. She said that her heart had been made to rejoice in the belief that there were many present with whom this was the case.

Sarah Hillman prayed fervently that we might be preserved. With a sweet silence the meeting closed.

Second Month 14th.—First-day afternoon read the Friends' Library account of Samuel Neal,* a most instructive narrative. Often as I read did I feel the desire that I might know something of that hidden life which he was enabled to partake of, and by which he lived not unto himself but to Him who died for him.

23rd.—Last evening read before retiring to rest the last two chapters of St. John. Marked how the Saviour queried with his disciple Peter, "Lovest thou me?" until the third time. The poor disciple could only reply "Thou knowest that I love thee." Though he had so lately denied Him—thus I thought, I received some comfort; for though I am so often sliding from the right way, and adding sin to sin, yet I could, I thought, appeal to the dear Saviour, and say, while sensible of my departure, "Lord thou knowest all things, thou knowest that I love thee. Therefore I humbly trust that thou wilt not forsake me, but gather me with thy flock, so that I may abide close to the Shepherd's tent."

25th. Went to meeting to-day at Merion with nine scholars,—the day very stormy, and a deep snow on the ground. There were only six persons present besides the school.

To me it was a comfortable meeting. Many passages of Scripture passed through my mind. One that seemed very sweet was the language of our Saviour to Mary Magdalene after his resurrection. "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God."

Third Month 5th.—Got to school early this morning. Read a chapter; the verse, "Cast thy burden upon the Lord and He shall sustain thee," afforded some comfort.

17th.—Went to Orange street meeting in the morning; William Evans spoke. He began with, "I believe there can be no progress made in the spiritual path without a constant watching unto prayer;" he spoke of humility and that it was the only safe clothing for the Christian.

Fourth Month 7th.—Felt thankful this morning that I was somewhat sensible that the Lord was about my path, preserving me from falling and enabling me to call upon his great name for preservation both for myself and some of my dear friends. Much do I desire that the eye of the mind may be kept upon Him, all the day long, that our feet may be kept out of all the snares of the grand adver-

sary of our peace,—for truly he is a peacemaking spirit.

28th.—Rebecca Walton thus describes an evening spent at Edith Kite's, probably during the week of Yearly Meeting: A large company was there in addition to the family. Joseph Edgerton spoke, saying he had been reminded of the passage, "The fathers, when are they and the prophets, do they live forever;" when thinking of the recent removal of the head of that family, our late valued friend Thomas Kite, adding there was encouragement for all classes,—for the aged will feel themselves drawing toward the close of life, for the middle-aged who were strong for labor and for the young.

A daughter of H. W.'s, a young minister appeared in prayer, raising a tribute of thanksgiving for the preceding favor of having the stone rolled from the well's mouth, so that the flock might be watered, interceding that all might be enabled to be more faithful to the calls of duty, etc.

Samuel Cope said he had unexpectedly remembered the passage of Scripture, "If thy brother be overtaken in a fault, ye that are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

Fifth Month 8th.—Went to North Meeting. Christopher Healy there and spoke. Oh! may I improve by the many opportunities I have had of late of hearing the gospel preached; among other things recommended, one was that all might be in the practice of often retiring before the Lord to wait upon Him in silence, which would be more likely to put the enemy of our soul's peace to flight; than any thing else, for he can't bear silence.

11th.—Had eighteen scholars. For some cause do not feel settled and as comfortable as I would wish. Have been endeavoring this day to pray for more grace to eradicate the evil root—and fit me either for longer life for my great change. O Lord! regard thy prayer of a lonely destitute one.

17th.—Went to W. M.'s, had a pleasant visit, thought on my way to school next morning how much our happiness might be increased by attending to little openings of duty, however small they might seem. Paying special visits may often be among the duties of the day, and that there is a right time for these to be performed, there can be no doubt. "Light is sown for the righteous and gladness for the upright in heart."

23rd.—First-day. Attended meeting at Arch street in the morning. Joseph Edgerton made a solemn prayer that "neither heights nor depths, things present nor things to come, etc., might ever separate us from the love of God in Christ Jesus." I found it Amen in my heart to this. Joseph Edgerton had a meeting for workmen in the evening ere he left the city.

Sixth Month 2nd.—Very rainy to-day—seventeen scholars. Last First-day had the company of our friend Alexander Dirkin. I spoke sweetly. Began with "Tarry ye at Jerusalem, till ye be endued with power from on high." Said that we read that "Jerusalem a quiet habitation," and that if we ever were able to perform acceptable worship it must be by getting to this quiet place.

14th.—First-day in the afternoon went

*"The Life of Samuel Neal" may be found in Friends' Library, Vol. II, p. 2.

the funeral of J. V. He was a young man nearly twenty-one years old; sick two weeks only, with typhus fever. His sickness was very distressing,—being deprived of his reason most of the time. May this be a warning to the young and thoughtless, who are riding along carelessly.

No date.—Susan Lightfoot, Rebecca Walton and I went up to Joseph Snowden's; several Friends present. Elizabeth Pittfield there, and spoke. She said there were present those who would have in days to come to rejoice at they had been kept with the little flock. That the Lord's people had ever been a poor and afflicted people. She revived many passages of Scripture calculated to encourage the own-hearted and strengthen those who might be looking out at the host of the enemy, their formidable numbers, and not enough relying on the captain of their salvation.

Seventh Month 15th.—Took twelve scholars meeting; had a quiet one. I thought and it very comfortable. Remembered that ten months had elapsed since I began to bring them to meeting, and now I was there for the first time till after the vacation. I desired at the same good hand might be with us so we had been our strength and comfort during the time we had been together, almost a year.

16th.—This day closed my school; after getting through, read to the children and sat a while in silence. May I be favored now from day to day to be directed where and how to spend my time, so that I may be going forward, and making ready for the close of time. That, in that regard, word and deed I may be able to praise the Great Name.

Ninth Month 18th.—Heard on Fourth-day the death of my friend, John Smith. Surely in the midst of life we are in death. Only that day week I sat at the dinner table with him. On Sixth-day took tea with Lydia B. etc.; had a very pleasant visit. Lydia is one I think has known something of the blessed work of grace upon her heart,—proving lowliness of mind and humility.

Eleventh Month, 5th.—Yesterday attended Germantown Quarterly Meeting. The meeting was a favored one. R. T. spoke in second meeting concerning small country meetings, that the friends who feel the necessity of attending their meetings, and also are exercised at their friends who are careless in that duty should kindly invite such friends to accompany them; giving gentle admonition in this way.

Thirteenth Month 19th, 1848.—I desire that I am not be looking out for great things, but contented with a little that my greatest joy may be to be laying up treasures in heaven. This life is short and our continuance very uncertain. Often cast up thy accounts, oh my soul, and see if thou art really living in grace. There are many hindering things in the way of attaining this desirable object.

(To be continued.)

A PENNY and Theresa are nothing, but a penny and God are everything," was the motto of Theresa when she founded a building for the poor and pious uses.

GRACE and glory differ as the bud and blossom. What is grace but glory begun? And what is glory but grace perfected?

WHAT A BOY CAN DO

A boy can make the world more pure
By kindly word and deed :
As blossoms call for nature's light,
So hearts love's sunshine need.

A boy can make the world more pure
By lips kept ever clean ;
Silence can influence shed as sure
As speech—oft more doth mean.

A boy can make the world more true
By an exalted aim ;
Let one a given end pursue,
Others will seek the same.

Full simple things indeed, these three,
Thus stated in my rhyme ;
Yet what, dear lad, could greater be—
What grander, more sublime?

—Crasuder.

An Old-Time Letter.

Dear Joseph Dudley, Clonmel (Ireland):

. . . I have many times since I saw thee remembered a few young Friends, who were here at that meeting, and to whom I was nearly united with earnest desires that they with myself may be preserved in a living sense of that power which first awakened us to a sense of our wants and poverty, and enabled us rightly to make application to Him from whom help comes, and not only that we may abide but come forward, and know a growth in strength, and our own nature more and more subdued and brought under a continual cross. I often find it hard to get into that silence, that stillness of mind in which strength is renewed, a find our meetings here so often flat and lifeless, and have been brought into so great poverty that I have been ready to say, bonds and afflictions await me. Yet there is a reward for the righteous who wait in the patience, and though He may for a time hide His face, yet in His absence we will not follow another. And this I can say in truth, for blessed be the name of our God, who is yet gracious to those who wait upon Him. Those who prepare their hearts to seek Him, seek Him not in vain

I was in Cork last week, and was well pleased to hear that my dear friend, Edward Hatton, had so far given up as to appear with a few words in their public meeting. I thought I felt a great peace in his house, and now since he has laid his hand to the work, I hope he may grow strong and also strengthen others. I believe it is a work long required of him. There are some in your meeting who I hope are preparing for the Master's own use; perhaps some to be engaged in one work and some in another. I hope and believe they will be brought forward, if they remain faithful, and I hope that thou art one of them who may stand upright in His house, which that we may both do is my earnest desire.

I have written thee a long letter, which I hope thou will accept in that love and freedom in which I write, as a token of which shall expect one from thee at a convenient time, when the spring seems to open, which will be acknowledged as a favor by

Thy affectionate friend,

REUBEN FISHER.

YOUNGHAL, Twentieth of Sixth Month, 1775.

How the Koran is Sold.

In Stamboul there are several bookstores the proprietors of which are either Persians, Arabians, Abyssinians or Turks. Not in the frequented streets are these stores, but in the dark and narrow alleys. The books in them comprise various editions of the Koran, translated into all the languages of the Orient; theological and historical treatises on the Koran in the Turkish, Persian and Arabic tongues; annals which clearly prove that all the sultans of the Ottoman dynasty were prodigies of genius and sanctity; marvellous fairy tales and stories of adventure, which are more or less fantastic and the sole object of which is to prove that no one should be considered honest, intelligent or happy unless he is a Turkish Musselman, unless he venerates the sultan, unless he lives in Stamboul all his life without ever quitting it even for a day, and unless he regards as utterly fabulous all that he hears about Europe.

A Musselman is forbidden to sell a copy of the Koran, and therefore a foreigner who desires to purchase the sacred book proceeds as follows: Going into the bookstore, having on his face as pious an expression as possible, he says to the proprietor:

"I shall consider myself eternally indebted to you if you will present me with a copy of the Koran."

"As I am a devout believer," the proprietor will answer, "I think it my duty to assist any unbeliever who desires to instruct himself in our law. Moreover, you seem to be a serious man, and I am convinced that it is not vain curiosity which prompts you to obtain a copy of the Koran, but a sincere desire to study our religion. Therefore I am willing to make you a present of this copy, though I value it highly, for I paid a good price for it."

He will then put the book in his pocket, and a minute or two later the proprietor will say, "I shall consider myself eternally your debtor if you will make me a present of —," naming a certain sum. If the price is too high, one may bargain with him, but must take care not to make the slightest allusion to the copy of the Koran in his pocket, for in disposing of it the proprietor has clearly broken the law, and it would not be good policy to remind him of that fact.—Exchange.

WHAT ARE WE SENDING UP?—A rich woman dreamed that she went to heaven and there saw a mansion being built. "Whom is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage on earth with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks."

Further on she saw a tiny cottage being built. "And whom is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master Builder is doing his best with the material that is being sent up."

"ONE of the highest sources of enjoyment is to feel that we are God's children,"—each one his special care.

FOR "THE FRIEND."

Truth Has Need of Its Testimonies.

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters."

I have felt a concern resting on my mind for some time, with regard to some of our testimonies, and an affectionate interest toward those who may be interested in reading and an earnest exercise that we may be faithful to our convictions. As we consider in the light of Truth, when we have been convinced, there seems not one of our "Landmarks" too many, that have distinguished us as a people, in order clearly to mark our inheritance, to show forth the glory of the Lord and the meekness of our King. By testimony we understand something for others, witnessed to by us.

In this world of fashions and vanities, who, rightly minded, could question the need of an example in true moderation? As we pass along amongst our fellows, we could not well stop to tell them all what we believe, but in our example we may preach.

The plain dress is a constant reminder that we are conscientiously opposed to the changing fashions, and we are silently bearing our testimony in that direction,—an epistle, that he who reads may run,—*yea*,—"see these things," and the conspicuous dress of a Friend is accepted as a mark of one who is redeemed from the world and the spirit of it. These are simple costumes adopted by religiously minded people commendable in their way, but few of such, if any, we find, have been led as far and to be as spiritually minded as Friends have been.

Of a Friend there is generally expected more; and who would not want to fulfil what this title really means—a Friend of the Lord Jesus?

If we bear our testimony in dress, the eyes of observers will follow us to our houses and homes, expecting consistency, which, if we support it therein, strengthens our example.

I speak from observation and experience. They may be led further to enquire into our lives, to examine our business, to seek opportunity to converse, to prove us therein, and if we come up to the standard set forth by the Scripture, there will no doubt be a service where it occurs. "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God."

Here, then, will be the secret of our success, that all is in the Life, in the Spirit of Truth.

As the time approaches when we will want Calendars, it may be well for us to consider whether we have as individuals a testimony in regard to them, or own that which Friends have felt and borne. Those published by business firms as an advertising medium, are made attractive and very convenient, sent to us, and need only to be hung up, while that published by Friends requires some little effort and expense to procure. But if the testimony is worth anything at all, is it not worth bearing faithfully and entirely? Some urge that in

business the world's kind is also needed, but ought we to recommend to them what is not right? (read John Churchman's remarks thereon in "Select Anecdotes" by John Barclay.) Here is another opportunity constantly to testify by example and explain when necessary. If we are right in these things, not just as peculiarities, but as pure truths, then ought not others to know, ought not the world to be taught? And how better than in our practice faithfully supplemented by precept? If it is not Truth in its purity, then it had better be forsaken, but that it is, need not to be argued, and the Scripture supports. "Hold fast the form of sound words." "Sound speech that cannot be condemned."

Many are desiring to do something for the Lord, and perhaps might be cumbered with much serving; when sitting meekly at his feet clothed, and in our right mind is the good part and the true preparation for further service. Truly do I believe our Heavenly Father will not recognize and witness to us as individuals and a people, only as we are faithful in those and a people, only as we are faithful in those and a people, only as we are faithful in those peculiarities which distinguish us distinctively from all others, and the history of individuals and organizations will support this truth. The honored, gifted and learned Isaac Pennington, was shown as in a vision our Saviour, and it was as a plain Friend; and what is it, *honestly*, that causes these things to decline but the Cross and an unwillingness on our part to believe and adopt? I write as one convinced in these latter days, after having departed, and not at all or in the least traditionally, and in tender interest and sympathy and love to such as may be waning, doubting or fearing. But oh, let us hold fast and bear the yoke, remembering the crown, the recompense.

"If ye were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

SALEM, Ohio.

CYRUS COOPER.

The Transfigured Cross.

From my window I can see the gable of a little gray chapel covered with ivy and surmounted by an iron cross of severe outlines. Encouraged by summer suns and gentle showers, the vine has already reached the very peak of the gable, and begun to twine its audacious little arms around the cross, wrapping it about with a shining green mantle, and transforming its ugliness into beauty, so that to passers by it is a wonder and an inspiration.

And so we may take our cross, no matter how hard and ugly it may be, and cover it with grace and peace and joy, and cover it with humility, gentleness, patience and love, until every vestige of its cruel outlines is hidden, and it becomes to those we meet "a thing of beauty," and an inspiration to nobler living.

Don't show to the world the nakedness of your sorrow; as nature transformed the little cross upon the chapel, let God transfigure your cross with his own grace, until those who love you, and even you yourself, lose sight of the cross, and glory in its beauty. Thus shall it be to all with whom you come in contact a sign-post pointing its beautiful outstretched arms to that other cross, on which the Prince of peace gave up his life for the world.—*Zion's Watchman.*

Selected for "THE FRIEND."

Elizabeth Raper.

Elizabeth Raper, of Amersham, in Buckinghamshire, England, was born in the Twelfth Month, 1739. Her parents did not make profession with Friends, but were truly estimable characters.

From their situation in life, they had much intercourse with what is commonly called polished society, and as their daughter, in her early years, had great delight in splendor and amusements, she was induced to spend much of her time in a manner that gave her sorrow in the retrospect. The opportunities for gratifying her inclination for display were also increased, from the circumstances of her frequently passing a considerable portion of the year at places of fashionable resort, on account of a weakly state of health; and she arrived at mature age, satisfying, or endeavoring to persuade herself, that so long as she maintained morality, nothing further was required of her.

But in the course of an alarming illness with which she was afflicted when about thirty years of age, it appears by her memorandum that her mind became very awfully impressed with the prospect of her dissolution, which she imagined to be near at hand, and for which she believed herself to be wholly unprepared. In this extremity she earnestly supplicated "Oh, that I may be spared to live for some better purpose than I have hitherto done! Oh that a little time may yet be given me, to prepare for an everlasting existence!"

Then was clearly discovered to her the necessity of taking up the cross, in order that she might experience the redemption which is in our Lord Jesus Christ; and when favored to regain her usual state of health, the Most High continued with her, so as to make her willing to give up all things for the sake of that redemption.

The following extract from her memoranda will furnish the best account of the manner in which her views were first directed towards our Society. After describing the grounds of her dissatisfaction with the profession of religion in which she had been educated, she says: "I looked repeatedly on the denominations I knew, and in so doing those called Quakers were the only people who appeared to live near that blessed Truth which is able to make us free indeed. I had once out of mere curiosity, read Robert Barclay's Apology, and could neither understand nor make anything of it; but now the more I read of their writings the more clearly I perceive their principles to coincide with the Divine principle in my own breast. I discovered how closely my own convictions corresponded with their doctrine in every particular, and therefore exceedingly lamented that my education had not been in this religious Society; when they profess not only the necessity of worshiping in spirit and truth, but are not ashamed to wait in silence until it shall please the Lord to prepare in them an acceptable offering.

"Yet this wish was altogether unattended with any idea that such a conformity would ever be required at my hands; and when offered another became too burdensome for me to bear, and the necessity appeared of testifying against them, if I would attain that peace my soul longed for, even when it a

pared to me to be the Divine will that I should become obedient in this respect, still a conformity to so singular a persuasion seemed utterly impossible; and I wished that any other people had possessed the Truth in the same purity they hold it.

"Sometimes I prayed to be made obedient to all things, even unto death; and at others I sought to avoid the name of Quaker, which I as sensible must incur many reproaches from men, while all other professions accord with the world.

"Oh, my soul, bless the Lord, and forget not all His benefits! For He who tried me and saw the way that I took, was a present help in the needful times, when vain was the help of man. And here I found the peace of Christ did not consist in being free from temptations and difficulties, but in calmly and readily overcoming them, through Him who overcame."

When she became fully convinced that it was required of her openly to make profession with friends, she thought it right, before making any change in her appearance, to acquaint her father with what she had in view, upon which she expressed her his entire disapprobation and displeasure. . . . Few can conceive the depth of affliction into which it plunged the young daughter, who, although she had earnestly sought for Divine assistance to prepare and strengthen her naturally anxious and timid mind for such an event, found the reality of bearing the displeasure of a parent to whom she had habitually looked up with dutiful regard and tender affection, to be the greatest outward trial she had ever experienced. It was not suffered a great while to remain under the bitterness of this affliction, for when, in conformity to apprehended duty, she persisted in making the alterations she had contemplated, her father, with candor and Christian charity, soon gave up his prejudices, and tenderly expressed to her his conviction of her sincerity, and his admiration of her constancy, at the same time encouraging her to persevere in what she conscientiously believed to be her duty. In this he was followed by others of her nearest and dearest connections. It was from various circumstances, she found that a very narrow path was marked out for her; and she did not fail to enumerate it among the many favors of a kind Providence towards her, that during her residence at her father's house, which was nearly fifteen years after her joining the Society, she was enabled to walk as to avoid giving offence, without staining the cross or compromising her religious principles.

In the year 1793 she appeared as a minister. In her communications she did not express many words, but they evidently proceeded from a mind well taught by the Spirit of Truth, and from a heart filled with the love and fear of that Great Shepherd, by whose guidance and providence she had been instructed and sustained. She did not travel much in the ministry, but to many she proved a tender mother, by her lively sympathy and affectionate encouragement and counsel; ever appearing to be on the watch to contribute to the benefit of her ability towards the temporal and eternal welfare of those among whom her lot was cast.

She was a firm and true Friend, and there

seemed to be in her mind the very substance of Divine love. The prevalence and enduring nature of this blessed principle were strikingly obvious in her last illness; for although to a very advanced age her mental powers had been wonderfully preserved to her, the nature of the disorder which brought her valuable life to a close, was such as materially to weaken her faculties; nevertheless, fervent piety and heavenly love were retained in their full strength, and appeared, indeed, to shine forth with increased brightness. In this truly desirable frame of spirit all care and anxiety were removed from her, for her "soul was even as a weaned child." And although by her countenance it was frequently evident that she was sensible of the pains of the emaciated body, nothing like complaint was uttered, but all was gratitude and peace.

To one of her sisters, who was her constant and affectionate attendant in her illness, she said: "Old age is a great blessing, notwithstanding all the sufferings incident to it, for they are like harbingers to bid us prepare;" and in allusion to her having joined our Society, she added, "The fear of offending my father was a circumstance very trying to me; but the Lord showed me a way, and from that day to this He has manifested to be my God." On another occasion she said to those about her, "What a good thing it is to be good; the Lord loves good people. I love you dearly, though I do not know you. We should love one another, and strive to do all in our power for each other."

Not many days before her decease, she said to one of those who waited on her, "I know thy kind voice, but I cannot recollect who thou art;" and on this attendant expressing sympathy for her, in reference to her suffering state, but saying it was out of her power to do anything to relieve her, she answered, "I well know where to look for help, as my hope is surely fixed on that Rock that will never deceive me." And at another time she said: "Through the mercies of Jesus Christ I have a sure hope."

Her peaceful spirit was released from its frail tabernacle on the Second of the Third Month, 1822. She was in the eighty-third year of her age, and had been a minister about twenty-nine years.

"How will the new order of woman bear herself toward the subject of dress?" asks *Zion's Watchman*, and would it were a prophet in saying, "Enlightened by true education she will cast off allegiance to absurd and senseless fashions; kindled by the consciousness of Christian sisterhood with her fellow women, she will clothe herself in a manner that will not excite envy or intimidate the humble; sustained by the principles of a self-respecting individualism she will scorn to attract attention by appeals to physical beauty. Her dress will show forth all the graces of true womanhood, simplicity, truthfulness, self-sacrifice, self-respect, love for her fellow-beings, and reverence for the Creator."

It is a part of God's discipline with us to hide his throne in clouds of darkness. The office of faith is to hold fast to the fact that behind those clouds a loving Father dwells upon that throne.—*T. L. Cuyler.*

FOR "THE FRIEND."

We Reap as We Sow.

Individually and nationally it is true we reap the fruits of our own sowing. We know it to be so in our individual experience, although judgment has often been tempered with mercy to many of us.

If we look abroad in the world we behold the same truth verified. None can tamper with the laws of truth and equity without reaping the fruits of their own sowing. A nation, as an individual, may build up a superstructure through ambition coupled with physical force of wealth or the multitude of an host, or by both combined, apart from justice and right, and so minister to pride and passion in man for love of power.

In these islands we have seen the passions of men fired by the eloquence of their fellows that led them to march to battle and to death for the love of country. But what has been at the back of it all—the love of wealth, the love of power, and the determination to show who was the greatest in strength and in resource to crush the other.

The same power that then stirred now seeks to stir in another way, with the like ambition, to see who shall be the greatest. Christ taught humility, these teach ambition, and to seek to poison the minds of men and to set them one against another.

The teaching and the spirit of Christ is to bring us all of all nations nearer together in the bonds of mutual brotherhood, as exemplified in the language, "Do as thou would be done by," and again, "return not evil for evil, but contrarywise, good for evil," and so prove yourselves children of your Father which is in Heaven.

We would have had no strife about the teaching of the children in the public schools, if it had not been for the unrighteous war that preceded it. For the spirit that carried into power and upheld them there, is working through them for different ends but the same in spirit. There are those who now smart under a sense of oppression who are largely responsible for the position they are in, having helped to place in power men who have abused the trust committed to them, so that many of these complainers are but reaping the fruits of their own doings.

The judgments of God at times seem to move slowly, at other times they follow swiftly upon wrong doing. In the late war, alike on both sides there was the readiness to appeal to arms to settle their differences; and the result is impoverishment to both; but the winning side wants to better its position, even if it be to the injury of others. Alas for the selfishness of man.

This has brought to the front, even among Friends, some strange views as to the right of conscientious objection to legality, or the law of the land, and a Friend in writing says: "If each man is to ask his conscience whether he is to obey a certain law or not, there is an end of all law and order, and the natural and obvious result is anarchy."

That a "Friend" should speak of asking his conscience a question in such a way, is surely wanting in the first element that makes a true Friend. I can understand no rightful ground to stand upon other than a conscientious requirement; failing that, we have no

right other than to obey the law as it now stands.

But there is a law-maker to the individual that is higher than that of man; and when He commands, his law must be obeyed or peace of mind will go. It was this law those obeyed of whom we read "the world was not worthy," who suffered all kinds of pains and penalties in order to keep a good conscience toward God. Now this was in opposition to some constituted authority in their day that they could not bow to, and the like position may become ours, if laws are made that are opposed to the law of God.

The tendency in these days is toward universal military service. Then I judge those who feel they must obey God rather than man, should He permit such a state of things to come about, will find themselves as passive resisters of such a law by non-compliance.

Those who act from purely conscientious motives will do well to keep clear of all combinations, and to stand single in their minds to God, or entanglement will be sure to follow.

Individuals as well as nations pass through sifting times, and the present, I believe, is a sifting time for our nation. Well will it be for us if that which has its foundation in the Divine law written in the heart gets the ascendancy over the heat and passion of man's own uneven nature, so that the righteousness of God may triumph in us and over all to his own glory.

It behooves each one to seek to live near to God by obedience to his own grace in the heart and mind, that we may learn more of true godliness and a more perfect deliverance from the evil of our own nature, and so again know our renewal in the image of God which was in the beginning. O that we might thus labor with heart and mind to be like Him whose meat and drink it was to do the Father's will.

Uphveal may and doubtless will be, but our keeping is of Him, and our strength from Him, who is ever near to every one of us, and He can make us more than conquerors by the power of his Spirit to his glory and praise.

The wickedness of the wicked may and will bring trouble, and others may suffer thereby, but in the end God will save and deliver those who trust in Him, and bring to nought the counsel of the ungodly.

Truly as we sow so shall we reap; if to the spirit, the fruit thereof will be joy and peace, and rest in the assurance of the Master's "well done." Then let us not weary in well-doing, for the promise is ours, "we shall reap if we faint not."

A well-wisher of Zion, the city of our King,
CHARLES W. THOMSON.

26 Havelock Street, Byres' Road,
Dowanhill, Glasgow, N. B.
Eleventh Month 2d, 1903.

THE Christian faith is not dependent only on the historical authenticity of the gospel narratives. Our faith can never stand in a fact of history alone. The believer has access to the living Christ to-day. He meets Him face to face. The words of Christ bring comfort and cheer to his heart. . . . In other words, the gospels do not so much verify his experience, as his experience verifies the gospels.—*Bibliotheca Sacra.*

The Father of Lights.

Every bad and every demoralizing thing is from below, and cometh up from the heart of self-will, where there is all restlessness and inconstancy; but "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

What the sun in the heaven is to the earth, that the Father is to us. Was there ever an act of unlightened worship more dignified and exalted than his who, from his silent hill-top, watched the flushing east, and bowed before the great day-bringing, life-giving sun? How fine, how true, the apostle's comparison! What light that brightens a human face or lightens a page or a pathway but springs from the sun? The blaze of the pine-knot, the shining lamp, the glowing of coals, or the reduction and refinement in jets of light—all are only the release of imprisoned sunshine. The gentle beauty of the rainbow, the blue of sky and sea, the endless joy of the flowers, the witchery of spring, the luxury of summer, the wealth of autumn, the flashing splendor of a snowy field—all bless the sun for their being.

Now past the figure of speech, we have reached the glorious matter of fact, that God is the true Father of lights; the author of every good and perfect gift.—*D. Babcock.*

WE would willingly have others perfect, and yet we amend not ourselves. . . . And thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves.—*Thomas à Kempis.*

Items Concerning the Society.

Lydia Bean Cox, a daughter of Joel Penn, having come from California to place a daughter in Westown School, is acceptably visiting Friends in these parts.

Anna M. Votaw, a minister in Richmond, Ind., has gone to spend the winter with her son Albert H. Votaw (lately teacher in our Westown school) who now resides in Washington, D. C.

On Sixth-day, the 30th ult., Isaac Sharpless lectured at Guilford College, North Carolina, on "William Penn and Pennsylvania History." In the evening on "The Relation of Smaller Colleges to the Universities," and in a reception later in the evening he gave a talk on Quaker Education; and on Seventh-day forenoon he addressed those of the college and neighborhood on "The Theory of Friends' Worship."

These words from John Wilhelm Rowntree appear in the "Friends' Quarterly Examiner."

"Let us set ourselves sternly against the artificial sermon, the minister who is elaborate in the mere pride of his intellect, orate in the mere vainglory of an oratorical gift. For such utterances let there never be a place, but for all ministry that is in the life, whether it be in the broken articulation of an overflowing soul, or the molten torrent of a prophet's flaming speech, or the ordered sequence of a teacher's setting forth the ways of God to man, let there be room. And do not let us talk too much of 'the relative place of the ministry.' The ministry of power has a larger place than we are likely to fill. In these strenuous days when the Quaker was persecuted for his faith, his preaching stirred all England."

At a recent sitting of Baltimore Quarterly Meeting, on Ministry and Oversight, the burden of the vocal exercise was on the importance of the

gift of prophecy in our meetings. Friends are at most alone in exercising this gift, and there are not a few persons who deny its existence. Yet it really exercised it has a reaching power that nothing else can equal upon the person to whom the prophetic message is sent. A Friends' Meeting is based upon the thought that the main object of the gathering is to receive impressions and teaching from God. It is important that we should not allow it to degenerate into what is practically the same as that of congregations that have arranged methods. We should be a waiting people in our gatherings in reverent attitude of body and mind, and especially encourage faithfulness to the promptings of God's Spirit.—*Interchange.*

On the sixth inst. Joseph Elkinton arrived in Philadelphia from Toronto with a party of ten Dunkhobors, who had been consigned to his care for their education among Friends in these parts with a view of becoming teachers among their own people. He proceeded with them immediately for the train on which they arrived, and attended their opening exercises of Friends' Select School. Vasi Vereschagin, who with his wife and two children were of the number, was induced to make, through their interpreter, some remarks to the assembly school, to whom he expressed their gratitude to the Society of Friends, their own attitude against war and the shedding of man's blood, and their purpose of further education. Some of these will go to Friends of Hector Monthly Meeting near Lake Ojuga, N. Y., others to homes in New Jersey and in Pennsylvania,—learning agriculture and domestic industries with the schooling to be found in their neighborhoods.

MACAULAY ON WILLIAM PENN.—Editor *Friend Intelligencer*:—I note with interest, that in last issue of the *Intelligencer* Warwick P. Miller inquires concerning the refutation of the charges made by Macaulay against William Penn. In addition to the authorities cited in the reply, it may be stated a small book devoted to the subject is in existence. It is probably rare in America. The copy in the Westown Library bears the imprint:

"An inquiry into the evidence relating to charges brought by Lord Macaulay against William Penn, by John Paget, esq., Barrister-at-law, William Blackwood & Sons, Edinburgh & London, 1859, 138 pp." This is undoubtedly the fullest statement of the case anywhere in print. An article in the *North American Review* for Tenth Month 1861, devotes some space to the same inquiry. The latest edition of Hepworth Dixon's book intimates that Macaulay was disposed to retract somewhat in his last years, but the authorized *Life of Lord Macaulay* by his nephew George Otto Trevelyan gives no indication of such a thing.

Westtown, Pa. WATSON W. DEWEES.

AUTOGRAPH LETTERS OF WILLIAM PENN.—Prominent among the lots sold at the Froud Sale recently was an unusual collection of autographs of letters of William Penn. In mere number it was strong collection, there being twenty-seven gathered together, but a more interesting feature was the fact that nearly half of them are unpublished and many others have only been used in part. Robert Froud's History of Pennsylvania, which I published early in the last century.

As some of the unpublished letters are of intimate interest, they are given below.

In a letter to Thomas Lloyd, and dated Warmington, seventh of Eighth Month, 1684, Penn says: "The Lord hath brought us all safe to land after six weeks & 4 days passage, of wch time we had beating on ye northward side of ye Irish coast about 18 days by cross winds. I found my dear wife & family well to my rejoicing. I land within 7 miles of my own home, but coming search and set to rights my papers, to my astonishment I find not one of ye York ones, no affidavit before ye Mayor about seating Delaware Riv

and Bay, the ground of my coming & Strength of my cause, the Council fixing the point there. The Duke has put it off 'till December,' & if I can gett it off till 'March,' 'twill be all I can do, & therefore instantly away to York, & gett affidavits the 3^{yt} N. Byare says can speak to y^t matter both before the Mayor & y^e Governour renders the seal of town & Province, the Councilours to be sure: for y^t will be most orthodox, all to be done, & if John White or Sam Land can do it done, & swear the hand of Governour & ayor, it will be the stronger. Philip Lemaun can ever while he lives repair me this wrong, by his y^e neglect, so often did I speak to thee where y^e York papers, & to him, be sure I have y^e York Papers y^t T. Lloyd has put up & he said they were not and a scrap of them to be seen, this is a bubble beyond measure to me & an injury to the pole. I have no news to send for I know little. I just brought Sidneys & other tryalls, more expect next I see the K. & Q. & my friends at Court. Salute me to y^e Gov^r of York, G. Lowry, his writt a most wicked ——— about West Jersey business against me, what shall I say of such men. I leave them to the just Judge & pray they may repent. Salute me tenderly to Fds in y^e town, particularly J. Sim, C. Taylor, J. Har, W. Wood, T. Holmes." In another letter, under date of Charing Cross, fiftenth, First Month, 1684-5, which is addressed to Thomas Lloyd, President, and the Provincial Council, he gives the news of the death of his friend, King Charles II, and of the accession of James II, as King. He bids the Council to see that they forthwith proclaim the new king, over the Province and Territories, at Philadelphia and New Castle. Continuing, he wrote:

"Whether you only order the publication of this as to make it yours by y^t orders, or publish a new one, including this, I do order the doing of it, (if) with—My meanings is y^t within one hour after y^e receipt hereof, or as soon as possible you shall be proclaimed & that you keep an account of the time of doing it from y^e time of its arrival in your hands; that when you transmit y^t account of y^e care therein it may appear you do not remiss therein, especially at Philadelphia. Pray careful in y^e places, that all due reverence be shewed on all occasions to the King, & his Authority, who is Sovereign, for by our dutiffulness we are King."

FORSTER GREEN.—A few years ago no figure more the Emerald Isle was more familiar in London Yearly Meeting than that of Forster Green, who passed away last week at the ripe age of eighty-eight years. In his own city and meeting he will long be remembered for his liberality, and his kindly spirit in which he sought to aid the cause of suffering humanity.

Born in the year of the battle of Waterloo, he obtained the name of Forster owing to the deep regard of his parents for William Forster, the prominent minister among Friends of the first half of the last century, and father of the statesman. He was a pupil at Lisburn school, and after serving an apprenticeship to his brothers in Belfast, and then his year in Liverpool, at the age of twenty-two he started in the grocery business for himself in Belfast. His early experiences were clouded by difficulty and disappointment; and ere long he was obliged to call his creditors together, to whom he made a composition of 12s. in the £. But he was not disheartened. He started again, and within four or five years he paid off his creditors in full without interest. From that time onwards the business flourished, and one after another additional premises were acquired. For some years the proprietor of one of the branches was devoted entirely to charitable purposes. For the past ten years the business has been a limited company.

Forster Green's benefactions were most judiciously placed. Hospitals, homes for the blind, homes of rest, the Y. M. C. A., etc., in turn, and his aid and again, were freely supplied. The Forster

Green Hospital for Consumption and Chest Diseases at Portbrea, is an institution mainly due to his liberality, where many sufferers have benefited from the open-air treatment. To Friends' schools, first in Ireland, but also in England, he was a generous contributor. Altogether it is estimated that his benefactions must have amounted to fully £200,000, the greater part expended in his own city.—*London Friend.*

"Write me as one who loves his fellow-men."

The passing away of our beloved and honored Friend, Forster Green, breaks one of the last links that bound Friends of Belfast to the old days of Quakerism. Even middle-aged persons cannot remember him in the spring-time of manhood. He was remarkably free from spiritual pride, and thoughtful of himself with deep humility. He recognized in an unusual degree, that every good and perfect gift cometh from the Father of lights; and all that he had and all that he was were gifts of God. His love for his fellow-men was not vague and general, but was manifested in a warm, personal interest in many around him. He had a strong, many-sided individuality; but the side which showed most prominently during the last twenty years of his life was the warm, affectionate heart, with the passionate desire to help those in sorrow or difficulties.

The home at Derryvolgie seemed to keep alive the best traditions of Quakerism. It was a living picture of the past, with its simplicity of life and absence of parade. Forster Green's courteous bearing gave a dignity and charm to the plain speech and dress which he retained to the end. His 'Thee' and 'Thou' revived the memories of childhood, and many found themselves unconsciously using it in speaking to him. It is beautiful to think of the closing years of our dear friend, so full of acts of goodness and lovingkindness to so many; and to recall the patience with which he bore his privations, of sight and hearing, and the cheerfulness which he so continually maintained—notwithstanding the barrier to the social intercourse which he so much enjoyed.

We believe that the later years of Forster Green's life were wonderfully brought under the control of Divine grace, and the melting influence of Divine love. We cherish the remembrance of him in the Indian summer of his long life, with the evening glow of sunset around him, true and faithful unto death.

"The best is yet to be,

The last of life, for which the first was made;

Our times are in his hand

Who saith, 'A whole I planned.

Youth knows but half; trust God; so shall I never afraid!'"

SOME IRISH FRIENDS.

Notes in General.

Professor Ermon, who is considered the foremost Egyptologist in the world, has nearly completed his "Dictionary of the Ancient Egyptian Languages." The work is a monumental, covering the course of Egyptian history from 4000 B. C. onward. The dictionary will contain 280,000 subjects.

By permission of the Governor, the funeral of the parts of the Thorax scrolls for the Jew which were desecrated in Kishinev during the awful massacre last spring, took place the other day. The parts of the scrolls were put in urns, and these were laid on a bier covered with black cloth, wrapped in gold and silks. They were borne in a great procession from the synagogue, between an espalier of Jewish young men to the two-miles-distant cemetery. Twenty thousand Jews were in the procession, who moved along in deep silence. Just before the cemetery was reached the great lament of the multitude broke forth. The desecrated sacred things were buried in a sepulchre near the place where the unfortunate victims of the Kishinev horror are resting.—*Jewish Era.*

Call for a Conference of the Citizens of Pennsylvania on the Christian Principles of Civil Government and the Dangers and Duty of the Nation, which was held in Harrisburg, on seventh, eighth and ninth, 1903, under the auspices of the National Reform Association.

Three practical questions of the greatest moment have been lifted to recent events into prominence for the whole nation:

1. *Shall our Sabbath laws be surrendered or maintained?*—Determined in the legislature of New York and Pennsylvania. The same forces have announced their determination to renew and continue the struggle. Those who have studied the situation most thoughtfully foresee that unless our citizens shall be more thoroughly informed and convinced as to the reasonableness and necessity of these laws, and unless a genuine reformation shall be wrought in the practice of many who call themselves Christians, these laws will inevitably be swept from the statute books. If they shall be overthrown in States like Pennsylvania and New York, in what other State can we expect them to be maintained? When they shall have been generally repealed, we shall have taken on a new and alien character as a nation, and shall enter on a new and downward career.

2. *Shall the Reading of the Bible, and all Christian Worship and Instruction, be forbidden in the Public Schools?*—The supreme need of the State is for right moral character in our citizens. A new set of evils and dangers which press upon the nation are moral evils and dangers. How can the nation combat these evils so effectively as through the public schools? And yet, in a day when this need is more sorely felt than ever before, a tendency exists itself to exclude from the schools all that is most effective in the formation of character, and to make of this transcendent agency for the moulding of the nation a mere instrument for imparting secular instruction. Many of our cities had already banished the Bible from their schools and forbidden the use even of the Lord's Prayer, but entire States are now taking that position. Within a few years, decisions to that effect have been given, either by their Supreme Courts, their Attorney General or their Superintendents of Public Instruction, in the States of Wisconsin, Minnesota, Nebraska, Montana, Washington and California.

It is, as at every time, a national life testis powerfully become homogeneous. The influences which carry one State to this position, are they are met and counteracted, will carry all. The value of prompt and effective discussion has just been strikingly illustrated in Nebraska, where the adverse decision of the Supreme Court in October, 1902, was reconsidered and modified by the Court, as the result of such discussion, in the following January. This is not a local but a national question, for the same question which the secular schools of public education has not won some victories. The discussion ought to be pressed widely, earnestly, perseveringly, until every adverse decision has been reversed, and the whole nation settles down conclusively on what has been the prevailing and the historical position of American public education.

3. *Shall the Christian law of marriage continue to be the basis and the rule for our legislation affecting the Family?*—Christian morality has moulded our legislation on the subject hitherto. Two evils have been in conflict with the law—divorce and polygamy. Our divorce laws, under the agitation of the past thirty years, show some signs of improvement. But the struggle with polygamy has of late taken on a new and most serious form. Having gained the vantage ground of Statehood, the Mormons are repudiating the covenants under which that privilege was accorded them by the nation, and are both teaching and practising polygamy.

Four or five years ago they elected to Congress for Utah H. Roberts, well known as a radical polygamist, in order to test the temper of the American people; and now, for the same purpose, they have sent to the Senate Reed Smoot, who, if not himself a polygamist, is a conspicuous official representative of the Mormon system of which

polygamy is an essential and inseparable feature. If he be allowed to retain the seat to which, pending the consideration of the protests against him he has been admitted, it will be a signal victory for a system which for forty years has been at war with the United States, and will go far to weaken, and ultimately to overthrow, all Christian features in our laws respecting the family.

These and many kindred questions resolve themselves into the deeper, fundamental question: What is our attitude as a nation toward Almighty God, toward the Lord Jesus Christ who is the Ruler of nations, and toward the Law revealed in His Scripture for the guidance of nations as well as of individual men? Are we as a nation striving to do the will of God, because it is the will of God? If we were, would our divorce laws be what they are, and would more than 25,000 divorces be decreed under them every year? Would the desecration of the [First-day of the week] abound as it does, with our government, in some respects, the chief offender? Would immoral and ungodly men be found so often in the seats of power, and political corruption be so flagrant and so general? These are evils which destroy nations. We must repent of them, and overcome them, or we shall perish.

What then is the duty of Christian citizens? Plainly, to unite and work together for a reformation which shall not be partial, but comprehensive and general; not superficial and transient but thorough and abiding; which shall reach down to the roots of the national being and character; which shall arouse and combine the Christian forces of the country and make them dominant in the life of the nation.

SUMMARY OF EVENTS.

UNITED STATES.—The Fifty-eighth Congress met in extra session on the 9th inst. In his message to it President Roosevelt said: "I have convened the Congress that it may consider the legislation necessary to put into operation the commercial treaty with Cuba, which was ratified by the Senate at its last session, and subsequently by the Cuban Government. I deem such legislation demanded not only by our interest, but by our honor. This reciprocity treaty states the policy of our Government in connection with broad national policy, as well as by our economic interest. It will do harm to no industry. It will benefit many industries. It is in the interest of our people as a whole, both because of its importance from the broad standpoint of international policy and because economically it intimately concerns us to develop and secure the rich Cuban market for our farmers, artisans, merchants and manufacturers."

A bill to carry into effect legislation as above proposed has been introduced and is under consideration by Congress.

The action of the President in recognizing the Republic of Panama as a de facto government which but a few days ago was regarded as a mere pretense, and a dangerous precedent. A commissioner has been appointed by this Republic to negotiate with the United States for a treaty with that country permitting a canal to be dug across the isthmus. He has arrived in Washington and been formally received by the President.

Democratic Senator Spooner says the Spooner act does not allow the President to negotiate with the new Republic of Panama. The failure of the treaty with Colombia, the Democrats claim, exhausts the authority of the President under the Spooner act, so far as the Panama Canal is concerned, and makes it his duty to open negotiations with Costa Rica and Nicaragua for the construction of a canal by way of Lake Nicaragua.

An effort is to be made by Colombia to bring back the Isthmians to their former allegiance.

A despatch from Birmingham, Ala., states that three persons who pleaded guilty to the charge of poeage were fined \$1000 each, and they are the first of thirty who have gone through legal process for this crime since the voluntary service for them. Justices of the Peace and constables were connected with the fraud. They captured the negroes and committed them, and then allowed the farmers for whom they worked to purchase their services. With these convictions the poeage cases have almost disappeared from the dockets, and the practice is said to have been abandoned by the judges.

A despatch from Columbia, S. C., of the 12th, says: For the first time since the Civil War there has gathered here a convention of the most representative men in the

South for the sole purpose of inducing the best class of immigrants to settle upon the uncultivated farming territory of the State. The convention resulted in the formation of the South Carolina Immigration Association. Its president is A. J. Matheson, a naturalized Scotchman, who has in course of development a practical plan for bringing many thrifty Scotchmen to South Carolina.

The Bureau of Labor has issued a bulletin on the cost of living of workmen's families, showing that of 2567 families in 23 States from 1899 to 1902, the average annual income per family was \$827.19; average expenditure for all purposes, \$708.54; average expenditure per family for food, \$326.90, and the average size of family, 5.31 persons.

Of a company of fifty-six negroes who emigrated to Liberia from Georgia early in the year, twenty are reported to have died from malaria, yellow fever, and cholera, and thirty-six remain in a weak and sickly condition. The United States Minister Lyons, at Monrovia, writes to Secretary Hay: "Owing to the agitation now going on in the United States on the subject of negro emigration to Liberia by irresponsible persons, whose literature has wide circulation among the innocent and poorer class of negroes, the Secretary was desirous of gravity for the consideration of both Governments."

Edward Atkinson, of the New England Anti-Imperialist League, states that the cost of the war with Spain and of the warfare upon the people of the Philippine Islands to the end of the last fiscal year, Sixth Month, 30, 1903, was \$1,000,000,000, eight hundred and fifty million dollars (\$850,000,000).

The Supreme Court of New Jersey has decided that the boundary line between New York and New Jersey is in the middle of the Hudson River, and in the middle of New York Bay, and that the New Jersey sovereignty is co-extensive with this boundary.

Secretary Wilson, of the Department of Agriculture, after a visit to Texas, has stated in reference to the damage to the cotton crop caused by the boll weevil. "Practically the entire late crop was destroyed. The weevil has ravaged much of the best part of the Texas cotton belt. All efforts to exterminate it seem to have been unavailing. Efforts to eradicate the house fly would be about as efficacious. The only way to meet the evil apparently is to plant early cotton and get in the crop before the weevil has opportunity to destroy it."

A recent report to the Post Office Department says: The United States leads in the number of post-offices and employees, Germany as to letter boxes for the public, the United States ranking second; Switzerland as to the number of post-offices to area, and the United States as to the number of articles of mail matter received by and sent to each inhabitant, as to length of mail routes and number of pieces of printed matter carried.

Statistics recently published show that there are five mines of emery and corundum, seven garnet mines, eleven mines of artificial earth, one of travertine and pumice and eleven marl mines in the United States.

A despatch from Utah of the 11th says: The whole Pacific coast, from British Columbia to Southern California and the States of Oregon, Washington, Idaho, Montana, Nevada, Wyoming, Utah and Western Colorado, were swept by a storm to-day that has resulted in an almost total destruction of telegraph lines over that territory. In theorges of the Cascade Mountains snow is reported to be four feet deep on the level, and railway traffic is seriously impeded.

An official statement in Washington in reference to cane sugar mentions that "during the past five years the world's output of this product has increased from 3,900,000 to upwards of 4,000,000 tons, quantitatively the greatest increase ever made in any five year period in the history of this industry."

There were 376 deaths in this city last week, reported to the Board of Health. This is 54 less than the previous week, and 69 less than the corresponding week of 1902. Of the foregoing 111 were males and 265 females; 44 died of consumption of the lungs; 40 of inflammation of the lungs and surrounding membranes; 22 of diphtheria; 12 of cancer; 14 of apoplexy; 7 of typhoid fever; 2 of scarlet fever, and 1 of smallpox.

FOREIGN.—A despatch from Colon of the 10th says: The Provisional Government at Panama has received a letter from General Reyes, of the Republic of Colombia, giving assurance that the Panama canal bill would most certainly pass Congress in the Eighth Month next, and that General Reyes was on his way to the Isthmus to make proposals looking to peace and the saving of the national honor. The Provisional Government sent a letter to General Reyes, advising that it is useless for him to come to Panama, as his mission is hopeless.

The potato crop in England is said to be a failure, and large shipments are arranged for from this country.

King Victor Emanuel of Italy and his wife Queen Helena have arrived in England on a visit.

The Czar of Russia, who resided in Darmstadt, was waited upon by a committee of Pians who had been exiled from their country, desiring an audience for the purpose of presenting a memorial. The Czar refused to grant the audience but accepted the memorial. It says: "All rights guaranteed by Alexander I. and reiterated by his successors, as well as the reforms instituted by the latter, are still in force, and are to be restored to their former for more autocratic government. In the early years of your Majesty's reign the confidence of the Firsh people remained unshaken in the belief that their rights would be preserved, and that they could continue to discharge their duties toward Russia and the crown. Now, however, all rights have been reversed and the Czar has become a great evildoer. The Governor has carried his dictatorial power to the greatest extreme. He on laws law-abiding citizens who refuse obedience to unenforced edicts, pursues them as criminals and arrests and imprisons them. A condition exists in Finland similar to that which obtains when a hostile army invades a country. The system has promoted a degree of corruption such as was never known before."

A despatch from Berlin of the 13th says: Dr. Vogel, of the Bonn Hospital, describes in a German medical week the successful substitution of a shaft of ivory for one of the bones of a lower arm of a little girl. Subsequent examination by Roentgen rays has shown that the bone in question is completely with the substitution for the bone in position.

An official report of the number of deaths caused in India during the year 1902, gives the total as 2,866, of which 1,046 deaths were due to tiger deaths caused by snake bite amounted to 23,166; 80,777 cattle were destroyed by wild beasts, and 9,019 by snakes. There were 1,831 tigers killed during the year, for which rewards were paid, and 72,595 snakes.

Lillian J. Garrett, No. 334 N. Orange Street, Modif Pa., is prepared to make and repair plaid bonnets.

The Moral Almanac for 1904 is now for sale: Friends' Book Store, 304 Arch Street, price—single copy 4 cents, by mail 6 cents; per dozen 50 cents, by mail 55 cents. With paid for postage, single copy, by mail 5 cents, by mail 6 cents; per dozen 49 cents.

Card Calendar for 1904 5 cents each, by mail 10 cents per dozen 60 cents, by mail 90 cents each.

Friends' Freedmen's Association is preparing to send their winter contribution of clothing, etc., to the School for the Deaf, Philadelphia, and the School for the Blind, Philadelphia. They should be plain marked "For Christiansburg," and should all be in by first of Twelfth Month.

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard instruction and discipline should be addressed to WILLIAM W. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westown P. O., Chester Co., Pa.

Westown Boarding School.—For conveniences of persons coming to Westown School, the stage motor trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114a.

EDWARD G. SMEDLEY, Supl.

DIED.—Second Month, 4th, 1903, at the residence Charles C. Haines, ber son-in-law, Maple Shade, New Jersey, ANNA KEYSER JONES, in the eighty-second year of age; a member of Germantown Preparative and Friends' Monthly Meeting of Philadelphia, and the wife of a late member of her daughter, at Kirkland, Pa., on the seventeenth of Tenth Month, 1903, SIDNEY HOFFEKER, in the eighty-first year of her age. She was a member of the Goshen Monthly Meeting of Friends, and a faithful attendant of all our religious meetings, setting a good example to others. Shortly before her death she was afflicted with a severe cold, to believe we have gone before me to judgment." We feel that dear Friend possessed the ornament of a meek and quiet spirit, which, we are told, "is, in the sight of God great price."

THE FRIEND.

A Religious and Literary Journal.

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JOHN H. DILLINGHAM, Editor,

NO. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia, P. O.

He Showed Me that Physicians Might be Reformed.—Geo. Fox.

That "they that are after the flesh do mind the things of the flesh," finds recent illustration in the conduct of many who gather into ties to learn the trade of curing the ills of the flesh.

The street fights indulged in on puerile fronts, the tramping of whole colleges of future doctors through principal thoroughfares with discordant yells in barbaric advertisement, to say little of other suggestions of a pertine walk and conversation, cause the people to deplore the hands and characters at whose mercy the health of wives, children and very delicate and vital organ, so fearfully and wonderfully made, in them and their breadwinners are to be subjected. The scrupulous righteousness of doctors is a concern of national moment.

Doubtless as in other professions where livelihoods are to be learned out of human ills and vents, the usual proportion of eagles, buzzards, and birds of paradise will be gathered together from the north, the east, the west and south; doubtless they flock hither in the oldest and least regulated stage of their adult lives,—but to think that the sublimely and profoundly responsible service of dealing with the life of the finest mechanisms planned by God as tabernacles for human souls, a work so noble to the condition of a Christ to operate in—should be committed to many specimens of a moral principle who will tamper with temptations of God on unregenerate motives, sometimes forces truth-seekers to cry out, "Is there not an economy of healing that is consistent with the spirituality of the Christian dispensation? 'Is there not balm in Gilead, and a physician there?' Or are we to look for a Christian physician yet in the fullness of

time to be evolved on spiritual lines, out of the chaos of character which now obtains?"

Openings in this direction were present at times to the mind of George Fox, who had been at a stand in his mind whether he should "practise physic for the good of mankind, seeing the nature and virtues of the creatures were so opened to him by the Lord." And, though called to a deeper service, he appears afterwards to have exercised at times a discernment and gift in healing. But early in his ministry he could say: "He showed me that the physicians were out of the wisdom of God, by which the creatures were made; and knew not the virtues of the creatures, because they were out of the word of wisdom by which they were made; . . . that the physicians might be reformed, and brought into the wisdom of God, by which all things were made and created; that they might receive a right knowledge of the creatures, and understand the virtues of them, which the word of wisdom, by which they were made and are upheld, hath given them. Abundance was opened concerning these things. But as all believe in the light, and walk in the light with which Christ has enlightened every man that cometh into the world, and so become children of the light, and of the day of Christ; in his day all things are seen, visible and invisible, by the divine light of Christ, the spiritual heavenly man, by whom all things were made and created."

Ideals of a coming conversion of medical science and its ministry from the oldness of the letter to the newness of the Spirit have been cherished by many. Spirit-cure, faith-cure, Divine healing, mind cure, have all along been having their groping representatives as well as impostor counterfeits, betokening a lurking conviction subsisting in mankind of a "more excellent way" in store.

When these aspirations and ideals of the innocent are decoyed by many a Christian text and truth plausibly applied so as to "deceive, if it were possible, the very elect," and capture their dollars for the coffers of their high-priests in religious healing,—then we need look no farther than the money grasping-end and outcome, so opposite to the practice and motive of Christ and his anointed healers, to discover the mark of the beast in it all.

So we are thrown back on the normal processes already discovered by dint of those pa-

tient and truth-seeking investigations by which medical science has been built up thus far, to seek the Divine blessing upon it and say, "Hold fast that which thou hast received,"—adding above all, "Let no man take thy Crown."

For the crown of the physician's vocation is Christ in him, the hope of glory to a service conducted in his life. As when personally on earth the same who took our infirmities and bare our sicknesses did not restore a withered hand till the arm of flesh at his Word had done its part, or raise the sick of the palsy without his using his powers of rising; so would He bless the honest use by physicians of the natural and intellectual means divinely given for seeking and practising by his laws. He would crown, baptize and inspire these talents by his Wisdom and Word, He would qualify their diagnosis of disease and decision of means more and more by the swift witness of his Spirit. From the honestly acquired as well as the spiritually imparted gifts of healing, let no man take the crown wherewith the intuitions of the Holy Witness would cover them. But without Him the physicians "having eyes see not." "This law of life," said George Fox, "fleshly minded men do not know."

By abiding in Him as their chief medical Adviser, their Consulting Physician of Supreme value, physicians may be "reformed" because regenerated, and the New Medicine of the Spirit apply the old medicaments of Science in the light of Living Truth.

Religion as a Beautifier.

A letter from an esteemed Friend is as follows:

"In a recent issue of THE FRIEND, No. 16, entitled, 'The Trouble with Religion,' it is stated that the trouble with religion is that it is not warranted to make people better looking. I believe this to be a wrong statement. Does it not beautify the countenance of the righteous to have the Father's name printed in their foreheads, and have his new name written upon them? Does not the disposition we cultivate show in our forehead, and 'as iron sharpeneth iron so does the countenance of a man his friend?' If this is a true statement, is not religion warranted to make people better looking?"

H. A. M.

The position of our correspondent is assur-

edly right, except perhaps, as to weighing fully the inward intention of the writer of the extract; who, we believed, was concerned to make the same impression by the method of irony, which our correspondent so well conveys by straightforward statement. The sentence quoted was written from the standpoint of those who crave for quick beautifiers; as if saying: "The trouble in their minds with religion is, that it is not advertised to act promptly, like cosmetics and devices of the shops, in making people better looking."

The slow and sure transfiguration of the countenance and bearing by the beauty of holiness, is a growth, rather than, for the day or an evening, an affair of art. But were religion as a beautifier a matter at one's immediate discretion, like the putting on of apparel for show, it would find as quick a market. The trouble with religion, in the eyes of admiration-seekers, is that it is not one of these patent beautifiers. Its beauty is all by the cross. And they whose motive in putting on religion is ambition for good looks, cannot have its beauty, because they can not, on such terms, have the religion. By the Anointed Authority its terms are thus declared: "If any man will be my disciple, let him deny himself, take up his cross daily, and follow me." But many who can easily wear a cross, are far from consenting to bear the cross.

We have no need here to quote, as twice heretofore, John Woolman's classic passage on the change in countenance and voice which it is the tendency of Christ's Spirit to produce. Our friend covers the same ground, and we apprehend the spirit of the extract in question was in ridicule of the climbing up as it were into beauty by some other way, which has failed with the sellers of its goods.

"He that hateth his life in this world, shall keep it unto life eternal." The word "hate," says Lemly, when found in the Scriptures, has not in it the thought of malice or revenge, as it does in the modern use of it. It has in it the force of a choice. The man that makes his physical life, to the neglect of the spiritual, the supreme object of attention in this world, will lose his soul. For here, in the text, the one is set over against the other. Cultivate the natural life to the neglect of the spiritual, the spiritual life through neglect, will die. But he that "hateth," that is, holds his life in this world subordinate to the spiritual, "shall keep it unto life eternal."

AFTER all, the foundation of good manners, as of most other valuable qualities, is usefulness. The putting aside of self for the sake of making others comfortable is the truest courtesy. It is this which teaches respect to the old, gentleness to the young, and consideration to every one. The man or woman who has learned these is pretty sure to possess good manners.

Extracts From the Diary and Letters of Rebecca W. Kite.

(Continued from page 147.)

Fifth Month 16th.—On the eleventh of this month was my friend Rebecca Kite's wedding day. I attended the meeting and dined with the company; we had a pleasant, quiet time. [Soon after this marriage, the writer, Rebecca Walton, received the following letter from her newly-wedded friend, now Rebecca Brown:—]

"Though thy little note, my dear Rebecca, has not been replied to, yet I can assure thee the kindly greeting it brought was very grateful to thy friend. We have long known and we have long loved each other. We have mingled our tears in seasons of sorrow, and we have rejoiced together. Though new ties may strongly bind the heart of thy friend, yet does she still remember with undiminished affection the friends of her earlier days.

"Ah, dear Rebecca, some with whom we then mingled have been taken away, we trust to a happier home.

"I sincerely desire for each of us, that whereunto we have already attained, we may 'walk by the same rule and mind the same thing.' Many opportunities of improvement have been given us, and much will certainly be required. Oh, for entire dedication of heart! I do at times desire to press forward towards the mark, but have to mourn over my many infirmities. The want of more inwardness,—of a deeper and closer abiding with the spirit of Truth. . . . Oh, it is a great mercy that we are not entirely forsaken, but are again and again visited by the tendering operations of the Holy Spirit.

"While we were sitting at the supper table on the day thou left, we received a telegraphic message from brother Thomas, sent that very day: . . . 'Joy, long life and happiness. The love and congratulations of the absent brother mingle with those around. May the father of mercies bless you.—Thomas Kite.' Was it not a sweet little token of remembrance? . . .

"Please accept this as a proof of the continued love and interest of thy old friend,
REBECCA."

Fifth Month 29th, 1848.

Sixth Month.—Preparative Meeting. Thomas Evans spoke; began with, "Whosoever drinketh of this water shall thirst again, but who shall drinketh of the water that I shall give him shall never thirst." He spoke of the nature of true worship; said he thought there were some there whose work had not kept pace with the day,—and the day with them was far spent; but yet, with diligence these might, if they would humbly inquire, "Lord, what wilt thou have me do?" be prepared to say when the end came, "Thy servant is ready."

Seventh Month 14th.—Shall close my school this day week. What I shall do afterward is hidden in the future. A cloud is on the tabernacle; may He who ordereth all things aright have the ordering of my next location. May He guide me by His counsel, and at last receive me into glory.

Often is my prayer put up for right direction; Faith is with me that I shall be cared for, seeing that the hairs of our heads are all numbered, and not a sparrow falls to the ground

without our Father's notice. "Ye are of more value than many sparrows."

15th.—Fifth-day; was at meeting with thirteen children, which are all that come now. This will be the last time. . . . May they and I after we are separated be kindly cared for by the Father above, who has favored us many times while it was our lot to meet together.

Twelfth Month 25th, 1848.—More than four months have passed since I made the last record; many things have transpired that I desire to keep in remembrance. Most of all, may I remember the kind care and preservation of my Heavenly Father extended toward me since I closed my school at Blockley. I left there without seeing any thing before me in the way of business, yet was favored to abide in the faith that He who careth for the sparrows would care for me,—and He has; which has been cause of much thankfulness, I trust. I attended Ohio Yearly Meeting, went to Richmond and attended Indiana Yearly Meeting, returned to Cincinnati, and found there a letter from Philadelphia, calling me home to take charge of a school, which I have been attending to since the first day of my return, so that my home is once more with my friends of Philadelphia. May I now, from day to day, endeavor to walk so circumspectly as will show a grateful heart for past favors.

The cholera is again permitted to visit our land. May we profit by this dispensation.

I often fear for myself that I am not gaining much from year to year in a spiritual sense. When the solemn cry is heard: "Behold, the bridegroom cometh, go ye forth to meet Him, may there be found oil in my vessel. Truly we have line upon line, and if we would give heed thereto we might be profited thereby.

Eighth Month 22d.—Attended the funeral of Sarah Emlen. It was truly a favored time, so that the language must have been responded to from all hearts present. "Blessed are the dead who die in the Lord." While at Birmingham I attended their monthly meeting, in which our friend Mary Kite was set at liberty to attend Ohio Yearly Meeting, to be accompanied by her friend, Mary Jeffers. I was rejoiced to find that the Lord was again putting it in the hearts of His faithful servants to visit the oppressed seed in that Yearly Meeting, not doubting but that He will go before them and prepare the way, sustaining them with His all-powerful arm under all their afflictions.

This morning I opened my Bible, and the first passage that arrested my notice was the 8th verse of the 143d Psalm, "Cause me to hear Thy loving kindness in the morning, for in Thee do I trust. Cause me to know the way wherein I should walk, for I lift up my soul unto Thee."

Never before was it more necessary for me to adopt this prayer than at the present. "Cause me to know the way wherein I should walk." May He guide me by His counsel in the very important step I am about to take.

My prayer is I hope daily, "If thy presence go not with me, carry us not up hence."

This important step above alluded to was an entrance into the solemn covenant of marriage with Joseph Kite, from whom she received the following letter:

Joseph Kite to Rebecca Walton:

"It is indeed a precious privilege to have sympathizing friends, whose aspirations are for

our greed. So fully am I aware of my own weakness that I anxiously crave the prayers of those who have access to the mercy seat. What a blessed situation must that be where "Every thought is brought into captivity to the obedience of Christ," and how desirable in the review of the day to find no condemnation. With me this is far from being an every day experience.

"A wakeful, but measurably quiet night, put many things before my view, and so far as I was enabled, desires for another and myself were felt, that we might be mutually helpful to each other; to strengthen that in either which was of the right growth, and help that which halteth on the way.

"I am a full believer in the doctrine, that we are often helped by the sympathy of others, even when no words are spoken, and there is a time to speak and a time to keep silent. Then whether thou hast any thing to say or anything to feel, watch over my soul for good."

Tenth Month 2nd, 1849.—A beautiful day. May I be enabled to make a little progress toward that land of rest where the wicked cease from troubling.

On Second Month 28th, 1850, I was married to Joseph Kite, whom I found to be a kind and sympathizing companion, ever ready to administer to my comfort or pleasure, but most of all desirous that I might, with himself, be advancing in best things.

We lived together in much unity of spirit or nearly five years.

(To be continued.)

IS WORK FIRST?—When Robert Louis Stevenson, in his long journeyings in search of health, reached Davos, he found there a friend fighting the same grim battle, and fighting it less heroically than he. This was J. A. Symonds, who had already accomplished a work and won fame under conditions that would have defeated any soul of weaker fibre.

One noticeable characteristic of Symonds as his kindly consideration for those about him. Ambitious as he was, and yet constantly impeded by illness, it would not have been strange if he had counted his work of first importance, and made everything give way to it. But that he did not do. "I am aware of calling any life which is lived out to the ill," he once wrote, "either selfish or useless. But I often recognize in myself, and sometimes in people round me, the error of making what we call work, which is usually our chief form of occupation, excuse for laziness in discharging kindly offices of kinship, society, or friendship."

The warning was a wise one; it is so easy to make our work the supreme thing in our lives—to justify thereby our impatience of interruption, our absorption in our own affairs, our indifference to the cares or anxieties of others.

No measure of tact will avail if our own life is not beautiful and a true interpretation of Christ. We need not talk to men about the love of Christ if that love is not evident in our own lives. We need not tell lost ones about the condescension of Christ if there is no real sympathy for them in ourselves. Inconsistency in living is the worst and most fatal tactlessness.—Forward.

THE TRUE THANKSGIVING.

There is no heath so bleak and bare
But heaven has sent some blessing there;
No table, e'er so sparsely spread,
[But there with grace we should be fed.]

No life but knows some moment blest
Of sweet contentment and of rest;
No heart so cold but heaven above
Hath touched it with the warmth of love.

For those who suffer and endure
There is God's mercy ever sure,
And patience wins a fairer crown
Than worldly honor or renown.

Not in the mansion reared in pride
Doth happiness alone abide,
For oft the palace knoweth not
The joys that bless an humble cot.

So count your blessings, one by one
At early morn and set of sun,
And, like an incense, to the skies
Your prayers of thankfulness shall rise.

Look for the love that heaven sends,
The good that every soul intends.
Thus you will learn the only way
To keep a true Thanksgiving day.

—By Arthur Lewis Tabbs.

FOR "THE FRIEND."

What Is an Agnostic?

The term *agnostic* is more frequently used of late years than in the few preceding centuries. But it has both an ancient and a modern application. In the third century of the Christian era it defined one whose peculiar doctrine was "that God did not know *everything*;" which was probably an opposite extreme to those who asserted the unconditional and predetermined election or reprobation of men. Both untenable doctrines, arising from the un sanctified and proud spirit of the natural man. They answered the query of the prophet, "Can any hide himself from God?" in the affirmative. This error needs no refutation to those who walk in the light of Truth, being a contradiction thereto.

But the term *agnostic*, as used in our day, has a wider and more general signification, one much more nearly applied to its derivative meaning, "Know-nothing." The term is now applied to many having a wide range of diverse beliefs, but who in this one particular agree, "they deny that Divinity ever revealed Himself or His will to man." Professing to be wise above their fellow men, they yet confess themselves to know nothing of God. Like a man having eyes, and yet tightly closing them at the brightness of noonday, declare, "there is no sun and no light therefrom," and calling upon others, who see, to follow his blind delusions.

The Apostle Peter, in the spirit of prophecy, very clearly distinguishes them. Let us hear his prophecy: "There shall come in the last days scoffers, walking after the desires of their own hearts, and saying, 'where is the promise of His coming?' for since the fathers fell asleep all things continue as they were from the beginning of the creation." For *this they are willingly ignorant of*, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." If then these know not God, it is not because God doth not speak to them, but having ears,

they hear not; if they perceive not the truth of His God, it is because having eyes, they willfully close them and see not. For God would have all to know Him, to come unto a knowledge of Him, who is the Truth of God, and be saved by Him. He did not create us to be as dumb stocks, hearing not; to glorify Him, and yet not know Him whom we are to glorify. But it is true. "Man that is in honor [of the world as worldly wise] and understandeth not, is like the beasts that perish," for these know not what shall be; but God reveals to man, and kindles in him a hope of a glory beyond the tomb.

All men have the witness and teaching of the Spirit; very many now have the testimony of the Holy Scriptures; and many, too, the witness of a lively ministry, from those who have heard the Word of God, who have quenched their soul's thirst at the fountain of life, and have tasted that the Lord is good, long suffering, full of loving kindness and mercy.

If then these see not, whilst so many pass by on their way seeing, why do they not lift up their voices and crave light and sight from Him who is mighty and willing to save all men?

When they find that the utmost human knowledge cannot go beyond its tether, why not soar on the wings of faith, and behold vistas of glory, love and beauty, which no mere human eye did ever behold? Why should the blessing of human knowledge bestowed on thee, act as a thick cloud to veil the glory beyond, and deprive thee of an infinitely greater blessing, higher wisdom, purer knowledge, life, peace and joy forever? Enduring riches!

God, thy Creator, has prepared for thee a glorious eternal home; Christ Jesus, who gave Himself for us, is the only way whereby we can come to God. His spirit now pleads with all to draw us to Himself. If we reject His gracious invitations in time, how can we expect to enjoy the presence and company of God and the holy angels in eternity? Let us bow down before the Lord, our maker. Let us lay ourselves and our all at His feet, that His will may be done in us and through us, to His praise and our salvation. W. W. B.

It is true that the nearest duty is the most urgent; but in this matter distance is not measured by reeds, or by our estimate of needs, but by the Divine Spirit laying the work upon us; and by this method of measuring, which is God's method, the nearest duty may be at the ends of the earth.

This well I know is truth, that a true man,
Whatever mystery, or dark or fair,
Life hide, to go where conscience points will dare,
Come joy, come woe, doing the best he can.

Will keep his hopes accordant with high plan,
Nor stoop to feeble thoughts of weak despair,
Bearing with strong heart what he must bear,
Still struggling to the end as he began.

As a blind steed turned loose, and without guide
Shuns downward paths, and takes but roads
that rise,
And, if he fall, falls from the mountain-side,
So a true man, perplexed, will seek the skies,
Nor walk in lower ways that open wide,
Led by aspiring faith that needs not eyes.

—Spalding.

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut Street, Philadelphia:

DOES LICENSE PAY?—Maine is thoroughly committed to anti-licensing. Ohio and Illinois are examples of licensed states, filled with distilleries, breweries and myriads of saloons. Maine challenges comparison of the prosperity of her common people with that of the common people of Ohio and Illinois. In population, indeed, the latter states far outstrip her.

Population of Maine, 661,686.

Population of Ohio, 3,672,316.

Population of Illinois, 3,826,351.

That is, Ohio has five and one-half times, and Illinois five and four-fifths times the inhabitants of Maine. Nevertheless Maine has far more savings bank deposits than either.

Savings bank deposits of Maine, \$53,397,590.

Savings bank deposits of Ohio, \$34,606,213.

Savings bank deposits of Illinois, \$23,498,504.

Thus, though less than one-fifth in number, the people of Maine have more than half again as much laid up in the savings bank as the people in Ohio; and, though little more than one-sixth in number, they far exceed twice the deposits of the people of Illinois. Or, to put the same facts in a different form, were the amounts deposited in the savings banks of Illinois divided equally among all the people of the state, each person would have but \$6.14; by a similar division of the savings of Ohio among her people, each person would receive \$9.42. But each inhabitant of the State of Maine would carry away \$80.77, were each to receive an equal share of her deposits. Pity "away down East" if you will, because the open saloon does not invite the workmen to spend their wages for drink. Take one more fact into consideration, that while twenty-nine states are more populous than Maine, only seven surpass her in the aggregate of savings bank deposits, and then decide whether the licensed saloon is friendly or opposed to the financial prosperity of those who work for their living.—*Pacific Methodist*.

DRINK AND CRIME.—Eugene Smith, an authority on criminal statistics, in a paper recently read before the National Prison Association at Cleveland, O., declared the first cost of crime in taxes upon city, town and county for policing criminals is about \$200,000,000 annually in this country. Add to this the cost of professionals in crime, with their average yearly gain, and there is a total loss per year of \$600,000,000, exceeding the entire value of the cotton or wheat crop of the United States.

The State Board of Charities in Massachusetts, in their report, said:

"The proportion of crime traceable to this great vice must be set down, as heretofore, at not less than four-fifths."

Dr. Elisha Harris, long Corresponding Secretary of the Prison Association of the State of New York, states that:

"Fully eighty-five per cent. of all convicts give evidence of having in some larger degree been prepared or enticed to do criminal acts because of the physical and distracting effects produced upon the human organism by alcohol."

He also states that "of seventeen cases of murder examined by me separately, fourteen were instigated by intoxicating drink."

AN APPEAL FOR MORE EARNESTNESS.—A wonderful and a horrible thing is committed in the land, . . . and what shall be the end thereof? (Jeremiah v: 30-31).

Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. (Ephesians v: 14).

"We have for so many years heard such varied and terrible things of the legalized liquor traffic, that our brains have grown stupid with the repetition. Let us for a few moments try to grasp the horror of this monster iniquity of the age.

"There is in a certain great industrial center a covered passageway that leads to the well ordered chambers of death. Over this bridge the clatter of feet sounds, as by the hundreds and the thousands creatures are driven to their doom. They are swung onto the wheel that turns them swiftly into the hands of the master-slaughterer. In that place blood is on every side.

But these are only animals. Let us picture another sight. Let us put boys where we have seen swine,—boys with bright eyes, pure hearts, fond hopes, immortal souls. There is another bridge, built of days and months and years, braced with opportunities, girt with hopes and breathed upon by mothers' prayers. This is the bridge of life, and over it the boys of a nation are making their way.

"Every fifteen minutes, from sunset to sunrise, a murder is committed in our land, and half of this number are easily due to the legalized liquor traffic. Every ten minutes the legalized saloon robs some man or child or woman of his immortal soul. The State sells the right to the master-slaughterer, the saloon. For a stipulated sum she gives this arch foe of the human race the right to wreck and ruin, to coax the endless procession of boys over the bridge to certain death.

"I say that the mothers of a nation are at the mercy of the state. The manhood of the nation is at the mercy of the state. The saloon is the great social anarchist of the age. It defies every law; laughs at every prayer.

Brethren and sisters, what are you doing to keep the saloon, with all its damning power, from your town? Will you wait until the blood of one of your own children spatters on your own hands before you act? God forbid! But we are at the mercy of the state."

"THE COMMITTEE OF FIFTY."—About ten years ago a self-constituted committee of physicians began the study of the liquor problem. Their plan of organization gave them the privilege of increasing their number up to fifty, which limit was soon reached, and hence the name. While it is fair to assume that these men have endeavored to conduct their investigations without prejudice or bias, it has been conceded generally that they are not in

sympathetic co-operation with popular temperance movements. Their findings, therefore, are being received with much interest by all classes. Thus far they have published four reports, the last of which treats in two volumes of the Physiological Aspects of the Liquor Problem. From a review of this volume published recently in *The Outlook*, we glean the following extracts: "The Committee gives the answers it has received to a series of questions directed to teachers of physiology throughout the United States. They show every shade of opinion upon the text books and present methods of instruction" (as to the injurious effects of alcoholic drinks). The conclusion expressed is, "It does not seem desirable to attempt to give systematic instruction to children in primary schools on the subject of alcoholic drinks. To older children it seems proper that the principal facts should be shown as to their effects, and especially the ethical relations of the subject, to enable them to distinguish between mere assertion and scientific evidence." "As to the effect of alcohol on brain workers, a circular letter of inquiry was sent to 1,500 men in the United States engaged in mental work of a high class. The total abstainers were highest amongst clergymen and lowest among physicians. The answers in general agreed that alcoholic drinks as a stimulus to mental effort give unsatisfactory results." "The influence of alcohol on growth and development showed that in respect to vigor of offspring, the superiority of normal to alcoholic pairs is most striking. The alcoholic animals also showed a diminished resistance to certain diseases. These experiments also prove that in feats of strength and endurance alcohol should be avoided." "The report of Dr. Abel on the pharmacological action of alcohol adds confirmation to the well-recognized fact that the evil effects of drinking are produced by the alcohol, and not by natural ingredients of liquors or by adulterants. Dr. Abel believes that no benefit is to be derived by people in health from the use of alcohol. It is the action of alcohol on the nervous system that leads to the "craving" for drink. The paper on "temperance drinks" (proprietary medicines and beverages), shows an enormous consumption of these drinks. In Massachusetts at least 300,000 bottles of Ayer's Sarsaparilla are sold annually, and as this contains 26 per cent. of alcohol, it is clear that many are partaking pretty freely of an alcoholic drink without, perhaps, being aware of it. A very large variety of drinks containing alcohol are consumed in rigorous total abstinence circles. A few of these are as follows: Paine's Celery Compound, 21 per cent.; Hoofland's German Bitters, "entirely free from alcoholic stimulant," 25 per cent.; Hostetter's Stomach Bitters, 24 per cent.; Warner's Safe Tonic Bitters, 35 per cent.; Ayer's Sarsaparilla, 26 per cent.; Hood's Sarsaparilla, 18 per cent.; Liebig Company's Beel Tonic, 23 per cent.

TREATING.—There is no better place to watch the results of whiskey than the police court. Over nine-tenths of the cases arraigned in police courts are the direct results of whiskey. It is indeed sad to sit on a bench, day after day, and watch numberless men and women brought before me by the police absolute

brocks in both mind and body as the result of their intemperate use of whiskey.

The cases of young men and women are not the only ones. In many instances the prisoners are men of years and women with hair white as the snow and bent with age. There is a simple way of solving the great problem of drink, and the way is to stop the "treating" habit, or in other words stop drinking to be sociable," as the young man terms it. There are few men who, if honest enough to tell us, that can deny that their first drinks were taken to be sociable. If the treating habit were stopped I believe that there would be fewer drunks in the city, and in fact the end of the horrible condition existing to-day could be near.—*Statement of Magistrate Flamer in the New York Evening Journal.*

INTEMPERANCE IN EUROPE.—The rapid increase of intemperance in European countries of late has resulted not merely in a much more vigorous crusade against the evil by temperance societies, but also, in many countries, legislation, expressly designed to reduce the consumption of liquors. The German Government's proposed bill, of which recent dispatches told, is simply one more indication of the tendency.

The German plan is, indeed, a very mild one; though it may have exceedingly beneficial effects if adopted. One feature of it is the forbidding of the extension of credit by saloon-keepers to their customers; another is the requirement that non-intoxicating drinks, such as tea, coffee, lemonade and milk, and also cold foods, must be sold wherever alcoholic drinks are sold.

In England legislation has taken two forms. For one thing, it is operating through commissions to reduce the number of public houses, and for another, it is seeking to reform habitual drunkards by placing them on blacklists, all making it a punishable offence to sell liquor to them over the bar.

France has been awakened to its great need by clear evidences of the ravages made by fluens, and especially by absinthe. Medical statistics recently compiled indicate that the great increase in pulmonary tuberculosis was almost entirely to alcoholism, and also that two-thirds of the inmates of the insane asylums were suffering from the same cause. There is now talk of prohibiting the sale of adulterated liquors, and of creating a State monopoly of alcohol, which will supply the pure article, and that at a very high price.

Belgium the tax on spirits has been increased, and at the same time the tax on tea has been removed, with the object of encouraging the use of tea as a beverage. In Holland a league has been formed to fight the use of spirits. It aims at legislation, but for the present it is doing personal work by posting signs at the doors of public houses to urge patrons not to enter.

Austria is considering a law which provides that drunkards shall, after ten convictions, be sent to a reformatory, there to be imprisoned until physicians certify that their craving is cured. Norway has a similar system now in force, except that it applies it much more promptly.

Switzerland the police are required to arrest every person showing the slightest sign

of intoxication. Alcohol is sold by a government monopoly, and each canton is required to spend ten per cent. of the receipts from this source on hospitals and other agencies for combating the evil.—*Chicago Record-Herald.*

The Inroads of Mammon.

From Anthony Benet, written a little before his death, to John Pemberton, dated Philadelphia, Fifth Month 29th, 1783.

It's amazing what an influence the love of the world, its esteem and friendship and the desire of amassing wealth, living themselves and children, in delicacy and shew in conformity to the world, has upon so many in our Society, who in other respects appear under some impressions of good, notwithstanding they cannot but be sensible of its woful effect upon the religious welfare of their offspring who thereby as mentioned by the Apostle fall into snares and hurtful lusts often to their perdition, notwithstanding the nature of our profession and a conformity to the example and precepts of our Lord lay such an absolute prohibition on such a state. "Lay not up for yourselves treasures on earth," says our blessed Saviour. "How hardly shall those that have riches enter?" &c. "Be not conformed to this world, but be ye transformed," that ye may be the better qualified to follow Him who has called you in the way of the Cross to be soldiers in his holy warfare. Put learn of Him who was meek and low, who tho' he was Lord of all, chose to come in the form of a servant, walked on foot, fed on barley leaves, &c. Some injunctions more doubtful and less likely to affect the heart we take according to the full force of the expression, as with respect of taking an oath, &c., whilst others whose hurtful nature is more apparent and as positively prohibited by our Saviour, as that of laying up treasure, we make nothing of, to that degree that even acknowledged ministers, persons favoured with excellent spiritual gifts, have so much demeaned their noble calling, as to engage in entangling and dangerous worldly affairs, or in seeking rich wives sometimes in other respects unuseful for them, which is a stumbling block to the tender enquirers, who feel the strength of the Gospel injunction. Not to love the world, nor seek high things, but trust in God. When they see those of note amongst the Quakers thus labour to lay up wealth in abundance, tho' they cannot but see its direful effects on their offspring, who are thereby induced to fly above Truth and even disregard their parents. Well, I trust the woe attending this disposition, as well to the individuals as to the reputation of Truth, and hindrance of its prevalence amongst the people, will become so apparent that endeavors will be used in a Society capacity to put a check upon this disposition, which is so much for laying heap upon heap, land to land, &c., by requiring of their members that when they have a sufficiency to carry on their respective business, they shall not suffer wealth to heap up in their hands, but shall apply their overplus to the relief of the necessitous and other good works, which the industry of frugality which our principles lead to will naturally produce.

An instance which not long since occurred caused me to make some painful reflection upon this most weighty subject, which I find

my mind inclined to communicate to thee, my dear friend. Perhaps thou mayst make a profitable use of it in some place where thy lot may be cast. A Friend died reputed to have left sixty or seventy thousand pounds to a number of children and grandchildren, already so elevated by the fortune they were possessed of as to be ready to take wing and fly above Truth, in conformity to the world, its friendships, fashions, &c. This happened in the depth of winter; and of those intense cold days, which we all have felt to be very trying even to those who are the best provided with fuel, suitable clothing, &c. As I passed along, I observed aged people and other weakly persons tottering about the streets or standing in the cold in pursuit of some few pence towards a scanty subsistence; many of these, doubtless, poorly provided with fuel, or bedding, both of which articles were then exceeding scarce and dear. I compared the situation and necessity of these aged people with the superfluous wealth and delicate living of the children of the rich man lately deceased, and could not but be astonished at the selfishness and caprice of the human heart. I queried with myself are both these children of the same Father, equally under his notice, are they enjoined, and do they profess to love each other as they love themselves? Why is not at least three-quarters of this wealth and three-quarters of the wealth of a number of other rich Quakers laid out in procuring a place of refuge and comfort and moderate provision for such weak and aged people, that they may in the decline of life be put in the most suitable situation to think and prepare for their latter end and enjoy a moderate state of comfort. Is it honest to God or man? Is it doing justly as stewards of the wealth committed to our care? Is it loving our neighbors as ourselves? If mankind are indeed brethren, can it be agreeable to the good Father of the family of mankind, that one should engross so much, and employ it to feed the corruptions of his offspring, whilst others are under such manifest disadvantage for want of help? Many such strange inconsistencies thou wilt meet with, in which I trust thou wilt be led to act in Truth without partiality, &c., and to enforce the doctrine of the rich man and Lazarus. There is a custom I have observed prevails with the rich amongst Friends, and I understand is spreading amongst Friends on your side the water, of sitting round the table, after dinner or supper with wine before them; when the conversation is generally more politick than devout, I need not say much upon the inconsistency of danger of such a practice, as well to the body as the mind, from a persuasion that your own good sense and religious feelings will induce you to bear a testimony against it. Our Saviour's advice to his disciples when He sent them to preach the Gospel was when they entered into a city or village to enquire who is worthy and there reside, which is I fear a doctrine too much forgot by many.

It is not in the power of any amount of troubles to wreck the true Christian, as long as his will is sweetly submissive to God's will.—*T. L. Cuyler.*

LET us feel the divine energy of Spirit bringing us into newness of life.

WATCH THEM WELL.

There are four T's to apt to run,
This best to set a watch upon:

Our Thoughts.

Of't when alone they take them wings,
And light upon forbidden things.

Our Temper.

Who in the family guards it best,
Soon has control of all the rest.

Our Tongue.

Know when to speak, yet be content
When silence is most eloquent.

Our Time.

Once lost, ne'er found; yet who can say
He's overtaken yesterday?

—Selected.

Selected for "THE FRIEND."

Anne Capper.

The life of Anne Capper, though not distinguished by striking or uncommon circumstances, but much employed in domestic cares and duties, afforded an instructive example of pious zeal, and continued endeavors to occupy diligently with the talent received; and its close was such as to raise a consoling persuasion in her surviving friends and relatives that her labors of love were accepted by her Lord and Master, and that through redeeming mercy she was about to enter into eternal rest.

She was the daughter of John and Frances Fry, and was born at Melksham, in Wiltshire, England, in the Eighth Month, 1756. Her parents removed during her childhood to London, and her mother soon became much indisposed, so that the care of the family devolved upon her, while she was yet in early life. In the year 1778 she was married to Jasper Capper, and almost on their setting out in the world, they had to encounter a series of trials and difficulties, chiefly occasioned by straitened circumstances. This obliged her to use extraordinary exertions in assisting her husband to provide for their family. They were careful to observe strict frugality, and to accommodate their manner of living to their circumstances; and their honest endeavors were abundantly blessed. They had a large family, and were conscientiously concerned to bring them up in the simplicity of our religious profession, and to guard them from the evils which abound in the world; thus endeavoring to preserve them from everything that would tend to diminish religious sensibility.

Active benevolence was a distinguishing feature in the character of this dear Friend, and she was ever ready to form and to execute plans for the relief of the distressed, in which she was greatly assisted by the influence she had acquired among persons of various classes, and different denominations in religion, in consequence of that sincerity of mind, that cheerful, frank and open disposition, by which she was distinguished, and for which she was much beloved.

In the year 1819 her husband, whose health had been gradually declining, was taken from her, and in so humble and sweet a state of mind as to render the retrospect of the event, so far as the immortal part was concerned, consoling.

Her own health had long been in a very weak state, and towards the middle of the Sixth

Month 1821, her illness increased. At one time she remarked to one of her daughters, "I hope I am not deceiving myself, but I have always had a great dread of the parting moment, and now that is entirely removed." A few days afterwards she said, "This astounding consolation is beyond what I can describe; all in great simplicity and nothingness, not anything in which self can be exalted. I trust that my transgressions and my sins are blotted out."

Although thus favored with the incomes of her heavenly Master's love, she had to pass through seasons of deep spiritual poverty, in which the separation of soul and body appeared very awful; and she saw distinctly that she stood in absolute need of an interest in Jesus, "the Advocate with the Father." This made her pray fervently for yet deeper and stronger evidence that her sins were forgiven her for His name's sake, and that her spirit might be sufficiently purified to be admitted into the presence of her Lord. She passed several weeks under great bodily suffering, continuing to exhibit resignation to the Divine will; saying once, when she thought herself near the end, "I do not ask for an easy passage, only that His will may be done."

At another time she said, "I have considered myself greatly favored by the recollection that death is the gate of life, and a humble hope hath been raised that the conflicts of time may end in eternal rest, through the unmerited mercy of the Redeemer, which has brought my mind into an anxious desire for all my children, far distant, near and present, that they may experience the fulness of eternal joy."

On the second of the Ninth Month she remarked to one of her daughters, "I hope thou endeavorest to feel after Christ. I hope I do not deceive myself, when I think that He will support me through, little and unworthy as I am. I am one for whom He made the propitiatory sacrifice, and I think I may say, I have loved Him. In Him is mercy and plenteous redemption." On the following day she appeared to have been favored with the manifestation of Divine love in the secret of her soul, saying that the promise to her that morning had been great, almost too great for her to express, that the close should be in perfect peace. On the fourth of the Tenth Month, in a message to a near relative, she said, "Give my love to him, and tell him how empty and vague all things are, except the life of God in the soul of man."

She spoke of her sufferings being prolonged, but added she did not wish the change to take place one minute before the right time. At one time, when distressingly ill, her daughter remarked how great her sufferings were; she replied, "But my God is underneath." She often said while in distress of body, "They will be done."

Her strength continued very gradually to decline, and her bodily sufferings at times were great; but her mind was still stayed upon the Almighty. All anxiety for the future was taken away, and on one of her sons asking her whether she had then any pain, she answered: "None; only weariness. I should be thankful to be released, if it pleased my heavenly Father to break my bonds." She was preserved through the few remaining days of her life in

the same humble resignation, full of love to her friends, and grateful for the attention of all about her; and on the nineteenth of the Eleventh Month, 1821, she peacefully expired at Stoke Newington, near London, at the age of sixty-five, having been a minister about twenty years.

Science and Industry.

Consumers, or rather, users of that remarkable substance radium, will be glad to learn that the price has been reduced more than fifty per cent. since its discovery in 1898. The latest market quotation for radium is \$2,721,555.90 a pound, though a Buffalo experimenter hopes before long to further reduce this by a few hundred thousand dollars.

There is a tree in the West Indies that the natives say "grows in dishes." It looks like an apple tree. They call it the calabash. I bears very queer leaves and large, white blossoms that grow right from the trunk and large branches. After the flower comes the fruit just as our apples or peaches do. But this fruit is in the shape of a gourd, only stonger and much larger, sometimes a foot in diameter.—*Presbyterian Standard.*

The aristocratic scientist is he who regard knowledge as the possession of the chose few; the democratic scientist seeks to make the man comfortable, and by doing so, even from personal motives, makes the real advance possible. Therefore we hold that the man who puts the discoveries of science to technica use serves his generation better than he who enlarges the bounds of abstract knowledge and does no more.

The opposite idea is very old. Plato had words strong enough to express his scorn for those who would apply geometry to surveying considering them unphilosophical and base-minded persons. But Plato's idea of societ was that a horde of docile and ignorant slave should support a few thousand cultured an elegant freemen. That is not our notion of the destiny of man.

REMOVING PAINT OR VARNISH.—Usual when about to apply a fresh coat, a painter content to leave the earlier ones untouched except as he may clean the surface. Some times, however, owing to the character of the color or for other reasons, he wants to remove them altogether. For that service a liq preparation is often used. Suggestions as to the composition of the latter are offered by *The American Druggist* in the following paragraph: "The liquid compounds used as paint and varnish removers consist usually of solution of caustic soda or potash. Painters who hat considerable work of this kind to do make mixture of quicklime and pearl ash or apply thin paste compound of soda and quicklim. The proportions of pearl ash and quicklim commonly used are one of the former to thr of the latter. The lime is first slaked in wat and added to the pearl ash, the whole be thinned to the consistency of paint. A pas of soda and quicklime is used in the same wa and is said to be very effective."

HIDDEN NEGLECT.—"Our side yard was raked this spring," said the professor.

not quite know how it happened. The rest of the grounds were put in order, but that as neglected because it was too late to do it one day, and too wet the next; there was her work that made it inconvenient, or the mud was too strong to allow the burning of dry leaves. So it was postponed until it was too late in the season to do it at all; the warm sun and showers had brought a growth that made the clearing-up process impossible without tearing up the grass roots. It was a very fair-looking sod, too, and William, to whose lot the spring clearing-up falls, congratulated himself on having escaped some useful labor. But every time the lawn mower is used this summer that side yard reveals its deficiencies. So long as the grass waves over it, it looks very well, but every time it is cut the turfs from last year, and the matted leaves that rake up but will not rake off, tell their story of early neglect.

It reminds me of some of the young people in our schools; they are careless about neatness, and seem to think they can get up the lark by superficial knowledge and petty accomplishments. But this busy world tests realities and not shams, and it has a merciless fashion of using its mower."

There is any secret which "Uncle Sam" jealously guards, it is the process of manufacturing the fibre paper upon which his money bills are printed. He pays a Massachusetts mill forty-three cents a pound for it, and this does its work under the surveillance of a government agent. The paper is manufactured of the finest rags, cleaned, boiled, and mashed to pulp. As it is rolled into thin sheets, threads are introduced into it by a secret process. These are the distinguishing marks, an imitation of the paper well nigh invisible. The sheets of paper, already counted and placed in uniform packages at the paper mill, are stored in a Treasury vault and sent to the Bureau of Engraving and Printing. Before leaving the Treasury, they are counted three times more, and the auditing official at the Bureau must receipt them. Then the bundles are unwrapped, the sheets are counted twenty-eight times more, and the sheets are counted twenty-eight times more. This is to insure that the printer gets the recorded number—no more or less. If one sheet of this precious paper is lost, the entire force of men and women working access to the room where the misplacement has occurred are kept in, like so many school children, to find it. Each sheet is taken from the vault for the printing of a certain amount of money upon it. If the lost sheets were intended ultimately to represent thousands of dollars' worth of notes, the names of employes to whom the responsibility of misplacement has been traced must make good that amount, if they cannot locate it in a reasonable time. The most expensive misplacement which has thus occurred was a blank sheet issued for the printing of eighty dollars' worth of notes.—John Elfrith Watkins, Jr., in *Ladies' Home Journal*.

MAN is not a Christian in proportion to the amount of truth he puts into his statements, but in proportion to the amount of good he puts into his life."

LIFE.—Professor Henry Van Dyke, in an article in *The Homiletic Review*, says:—

"The sacred testament of the Egyptians was called the 'Book of Death.' Our book ought to be called the 'Book of Life.' Its central truth is that mortals are brought to life in Jesus. 'He that believeth in me hath everlasting life.' Not, will have it some day. Do not read your New Testament that way. It is, 'hath everlasting life,' now, here, in this world, 'hath' something which makes life. 'I am come that ye might have life, and that ye may have it more abundantly.' Hear what Jesus said to the tempter in the wilderness: 'Man shall not live by bread alone.' That is the denial of the great heresy of worldliness, which is that man shall live by bread. Christ says 'he shall not live by bread alone.' Then in the sixth chapter of John, when He gave the explanation of his saying, He said, 'I am the Bread of life.' 'The words that I speak, they are life,' and that is the denial of the heresy of the world that man shall live by bread. There are two heresies of worldliness, that man shall live by bread, and that you cannot have everlasting life in this world. Christ denies both. He says, 'He that believeth hath everlasting life,' and again, 'The words that I speak, they are spirit and they are life.'"

"Surely that is a mystery, but just as surely it is a reality. Souls are being raised from the dead in the world every day—yes, every hour; inward men and women are being renewed while outward men and women are perishing. Souls are being born again continually 'not by the will of the flesh, but by the Word of God,' which 'Word' is Christ. Men are living by bread, but not by bread alone. Nobody is living by bread alone—nobody. People seem to be, but it is an illusion, a masquerade. They are not living, they are dying by bread alone. Men are living by bread, but not by bread alone. Underneath the bounty they are touching the hand which fills every spiritual longing. In the wilderness they find heavenly manna."

Item Concerning the Society.

At the age of one hundred years, five months and twelve days, our friend Phebe R. Gifford died at her residence in Providence, R.I., on last First-day, the twenty-second instant, to be buried on the twenty-seventh at North Dartmouth, Mass., the place of her former residence with her husband Isaac R. Gifford. Our friend Joseph Elkinton went from Philadelphia to attend her burial. A remarkable character and long-time minister, she may more justly be treated in of ampler space.

Notes in General.

The *Examiner* (London), states that thus far the number of summonses against passive resisters have been over 6,000, and the total is daily growing.

Pundita Ramabai, who was herself a Hindoo widow, has now in the Mukti Mission at Kedquam, India, two thousand child widows, deserted wives and famine orphans.

The *Watchman* thinks that the need of the Gospel right here in the United States has been plainly shown in "the disclosures of certain phases of modern finance and politics made last week."

The demand for the Bible in China is constantly increasing. The scriptures are made on mission presses in Foochow, Shanghai and Yokohama. The

Chinese Government has removed the import tax. The issues in China last year were nearly half a million.

William E. Barton, of Oak Park, Ill., has an article in the *Independent* on "The Manufacture and Marketing of a Religion," in which he says, "No extraordinary ability is required to become acknowledged as Elijah or even as Jesus Christ. W. E. Barton used the Schweinfurth delusion at Bryon, Ill., as an illustration.

GEORGE CADBURY'S NEWSPAPER.—London has been treated to a remarkable journalistic surprise in connection with a change in the proprietorship of the *Daily News* of that city. The new owner [a member of London Yearly Meeting], immediately took the step of excluding all racing and betting news. Predictions were freely made that this policy would be disastrous, especially as the circulation of the paper was then on the down-grade. At the same time much greater attention was given to religious intelligence than by any other paper, and later all advertisements of alcoholic liquors were excluded. The result has actually been the conversion of a heavy loss into an actual profit, and at present the circulation is still increasing at the rate of 1,000 a day.—*City and State*.

WISE WORDS.—Among the wisest words ever spoken by D. W. Moody were those spoken at his mother's funeral, when he told how this good Christian woman made her boys go to meeting regularly.

"And it did not turn us against going to church," said Moody. "It seldom does, any more than sending boys and girls to school turns them against education."

There is a good deal of foolish sentiment on this subject of "turning children against church-going." About the surest way to do that is to turn them over to their own devices on meeting-day until they are past the age when habits are easily formed. They will be "turned against church-going" pretty effectually by that time.

"Train up a child in the way that he should go" is old-fashioned advice; but somehow the moderns have conspicuously failed in their efforts to improve upon it.—*Presbyterian*.

A "Spiritual Autobiography," by Hannah Whitall Smith, formerly of Philadelphia, but now residing in England, is entitled, "The Unselfishness of God and How I Discovered It." It is the frank autobiography, says the *Presbyterian*, of a very pronounced personality, and reveals in a striking manner the changes which through a long life her religious and doctrinal views have undergone. It is, too, a revelation of some of the peculiarities of Friends or Quakers—what they were a half century ago and more, and what changes have crept in among them. The authoress dislikes Calvinism as she understands it, and it is that that gives the title to the book, and the protest against it which runs through it. Her views developed into the "Higher Life" of the "Holiness Methodists," which she presents as really the doctrine of the Friends. Towards the close of the volume she says: "In a sense my search after God was ended, for I had discovered that He was enough. I have had many blessed and lovely things to find out about Him since, but I had then reached Himself, the real God, behind all the seemings, and my heart had entered into its rest. I had discovered that nothing else really matters—neither creeds, nor ceremonies, nor doctrines, nor dogmas. God is; God is unselfish; and God is enough."

AS TO NEW TESTAMENT RECORDS.—The latest issue of "Bibliotheca Sacra," the well known theological quarterly published at Oberlin, tells of some interesting discoveries which bear important testimony as to the time when the Gospels and

other books of the New Testament were written, the story of the recent recovery of Tatian's Diatessaron, the discovery of the Apology of Aristides (written in the year 124), and a Syriac manuscript of the New Testament in the convent on Mount Sinai, and of a portion of the so-called Gospel of Peter in Egypt, which have been largely instrumental in compelling Harnack and other German critics to admit that the traditional dates assigned to the books of the New Testament are substantially correct; so that the New Testament must be regarded as a product of the first century, and as the expression of the beliefs concerning Christ and Christian doctrine entertained by the companions of Christ.

MINISTER DISCARDS USUAL TITLES.—A. C. Thompson, formerly pastor of the First Free Baptist Church, Worcester, who severed his connection with it last spring and announced himself as a straight Baptist, has issued a statement in which he discards all his religious titles, because they are unscriptural, and asks if any such title be given him it be "Evangelist." In his letter he says: "It is not to gain notoriety or cause any sensation, but simply to honor my Lord, whom I am trying to serve, that I announce that after much prayer and study of the divine word, I have decided to discard all titles that are now affixed to my name, believing them to be unscriptural. They are 'Rev.', which is used only once in the Word (Psalms iii. 9), and then applied to the name of Jehovah only, and 'D.D.' or 'Dr.', that is nowhere to be found there, and the latter I was not even entitled to, because not earned. My friends will kindly respect my wishes, and drop 'Rev.' and 'Dr.' from my name."

PROPOSED FRIENDS' COLONY IN CANADA.—Reference has already been made to the visit recently paid by the clerk of Canada Yearly Meeting to the Northwest Territories, with a view to prospecting for a suitable location for the founding of a Friends' colony. William I. Moore has returned from his tour, having fixed on a district in Saskatchewan deemed appropriate. It is in the Battleford district, upwards of five hundred miles west-northwest of Winnipeg.

"After a careful examination a number of townships were selected which it is believed will be desirable sites for a Friends' colony. A portion of the land in each township was set apart by the government for homestead purposes, and any person (man or woman), who is the head of a family, or any male over eighteen years of age, on application to the Government, and by the payment of a small fee and doing settlement duties, can obtain a free grant of 160 acres of this land." The total fees will not exceed fifteen dollars each for those joining the colony, and anyone entering for a homestead now will be allowed until next Sixth Month to begin his occupation of the land.

"The townships are open prairie, slightly rolling, and the soil and climate of the district are reported to be well adapted for either stock-raising or grain-growing. A Friend who settled at Hartney in Manitoba about ten years ago with about £60, last year raised over 11,000 bushels of wheat, and this year has about the same. This Friend has examined the district selected in Saskatchewan, and states that he believes it to be fully equal to the Hartney district. William Moore estimates that "any one obtaining a free grant of 160 acres of land will have at once a property worth from \$800 to \$900, with the additional value added of whatever work he may have expended on the property in settlement duties and improvements."

"The movement appears to be a practical one, and we trust may be the means of establishing in the Northwest a strong body of Friends who may be a centre of influence for Scriptural truth, for simplicity of life and worship, and for Christian

living. At present Friends settling in Canada west of Toronto, with perhaps two exceptions, have no opportunity of selecting a residence near to a meeting of Friends. They thus become widely scattered, far beyond the powers of ordinary methods of visitation.

A colony of Friends would be mutually helpful in many ways, tending to uphold and strengthen the spiritual life. Such colonies are not unknown in the United States, and some strong meetings there to-day are the outcome of earlier settlements. But in Canada the plan has not yet been tried.

Friends in England who may be interested should communicate with William I. Moore, 60 Bleeker Street, Toronto.—*London Friend.*

SUMMARY OF EVENTS.

UNITED STATES.—The steps which resulted in the recent revolution in Panama, and the establishment of a republic upon the isthmus were known beforehand to the United States. At Washington, to a certain extent, were promoted by them. This together with the busy recognition of the Republic of Panama has been thus characterized by Senator Bacon of Georgia. "The action of the Executive is entirely unauthorized by international law or any precedent in our history. I am an earnest advocate of the canal and desire to see it built as soon as possible. But any policy of expediency or expediency of government requires that we should not either instigate or connive at the fomentation of an insurrection in the territory of another government for the purpose of reaping the benefit ourselves. The establishment of such a precedent is dangerous to the future peace of the country, and liable to involve us in war, should we attempt to carry it out in future in our relations with other countries."

A treaty has been signed at Washington by a representative of the Republic of Panama and Secretary Hay in reference to the proposed canal across the isthmus which provides that the United States guarantees and agrees to maintain the independence of the Republic of Panama. The Republic of Panama cedes to the United States five miles on each side of the canal and three marine leagues at each terminal, and also any other lands necessary to the construction or maintenance of the canal and its auxiliaries. The Republic of Panama grants to the United States in perpetuity a monopoly of any system of communication across its territory, by canal or railroad. This treaty is to be ratified and approved by the United States afterwards by the Senate in Washington. The sum of \$10,000,000, is to be paid to the Republic of Panama for these privileges.

In a protest forwarded by the Government of Columbia it is stated that the hastiness in recognizing the new Government which sprung up is under these circumstances all the more surprising to the Columbian Government, as they recollect the energetic opposition of Washington to the acknowledgment of the belligerency of the Confederates by the Powers in the course of the Civil War.

A recent despatch says: A copper deposit, rich in quality and of immense extent, has been discovered near Carey, Mich., about thirty miles north of Menominee. The discovery was first made by the American-Hawaiian Steamship Company, has lately arrived in this port from Tacoma, Wash., after what is said to be the greatest long distance voyage on record. According to her log she made a continuous run of 14,100 miles without stopping her machinery, save for two delays occasioned in the Straits of Magellan, when darkness prevented the vessel from proceeding. The trip was fifty-six days and fourteen hours.

The House of Representatives by a vote of 335 to 21 has passed the bill to make effective the Cuban Reciprocity Treaty. It will probably be taken up by the Senate after the regular session of Congress closes. The extra session is expected to terminate shortly. Several Senators have presented petitions signed by several hundreds of thousands of names in reference to the seating of Reed Smoot elected a Senator from Utah, asking that the good faith of the Mormon church be enquired into or charging Senator Smoot with having been a polygamist.

In a recent meeting of ornithologists in Philadelphia, it was stated that the present enumeration of birds within a radius of 10 miles above the presence of 1288 individuals of 62 species, of which 1091 representing 48 species were classed as insectivorous, or about 70 per cent. Only two species, the Cooper's hawk and the English sparrow were pronounced to be decidedly injurious.

Several Texas cotton planters have suffered a loss of about \$15,000,000 the present season from the ravages of the Mexican boll weevil. The steady extension of the territory affected by the weevil year by year

until the northern boundary is far north of the centre cotton production in the United States has convinced growers that it will be eventually distributed all over the country, and that the Department of Agriculture is carefully studying the habits, etc., of the insect with a view of checking its spread.

There were 409 deaths in this city last week, reports to the Board of Health. This is 33 more than the previous week, and 39 less than the corresponding week 1902. Of the foregoing 194 were males and 215 were females; 45 died of consumption, 10 of cholera, 59 of inflammation of the lungs and surrounding membranes; 11 of diphtheria; 10 of cancer; 25 of apoplexy; 11 of typhoid fever; 4 of scarlet fever; and 7 of smallpox.

FOREIGN.—The efforts of a Commission from Columbia to induce the return of Panama to the sovereignty of the United States have been entirely unsuccessful.

Additional legislation has lately been enacted in France to prevent the members of the religious orders to enter the higher educational establishments, as the influence of such members, it is stated, was solely in behalf of Rome and against republican institutions.

It is stated that last year the Bible Society's agents sold the Scriptures in twenty languages in Russia, thirty in twenty-eight languages in Burma, and thirty in South-Malaysia, and fifty-three in Egypt.

The volcano of Stromboli, according to a recent dispatch from Rome, is showing signs of increased activity emitting considerable quantities of smokes, ashes and hot stones, accompanied by loud detonations. An expedition has been ordered by the British authorities in India to proceed to a point in Thibet, about a hundred and fifty miles from Lhasa, its capital, to discuss with the Tibetan authorities their non-observance of certain treaties resulting in an injury to trade between India and Thibet. It is expected that the advance of the expedition will be resisted.

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A heavy shock of earthquake has been lately felt in Eastern Sicily.

NOTICES.

Lillian J. Garrett, No. 334 N. Orange Street, Me. Pa., is prepared to make and repair plain bonnets.

Wanted.—Position as companion, caretaker for invalid, or housekeeper. Address E. L. Box 3, Moorestown, Burlington Co., N. J.

Wanted.—By a young woman Friend, a position companion to an invalid (woman or child), or as a nurse's helper. In or around Philadelphia. Friends preferred. Address X.

Office of THE FRIEND.

The Moral Almanac for 1904 is now for sale Friends' Book Store, 304 Arch Street, price—single 4 cents, by mail 5 cents; per dozen 30 cents, by mail 35 cents, paper cover, single copy 5 cents, by mail 6 cents; per dozen 40 cents, by mail 49 cents.

Card Calendar for 1904 5 cents each, by mail 10 cents, per dozen 60 cents, by mail 90 cents.

Friends' Freedmen's Association is prepared to send their winter contribution of clothing, etc., to the School for Colored Youth, at Christiansburg. Fur-worn clothing or shoes, new goods, books and magazines will be gladly received at Friends' Institute, No. 208 1/2 Twelfth Street, Philadelphia. They should be plainly marked "For Christiansburg," and should all be in by first of Twelfth Month.

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM WESTWON, Principals.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westwona P. O., Chester Co., Pa.

MARRIED, on Seventh-day, Eleventh Month 7th, at Friends' Meeting-house, Twelfth Street, Philadelphia, SUSAN KITE ALBOP, daughter of the late Samuel Kite and wife, of Esther Kite Albop, to WILLIAM BROWN JR. of New York City.

DIED, at the home of her son-in-law, Edwin P. Hall, Fishers, Ohio, on the twenty-first of Tenth Mo. 1903, DEAR J. CADWALADER, in the ninety-second year of her age; an esteemed member and elder of Middle Monthly Meeting of Friends, Ohio.

THE FRIEND.

A Religious and Literary Journal.

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"WHAT shall I render unto the Lord for all his benefits unto me?" (Answer.)—Surrender.

"NEGLECT not the gift that is in thee,"—which thou wilt sadly do by giving thy soul to the gifts round about thee.

SILENCE is a waste, only as we will waste it. To those who use silence in gathering their mind unto God, it is found fuller of Him than any volume of human voices can be, which dirties men unto their sound.

Men speak of "killing time." But fearful is that slaughter of silence that is going on in it, and all around us.

This waste of silence is always made, whenever a heart is not occupied in intervals between the noises of the day, or in silent watches of the night, in gathering inward unto Him who is the hope of glory.

A habit of rightly occupying our silences will forestall the din of the day with the continuing peace of God, and prepare a collected mind in the midst of distracting things in business.

Fearfulness of Further Truth.

Revelations ought to cease at the date of this paper, if we ought now and henceforward to be shut up to past revelations as sufficient for man. What was good enough for our fathers is good enough for us,—but it is another thing to say, what was enough for our fathers is enough for us, or what was sufficient for one stage of life is all that is sufficient for further stages. If on the plea that "new revelations would undermine the truths of the past," we must fear and discard fresh openings of truth to ourselves, to our religious Society, or to the world of science, philosophy, philanthropy, or industry, let us emulate Lot's wife, and come to a standstill, with our backs to the future.

Nay, rather ought we to expect that the Spirit of wisdom and revelation in the knowledge of Him "in whom are hid all the treasures of wisdom and knowledge" has many things to say unto us that we are not able to bear now; and as we, and every generation, become able to bear them, those things will be said. Yet it is the same living Word of Truth that speaks to the condition of each bearer, yesterday, to-day, and forever; but the special manna for yesterday will not satisfy to-day. Its truth changes not; but the openings of its life must be new every morning, addressed to conditions of a new day, and enlarged to fill the growing and advancing vision as time goes on.

The light of the cross, and the X-rays of science have existed from the foundation of the world. But the eye to discover them has not always been unveiled. The Gospel has brought life and immortality to light, as eyes have been willing to drop their blinding scales of sin; and science, by patient continuance in truth-seeking in its line, has been granted an uncovering of a light which can shine through opaque substance. But though light upon light continues to be revealed from more to more, whether in the spiritual or in the physical realm, the increasing light vouchsafed to the future can never falsify or set at naught the light of the past, or deny itself as shown to our fathers; but being of the same, must much more confirm and glorify it. So what have we to fear from every truly onward step of science, or from revelations which Christ has yet to make, as age after age is able to bear them?

But not every novelty is a revelation, nor every revelation a discloser of some new thing. It may take away the veil which is upon our heart when Moses is read, and is the opener of all Scripture to our understanding, as the soul may need its message. It brings to remembrance things that the Truth has once said to us, or Providence placed in our path. It may make all things new, as seen in its own fresh light, and it may show us things to come, and surprises that do come in the time now present. So far as an openness to its openings from putting us at the mercy of every new notion, that we need the spirit of revelation as a detector of the spurious and a discernor of the precious. Unless we will embrace the

advancing and larger light, by what shall the advancing notions or their mixture be corrected? Providence does not turn on the light that we should be afraid of it, but that we should walk in the light as its children. It is upon the rock of revelation, and faithful to its progressive openings, that his Church must be upheld, or the winds of caprice in doctrine, the buffeting of error, and the weapons of the adversary may prevail against it. Other foundation can no man lay than that which is laid. We plead for revelation of no new Gospel or new doctrines, but for openness of all new revelations of that which was and is and shall be forever true.

The fearfulness of further openings of Truth comes from a secret consciousness of having been unfaithful to that which has been known. But our happiness will consist in so walking in the light while we have light, as not to be afraid of its further coming and discoveries, but to love its appearing. "He that doeth Truth, cometh to the Light."

FOR "THE FRIEND."

Isaac Sharp.

Isaac Sharp, whose decease, at an advanced age, took place a few years ago, had been extensively engaged in missionary labor. He appears in his early life to have been qualified for the ministry, and called to that service among Friends.

He traveled with certificates from the meetings he belonged to, through various parts of his own country, and also to Norway, the outlying islands of Scotland, Iceland, Greenland and Labrador. In later years, his travels took a wider range, visiting fields of missionary labor in various places around the world.

In this service he had the example to a certain extent, of S. Grellett, J. Backhouse, D. Wheeler, and others, who had been faithful in their day. It would appear, where his biographer gives us his own language, in the account of his labors, that he was careful to minister only from fresh calls for utterance.

But the book, as we have it from the pen of F. A. Budge, is rather an eulogy of the virtues of Isaac Sharp, than a dispassionate account of his life work.

His fidelity to duty in his arduous labor is much obscured by pages of eulogiums drawn from many sources, so that we are at some loss to know whether our duly authorized Quaker minister is or is not lost in the modern missionary.

After years of travel in other lands, he arrived in our country, landing on the Pacific side.

Here his general mission purposes at once threw him into association with those bodies recognized as Friends by London Yearly Meeting.

It was after becoming familiar with their methods that he wrote the following, taken from pages 141-2.

"In the extremos of Quakerism on this vast continent, some of my Friends will know I did not see things as they saw them, nor they as I. Nevertheless, the words of my Norwegian friend, Endre Dahl, spoken near half a century ago, have had their fulfillment again and again in my mind, 'there is a love which covers all.' From death to life, from the power of Satan to the power of God, many have been gathered; but in not a few instances which I greatly deplore, silent waiting upon the Lord for the renewal of Spiritual life has given place to a 'service of song.' Meanwhile, admission to the Society of Friends has been on grounds superficial to a degree." After contrasting this method with the opposite extreme, he writes:

"Nevertheless, wrong and right, however jostled together, never made 'wrong.'

"Preachers and teachers, 'the pastor,' and 'the flock,' together with the support of the ministry, claim a large share of conversation in this land, and these claims, respectively, are much pressed. I think we read of 'pastors' (plural) in the New Testament, but I do not call to mind the pastor, set over the flock as such.

"The one man element, so far as Friends are concerned, appears to me alien to the headship of Christ, and to the genesis of New Testament Quakerism, subject whereunto may we ever be.

"The Quakerism of this age has doubtless erred on the side of a non-aggressive policy. Now the pendulum is swinging right over to the other side in some parts of this land. I do not say that in revival services no hymns should be sung, but I have small sympathy with continuous singing, preaching, praying, and praise in recognized meetings of Friends, to the absolute exclusion of silence; and of commencing with a hymn, ending with the doxology and benediction, and filling up every available gap, lest time should be lost. It is good to pray, and that without ceasing, but it is good also to wait reverently upon the Most High in the attitude of expectancy. 'I will hear what the Lord will speak.'" LLOYD BALDERSTON.

THE LOST GRIP.—"My husband," said a woman to a Bible reader, "is an infidel, but he did respect Christianity a little, until one night I took a character in a drama played in our church. That night I lost my grip on my husband. I am afraid I shall never get it again."

The church that resorts to broom drills and dramas and mum shows and fairs and festivals to raise money is without the faith that takes hold on God. A genuine Holy Ghost revival is a thing unknown. Fathers have lost their grip on wayward sons, mothers have lost their grip on unconverted daughters, the church has lost her grip on God. Down on her knees in sackcloth and ashes before Him who drove the buyers and sellers out of the temple, let such a church plead with God for mercy, promise to forego all worldly measures of money-making, and regain the lost grip.—*The Illustrator.*

Letters of Morris J. Hoopes.

The following extracts from letters written by Morris J. Hoopes to an intimate school friend, have been thought worthy of a place in the columns of THE FRIEND.

In the summer of 1867 he went to Europe hoping to regain his health, but was unsuccessful. He deceased Eleventh Month 17th, 1868, in his twenty-second year.

The life of this dear young Friend was a bright example to all with whom he came in contact, and verified the Scripture that, "Wisdom is gray hairs unto men and an unspotted life old age."

GENEVA, Sixth Month 5th, 1867.

—I rejoice to know that we are both looking to the same dear Saviour as the Captain of our salvation; and that through Him, and Him alone, we can have a blessed assurance of a reunion in a better land, and oh! how surpassing in glory.

It has been a great source of comfort to me to know that the same unslumbering Shepherd was even now watching over me, at one and the same time with my dear ones at home, and that his arm was mighty to save in the hour of distress. Ah! there is a comfort, a treasure, in the Christian religion which the world can never give, neither can it take away.

That we may each of us strive more and more, day by day, to walk after the guiding spirit of the blessed Saviour who suffered and died upon earth that we might reign with Him in heaven, is the ever present wish of thy abiding friend.—

PARIS, Ninth Month 11th, 1867.

—Since I left home I hear of changes having taken place in our circle of acquaintances. Several are either near the grave, or have already crossed the dark waters. Oh! J., I can rejoice, that with the chances of an early departure from all that is near and dear to me on this earth, I am able to look forward to death as a golden door to Life.

Oh! how earnestly do I desire to see each and every one of my old associates united unto the fold of Christ, loving Him above all else. I have seen a vast number of individuals since leaving home, who, although most polite and accomplished in manners and thoroughly informed as to this world's affairs, yet the precious jewel was wanting, and what a void did there seem to be. They were all for this life, without a thought for the future.

Again, to see the thousands who so ignorantly bow down to vain images and altars, listen unto a confused medley of unknown words, and confess their sins to a poor mortal as impure as either of them—this is sad indeed.

But be it far from me to judge them—for God seeth not as man seeth. I can, however, rejoice that I was born in a land where the gospel is preached in freedom, untrammelled by the chains and fetters of a human-devised ritual.

VERCY, Lake Geneva, Ninth Month 29th, 1867.

—Thy letters as they arrive each indicate a more settled determination to pursue the course marked out (in business) and also speak of some new success. And it does me good to read of this progress made by thee. But, oh! far more precious to me are those words which speak "of a hope that maketh not ashamed, a faith that overcometh all things."

And I trust that we may each of us realize in a full degree the blessings of the gospel of salvation; that we may now, in the morning of our life, surrender ourselves as sincere and humble followers of the Lamb of God that taketh away the sins of the world. How true was thy reflection that if our Heavenly Father has so richly endowed this earth for us poor sinful mortals to dwell upon, how surpassingly glorious must be those mansions of bliss prepared for those who love the Lord!

Let me assure thee that thy expressions of affection are fully reciprocated, and that I am deeply impressed with the uncertainty of all things earthly.—

VERCY, Lake Geneva, Twelfth Month 5th, 1867.

—Dear J., as I read of thy happy, quiet home, I experience a feeling almost akin to envy—so widely different am I situated. Far, far away from home, with thy dark, deep ocean rolling between, and a long dreary winter before me. But such thought I endeavor to banish from my mind and look to the bright side as much as possible.

Think not that I am complaining of my lot. I know that I have many, many blessings of which I should thank my heavenly Father continually. What a comfort it is to feel that the same merciful Father listens to our prayers though we are so far apart, and to know that we are looking to the same gracious Saviour for redemption from our sins. Oh! J., this is a subject which I fear to touch lightly upon, but when the ocean is stretched out between us, and uncertainty attends our meeting again on earth, surely it is not out of place to speak of those truths which so nearly relate to our eternal welfare.

PHILADELPHIA, Eighth Month 13th, 1868.

—Thy letter of ninth inst. was most acceptable to me, I assure thee. Not a word too much did thee say on that all important subject which should claim our constant attention. My feelings of late have not been as I would wish. Although my whole confidence still rests in Jesus, my Saviour, yet I do not seem to love Him enough. My heart seems to long after the things of this perishing world, and I long once more to take my place amid the busy throng of active life. But the less of submission must be learned sooner or later, and I hope I may yet be fully able to say "Thy will be done."

"Thy hand, dear J., to feel that we are passing slowly but surely away from all the love scenes around us, but I strive to hold in view the bright realm which awaits me if I am on faithful unto the end.

I have just received a visit from Chas. Yarnall who thinks that no further delay will take place in the matter of my reception as member of Twelfth Street Meeting. I feel that it will be a privilege to know that I am united to our religious Society, although I must not be able to attend meetings.

One cannot always be as mentally bright as he would like, but he can be as cheery as sunshine as he pleases. It is not quality of mind alone that shines and gives pleasure. The whole, people who have bright disposition contribute more to the joy of the world than those who have bright minds.—*Forward.*

"You can never take in a man's virtues long as you will focus on his faults."

Extracts From the Diary and Letters of Rebecca W. Kite.

(Continued from page 155.)

On Tenth Month 24th, 1854, Third-day.—Joseph Kite was stricken with apoplexy in evening. He did not survive over the sixth day of his indisposition. The Seventh-day evening, after the attack, his sister, Mary Kite,* from Birmingham, arrived. All his nearest relatives were from this time gathered round his bed, believing the time of his departure was fast approaching. About nine o'clock his brother James' wife, who had been tending some time beside him, took hold of his hand, saying: "Brother Joseph, if the earthly house of this tabernacle be dissolved we have a building of God, a house not made with hands eternal in the heavens, and I believe there is a mansion prepared for thee, here each one of us hope to meet thee when we will with time." Toward the close his sister Mary was concerned to speak to the near relatives, saying: "The chain of our family circle is again about to be broken and another link to be gathered from us. For him I believe there is a place of rest prepared, for he has been endeavoring to live near his Master, through heights and through depths, and we have been looking up to Him for example. He has been a way-mark to us. May each one of us who are left a little longer in this state of affliction double our diligence to be found ready when the awful messenger arrives at our door, not knowing which of us may be called next." Saying, she "believed that He who was about gathering the husband, father and brother from us would support us all to bear our loss, that the Lord would be a husband to the widow, a father to the fatherless, and a preserver, helper in every time of need," etc.

About a quarter past 10 o'clock he quietly passed away, and as I looked upon his calm, serene countenance when he drew his last breath, I felt a something of rejoicing in the belief that his purified spirit had entered that mansion prepared for him, where his weary soul would be forever and forever at rest.

My dear Joseph departed Tenth Month 29th, 1854, in his fifty-ninth year. In losing him I feel that I have lost my greatest earthly treasure. None can know the blank which such a bereavement marks, but those who have been stripped in like manner.

But I believe it is not best for me to dwell upon my lonely situation, or my great loss, but only to remember the gain to him now, having passed the last earthly struggle, and his spirit received into one of those mansions in our Heavenly Father's house prepared for those who have been willing to cleave to their Divine Master through heights and through depths. May I and the three children he has left who me double our diligence to be prepared to follow him as He endeavored to follow Christ, that like him we, too, may be ready, when done with time, to enter into rest.

The day was passed pretty quietly, being First-day; that evening our friend Sarah Hillman came in to sit with us. I spoke of the dear deceased, how he had endeavored to walk in prighthness before the Lord, and was now

taken from the evil to come, and that we who were bereaved and stripped of a kind husband and tender father would be supported.

On Third-day, 2 o'clock, when we were all assembled for the burial, William Evans spoke; calling attention to that arm of Power which could support in every needful time. Nothing was said at the ground, but a holy quiet was felt. The next First-day evening dear Elizabeth Pitfield and Lydia Starr came to see us. Elizabeth spoke of what had passed through her mind as she sat with us the day of the funeral. Saying that she had heard through her mental ear again and again the language, "Blessed and holy is he that hath part in the first resurrection;" said she felt our dear departed friend, had a part in the first resurrection; as she passed through the house she was sensible of the fragrance of the holy ointment poured forth—saying that the dear deceased had often been to her a spiritual helper; when she would be walking in darkness and saw no light, as was often her portion, he was sent to her house with a few words of encouragement by which she was enabled to go on her way rejoicing. And that though now she was clothed in sack-cloth—feeling her loss, yet she had been enabled to rejoice that another witness had been added to that innumerable company, who having come out of great tribulation had gotten the victory.

When she bade us farewell she said, as soon as she had done speaking it ran through her mind, "Mark the perfect man, and behold the upright for the end of that man is peace."

She desired I would remember the faith of the woman mentioned in Scripture, whom Elijah the prophet desired to make him a cake of the meal which she had left, and after that the meal in the barrel wasted not.

Extract of a letter from Rebecca W. Kite to her sister Edith Kite, dated Ninth Month 6th, 1852:

Sarah Hillman has been quite sick but able again to attend meetings.

We shall never feel ready, I think, to part with these staunch, upright pillars of the church; but I always believe that the Master, who knows what He is doing when He removes these from among us, has others prepared or preparing to fill their places; at least to occupy them. I remember what thy dear husband (Thomas Kite) said to us at one time: "The Master does not intend that there shall be any dwarfs in his church."

(Same to same:)

PHILADELPHIA, Ninth Month, 17th, 1855.

"But how were my feelings changed from joy to sorrow as I turned from little —'s embraces and took from the mantle and read an invitation to dear Sarah Hillman's funeral. I said to myself: Another faithful laborer of the church militant has been gathered from us and 'entered where all conflicts cease.' When the doctor first came to see Sarah Hillman she looked up at him and said, 'Doctor, I think thee will not be able to raise me out of this sickness.' The funeral was very large. Yesterday morning we had a solemn silent meeting, the vacant seat of one so beloved,

*A loved minister of Northern District Monthly Meeting, Philadelphia. A long and interesting obituary notice of Sarah Hillman may be found in THE FRIEND, Vol. 29, under date of Tenth Month 13th, 1855.

and whose voice had so recently been heard in that house, engaged in supplication for herself and her fellow companions was loud and impressive preaching. 'Be ye also ready,' 'Follow me as I have endeavored to follow Christ.' In the afternoon meeting Elizabeth Pitfield's voice was acceptedly heard and seemed like a refreshing shower to the poor, drooping spirit.

(To be continued.)

Reading Aloud in the Home.

I should like to add here a word, at this opening of the reading season, about home reading and its benefits to children. The habit of reading aloud is a delightful feature in the line of some families, and may be made a source of profit as well as pleasure to children. In too many American homes the absence of the older boys and girls in the evening is painfully noticeable; they find their recreation elsewhere. As a rule this recreation is wholesome, but it is too often sought outside the home where it ought to be provided. It is one of the secrets of keeping companionship fresh and close that it must be made to include pleasure as well as work. The wife who desires to keep in touch with her husband must have a share in his recreations; and the mother who wishes to hold her children fast as they grow older must play as well as work with them. The practice of reading aloud is one of the ways of keeping boys and girls of active, inquiring minds at home.

If home reading is to be effective it must, first of all, be interesting; the books read must be chosen with reference to the children's tastes and interests. Follow the line of least resistance by discerning their tastes; but select the guides yourselves. If they want adventure give them adventure, but give them the best; accept their subjects, if proper ones, but use your maturer knowledge in choosing the writers who deal with those subjects. One evening a week devoted to reading aloud thoroughly interesting stories, travels, histories, biographies, popular books of science, would add immensely to the attractiveness of many homes and prove a potent influence to protect older children from the fascination of recreations less wholesome and stimulating.

Very few fathers and mothers understand the educational value of good books in the home. They fail to realize how much familiarity with the best writing has to do with teaching a child to use his own language with freedom and accuracy. Children, like their elders, frequently abuse the language. Their vocabularies are limited; they are often ungrammatical through carelessness; and they drop into slang because they do not command adequate use of words. President Eliot, of Harvard University, once said that if there be any single test of a man's education it is his ability to use his own language correctly and with freedom. Children abroad, who have any educational opportunities, are very carefully trained in the use of language. That training is very largely a matter of home influence. The schools can do something, but they cannot do much if the influence of the family is constantly exerted in the wrong direction. Children who are in the habit of hearing slovenly speech form a slovenly habit of speaking themselves; and teachers find it

*A short account of Mary Kite may be found in "Picty Frosted," vol. 5.

very difficult to undo the unfortunate influence of the home. In all the professions, in correspondence of every kind, and in social life, the proper and free use of one's language is of the very highest importance, and yet it is one of the things about which the great majority of parents are most indifferent. This indifference is due to the fact that most fathers and mothers do not understand the force of their own examples. They do not realize that their children learn far more from them in hourly intercourse than they learn in the few hours during which they are committed to the teacher's care. To counteract this influence, the habitual reading of good books by parents and children alike is of prime importance.—*Hamilton W. Mabie.*

"He that Judgeth Me is the Lord."

When after the death of Archbishop Temple, of Canterbury, the bishops were considering a memorial resolution, among the anecdotes related of the dead archbishop, was the following told by Bishop Wilberforce, of Chester:—

"I think this is a fitting time just to give one little instance which was given to me by the late Archbishop Benson, showing what I mean by the late Archbishop's life being one that really rested upon God. I remember Archbishop Benson telling me some years ago that there was an occasion when he thought that there was something which Archbishop Temple—*he was then bishop of London*—had said or done which he thought, wanted explanation. Archbishop Benson told me that he and Bishop Temple were walking together, and Archbishop Benson said to him, 'I think that it would be well if you gave an explanation upon this; and we can almost imagine that we hear what Bishop Temple said in reply: 'Shan't do it.' Archbishop Benson said, 'Well I think it would be wise.' and the bishop repeated, 'I shall not do it.' Then Archbishop Benson said to him, 'I suppose that you are depending upon posterity to put you right, or trusting to the verdict that will come afterwards to put you right.' 'No,' he said, 'I am not.' 'Then what are you depending upon?' said Archbishop Benson. 'God,' was the bishop's only word in reply. Archbishop Benson told me that the way he said it made a very great impression upon him."

"In the beginning God"—that is the way our Bible opens. "In the end God"—that is the rock on which all true character rests. . . .

Paul deemed no judgment conclusive save God's. "With me," he said, "it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified; but he that judgeth me is the Lord." When men feel this way, we may be sure that there is bed-rock of integrity and independence in their lives. "Justify yourselves to men," says prudence. "I shall not," says duty. "I shall do right and leave the issue with God. His is the only judgment for which I care. If I please him, I shall please all good and right-minded men, and it will avail me nothing to deceive them if I fail to satisfy God."

Believe in God and do your duty—we cannot go astray very far with this as the ruling principle of our life.

Selected.

A MOTHER'S PRAYER.

A mother lay on her dying bed,
Beside her stood her son;
With one hand placed on his youthful head,
She prayed to the Holy One.

Her cheek was pale and her eye grew dim,
And faintly she drew her breath—
But she had labored through life for him,
And she strove for him in death.

"I come, I come from this scene of care,
To that world where all is love,
O would that I in my arms could bear
My child to the realms above.

"I have prayed with the early dawn of light,
That he might be safely kept,
And oft I have knelt by his side at night
For him while he sweetly slept.

"I have sown good seed in his tender heart,
I have taught him from sin to flee,
But O the summons has come to part,
And I leave him now to Thee.

"A mother's prayer he may know no more,
But Thou canst her place supply,
O keep him safe when life is o'er,
May she meet her boy on high."

Her spirit flew to a better home
And a wail arose o'er the dead;
The daisy grows on her lowly tomb,
And the grass waves o'er her head.

The wintry blast and the storm of years
Have passed o'er that mossy stone,
Her childhood's friends have long pressed their biers,
And her name is scarcely known.

Think ye no marks of her life remain
Because she hath passed away,
Or that her labors have all been vain
And lost like the ocean's spray?

Nobly her mission was finished here,
And well hath she won her rest;
But do no fruits of his life appear,
Were none by her efforts blest?

Go mark that man that is bowed with age
Whose brow bears the wreath of frost;
Long hath he walked this world's broad stage
Go ask him if her life was lost.

For he though changed is the self-same child
That stood by her dying bed,
And wept aloud in his sorrow wild
When he found his mother dead.

So mark his reply: "I have wandered far;
I have swerved from duty's track,
But she hath served as a guiding star,
And her prayers have led me back.

"And oft when I have been at the festal hall,
Or stood where the wicked scoff,
Would thoughts of her on my spirit fall,
And I could not shake them off.

"And often, too, in the solemn night
When all around me slept,
In dream once more she hath blest my sight,
And I have awoke and wept."

A best reward have her efforts won
And soon it will be hers to meet
Where all is love, with the darling son,
She led to the mercy seat.

READ not to contradict nor confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.—*BACON.*

FOR "THE FRIEND."

Memoranda of Clarkson Sheppard.

Fourth Month 7th, 1837.—Another birthday, and twenty-six years of my life have run their course. What is their answer? What has been their aim and end? Have they been at all, how much—alas, how little—devoted to the great object of life? Have they not been passed in the gratification of the senses, rather than in the propagation and growth of the pure and spiritual duties of our nature? So far from following my Saviour, has there been even the disposition with me to desire His acquaintance, and the Angel of His presence? Have I not, rather, been wandering farther and farther from Him, and breaking more and more His holy laws? Oh, that the desires may increase and be multiplied, to return and eat of the plenty of His table, that so this hungry soul may be fed and clothed as with the mantle of His forgiveness, and I be made to rejoice, though it be in much fear and trembling, that through His grace I have been made to triumph. May He be pleased to hasten it in His time. Twenty-six years of life! Oh, Holy Father, mayest Thou be with me, to lead and deliver me, though it be through baptisms, through searchings, and through conflicts, is the earnest prayer of my heart. And may this returning anniversary ever find me nearer to Thee, wrestling for that which only can nourish and support, so that at the end of time, Oh Father, I may inherit the blessing.

Tenth Month 7th.—What if a young convert should find that to be crucified upon the world and to have the world crucified upon him meant something more than he had before imagined, why should he on this account hold back, or make himself one to whom the Scripture is applicable, "No man, having put his hand to the plow and looking back, is fit for the kingdom of God? What can the world give, or withhold, that is worthy to be compared with the blessings which are promised by our Heavenly Father to those who follow Him?

Second Month 10th, 1840.—I believe there is a state of feeling very poor, and at the same time being not only very much blessed but very rich. A poverty as to ourselves, an aid within ourselves, yet a fulness arising from the condescension of a Heavenly Father's love: The reign of His Holy Spirit within His obedient children. An experience something like this seems to be set forth by the Apostle John in addressing the church of Smyrna: "know thy works, and tribulation and poverty but thou art rich." Also, as acknowledged by another Apostle: "As poor, yet making man rich; as having nothing, and yet possessing a things." Oh, that I could attain, in measure unto this blessed state of destitution and strippedness. That so whatever I am made by His grace, which nourisheth and enriceth the hungry soul with the waters of eternal life.

I have felt many times too much regard for the opinion of others. The love of approbation seems deeply rooted. Alas, what a lit would it be only to live upon the kindly smiles of my fellow men. Were I but as sensitive to the approbation and disapprobation the smiles and frowns of the heavenly Gues the true Friend, the inward and spirit

Teacher, as I am to the outward and sensible countenance of those with whom I associate, how salutary would be the change; how desirable the acquisition. Were this the case, what sensitive thermometers would some of us become. And if it be right, may I ardently long for this susceptible state, that even the beckonings of the Divine Monitor may be observed and heeded, that thus *His* will concerning me may be obeyed, unworthy as I am of His notice and His blessing.

After the vanities and gratifications of this world cease to please, through the influence of the grace of the Redeemer, oh, the excellency of consolation. Then the sure promises of the Gospel, and the delight of religion come to be felt. A Saviour needed and sought for, a Redeemer to be found. And then, "in strains as sweet, as Angels use, the Gospel whispers, peace."

Sixth Month 6th.—Received a kind letter from —. I feel indebted to him, and love him more for having laid before me plain hints. It is a beautiful and healing friendship that tells us of our faults. A friendship hat, looking beyond present scenes and present times, aims at our salvation in that world which is eternal. Oh, that there were more such. A friendship in *Him*.

(To be continued.)

DISCERNMENT IN CHILDREN.—You can often receive an adult regarding trustworthiness of character more easily than you can deceive a little child. There is a superficial alertness of an intuition in the child that touches the pre of character far faster than any of our mathematical measurements ever do. You remember that story in the life of Robert Morson, who was obliged to come to this country in order to secure passage as a missionary to China, and to whom — Oliphant gave passage in one of his ships, and whom — Oliphant kept in his house in New York his guest until he left. There was a good deal of sickness in the house and there was no empty room into which to put the guest, and they asked whether he would mind sleeping in room with a little child. "Certainly not," I said, "I would be glad to do so." In the morning, as he afterwards told the story, the first thing of which he was aware was that somebody was looking at him, and he opened his eyes presently, and this little child was standing up in his crib and looking across the room at the stranger, not a little disturbed at the sight of this unknown man in the room. Ad presently the little one said,

"Man; do you pray to God?"
"My child," said Robert Morrison, "I do." The little child's measurement of Morrison had been taken and he had gone in a moment home to the real inner character of the man whom he was judging there, with an accuracy much quicker than the stupid ways in which you and I would have tried to get at and measure that character."—Robert E. Speer.

It is not our doing that which is good simply that pleases God, but that good which he weth us to do.

Be this thing is of God:
Grow straight in the strength of thy spirit, and
live out thy life as the light.

CAIN.

The cry of virgin earth is heard in heaven!
The tongue of blood hath touched the heart of God!
The daring hand hath cut the conscience deep;
Sad persuasion denoting death.

What lightning speed of violence and hate,
Woe-worth-the-day of broken hearts,
Oh eloquence of blood! Thy pleading power
Hath touched the Daysman's throne with great avail.

H. T. MILLER.

BEAMSVILLE, Ont.

Science and Industry.

The *Pilot* states that the 1,420,683 Mexican silver dollars which were turned over to the State Department by the Mexican Government in payment of the California Pious fund award, weighed nearly seventy tons and were purchased by the United States Treasury Department as bullion to coin into Philippine pesos.

The largest ferryboat in the world was launched Fifth Month 23d, at the Schichau Shipbuilding Works, at Stettin. The boat is designed to carry whole trains over the Baltic Sea between Warnemünde and Gjedser, providing direct communication with Copenhagen.—*The Scientific American*.

It was about thirty-one years ago that Jules Verne pictured his hero, getting "Round the World in Eighty Days." This was considered one of the boldest flights of an exceedingly lively and fertile imagination. The trip around the world, just concluded by James Willis Sayre, of Seattle, in 53 days 9 hours and 42 minutes leaves all previous records far behind.

It would be well if every Christian would carry a little oil can in his pocket wherever he goes. One day, in a trolley car, the door squeaked when it was pushed backward and forward. A workman sitting near noticed this, and, rising, took a little can from his pocket and poured a few drops of oil upon the noisy place, remarking, "I always carry a little can in my pocket, for one finds a great many squeaking things as he goes about." If Christians would always have a little can of the oil of love with them when they find friction and unkindly feelings springing up, and would drop a little of the oil of love on these places, they would do incalculable good.

INTERDEPENDENCE.—Go into some great factory or machine shop, look at the myriads of pulleys and wheels and shafts that are requisite to keep the great machine in motion; do you realize that each one of these, down to the tiniest screw or most insignificant-looking nut, is dependent upon some other bit of machinery? Should one of the smallest wheels break, the whole machinery must stop.

Just so it is in life. The farmer is dependent upon the shoemaker, the grocer, the clothier, and all these upon the farmer. Exchange is the law of trade. What one of us lacks another has and is ready to exchange. Even the least important of us has something to give and something to receive. Interdependence is the lubricant that keeps the machinery of life in motion. As each cog in the great factory fits into some other and is dependent upon it, so each one of us fits into some wheel or groove that makes us dependent upon some

other. Be independent so far as possible. Be strong to do and dare. But never forget that after all each of us is but one of the cogs in the great machinery of life.

MUSCULAR POWER OF INSECTS.—If you hold a fly by its wings, leaving its feet perfectly free to move, it will seize and lift a match placed before it on the table. To perform a like feat in proportion to his size, a man would have to lift a beam 29 feet long and 1½ feet thick. The earwig put before a miniature cart will draw eight matches, which, applied to man, is equivalent to displacing 330 beams of the same size as himself. To repeat the feat of strength of the flea, which jumps two hundred times its own height, a jumper should be able to leap without the least difficulty over the highest building. Finally, some Hercules would have to carry eighty big locomotives to compare in strength with the oyster, which, in closing its valves, displays an effort of fifteen kilograms. From this it will be seen that it is much easier to estimate an animal's force than to match it, and that our modern athletes have still to make a great deal of progress before they will be able to perform the feats of strength exhibited by insects.

A FIREFLY lamp has the charm of novelty. It hails from the West Indies, and is quite a pretentious affair, being eighteen inches high and built in three stories. It is made of wicker and bamboo cages, with little doors.

In these cages fireflies are imprisoned, and are cared for and fed. The lamp is one of a collection brought together at the National Museum in Washington by Walter Hugh.

The collection includes lamps of all ages, from those of ancient nations to lamps of today. There are old English lanterns there that would delight the heart of the collector of curios.

Among the Chinese lamps are those made of bamboo, and used to light alleyways. They are the illuminators that so often lead to conflagrations. Eskimo lamps, old-fashioned olive oil lamps, and Japanese lanterns suspended from sticks add to the interest of the collection.—*Speworth Herald*.

RIGHT-MINDED AND LEFT-MINDED.—Dr. Withrow, who has devoted considerable attention to the brain, says: "The speech centre lies either at the right or left side of the brain. If it lies on the right side the orders will be transmitted more rapidly to the left than to the right limb, and make a person what is generally called left handed, though in reality a more correct term would be right minded. On the other hand, a person having the speech centre on the left will exercise their right limbs more readily than their left, and such an individual might be called left minded."

"Young children, who naturally use their left hand in preference to their right, are simply obeying the orders issued from the brain, and if not taught to use their right hand will grow up left handed. When taught from their earliest years to use their right hand they find no difficulty in doing so later on, because the habit becomes so strong; but I have seen one or two rare instances where reversion to the use of the left hand has come about late in life. One case was after a long

attack of fever, when, during the period of delirium, the patient began to use the left hand more than the right, and during recovery took his medicine with his left hand.

MODERN WHALING.—Newfoundland is the home of the most remarkable and profitable whale fishery in the world, says the *Boston Globe*. The old-style whale hunting is now almost abandoned, and the fleets which hailed from Dundee, Scotland, and New Bedford are wiped from the ocean, except for mere remnants. The rudimentary methods employed in the past have proved altogether inadequate for the pursuit of the gigantic mammals, since excessive killing has depleted the herds, and newer processes have been demanded to keep up the supply of bone and oil. Whale hunting is now a science, and swift steamers, deadly projectiles and powerful explosives have been brought into requisition, while factories, with most modern machinery, are employed on the seaboard to absorb the products supplied by the hunters. Only six years ago was this modern whaling introduced, and to-day it is one of the most promising industries of the island. The waters that wash our coast simply teem with these fish—finbacks, humpbacks, sulphbacks and orquals.

Specialty constructed steamers are employed, equipped with every appliance that ingenuity can devise. These boats make about 12 knots an hour, and are very weathery. In the bow is mounted a small cannon, which discharges an immense iron bar, more than six feet long, with great wings or flanges near the butt, which fly open like the arms of a semaphore, but ere being fired are folded back so as to enter the gun. The projectile is tipped with a pointed bomb, loaded with explosives, which discharge upon contact with the bony substances inside the whale's body.

Over 600 whales were killed by three steamers in Newfoundland last year, and it is expected that this number will be increased to 800 during the present twelve months. To the projectile is attached a strong, flexible hempen rope, which flies out with such velocity that bucketfuls of water have to be poured over it to prevent it from catching fire. When the harpoon plunges into the whale's side the flanges on the bar are flung open by the impact so that the shaft cannot be withdrawn, while the exploding bomb generates great masses of gas, which keeps the body afloat.

Only a few days ago a whaler was fast to a fish for twenty-six hours. It was a huge sulphback, near ninety feet long, and the harpoon penetrated near the tail, remote from the vitals. The wounded fish, maddened with pain and terror, "sounded" into the very depths of the ocean, taking our cable like a lightning streak, while two men cleared it and two others drenched it with water. Returning to the surface the bellowing monster headed across Placencia Bay at a twenty-five knot clip thrashing the waters into foam and towing the ship like a rowboat, although her engines were kept running at full speed to tire him out. He reeled off fifty-five miles in this course, until shoals compelled him to take a different direction and over this line he made forty-two miles, when approaching land once more he executed a third tack and ran thirteen miles along it, a total of 110 miles, occupying twenty-six hours, and

accomplished with the ship's engines reversed to the tull, and a man stationed by the line to chop it in two if any kink threatened to pull her under water. When the whale was tired out the rope was hauled in and he was given his quietus with another shot, which speedily killed him, the pluckiest fish that has yet been encountered in the progress of the industry.

When dead the whales are towed to the factory and are dragged up a sloping wharf by means of steam winches and logging chains. Then the fat is cut off the carcass with keen edged knives four feet long, something like scythes, with straight handles. This fat is then fed to choppers, which cut it into small pieces and these fall into vats heated by steam, where the oil is rendered out and drawn off into barrels, later on cooling. The blubber which remains is subjected to pressure to extract the last vestige of oil, and the residue, with the meat and ribs, which form the carcass, and the head case are converted into guano. The "whalebone" is removed first from the mouth and carefully cleaned and dried. It is manufactured into harness, whips, buttons, saddlery, corsets and dress materials.

The fins are also cut off, and, being similar in construction and fiber, are used for making artificial feathers. The tongue yields a quality of fine oil, much used in medicinal preparations, and about three to five gallons are extracted from a tongue, and two-and-a-half barrels from the head, the carcass yielding about sixty barrels. The profits of the business make it well worth engaging in. The market value of a whale amply compensates for the hazards of the hunt and the outlay at the factory. The whaling companies operating here pay from 25 to 50 per cent. annually, and the business, as already stated, is only six years old. A sulphback whale is worth \$1000, and a steamer, with factory, costs about \$50,000, while a good season gives a yield of 150 whales.

TOO MANY FRILLS.—A pale-faced, delicate-looking little girl was wandering listlessly over the lawn in front of her beautiful home when the doctor's buggy whirled by.

"A pretty child, but so fragile!" we commented. "She doesn't look strong."

"Never will be. Too many ruffles, and has to live up to them," explained the doctor, briefly, with a frown at the floating sash, and dainty embroideries.

"Foolish mother!" we began, but the old doctor cut us short with a wider condemnation.

"Foolish world! It is the same thing that is the matter with half the sick, discontented, broken-down mortals around us—they have put on too many ruffles, and are wearing themselves out with trying to live up to them. There are society frills that are keeping half the women breathless in their effort to compass them all; educational frills that are wearing out the lives of overworked teachers and crammed and harassed pupils, and business frills that are just as bad as any of the others. It really doesn't matter much whether it is the mother who chooses to dress her child like a doll, instead of allowing her to enjoy herself like a healthy youngster, or the people who are trying to keep up a twenty-thousand-dollar style on a five-thousand-dollar income—it is all alike a sacrifice of life and happiness to ruffles."

MY ONE TALENT.

In a napkin, smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

Ah! the giver's only lent,
With the Gift's known intent,
That it should be wisely spent.

And I know He will demand
Every farthing at my hand,
When I in His presence stand.

What will be my grief and shame
When I hear my humble name,
And cannot repay his claim!

One poor talent—nothing more!
All the years that have gone o'er
Have not added to the store.

Some will double what they hold;
Others add to it tenfold,
And pay back in shining gold.

Would that I had toiled like them!
All my sloth I now condemn;
Guiltily fears my soul o'erwhelm.

Lord, O teach me what to do!
I would faithful be and true;
Still the sacred trust renew.

Help me, ere too late it be,
Something now to do for thee;
Thou who hast done all for me!

SOME HINTS ABOUT READING.—"Reading the morning paper is one of the supreme acts of presence of mind in a human life," says a writer in *The Lost Art of Reading*. Reading a morning paper is often something quite different. We read along with our minds only half employed, and at the end of an hour our time is wasted, and we have nothing to show for our employment. It is better to set aside a definite time for the paper, and, keep the mind alert and eager, so as to read what ought to be read, and skip the rest.

As the same writer has said, "What one needs in order not to waste time in general reading is a large, complete set of principles to stow things away in." Then what is worth keeping can be at once put away in its proper company, where other things will suggest it when it is needed for use.

There is reading which we are justified in doing for the rest it gives the mind, and there is reading which we must do for our work and characters; but rest or use, and never mere time killing, should be the principle of all our reading. It is easy to waste both time and character in reading without our intellects. As Dooley said to his friend, Hennessey, who was reading thus, "Ye were loatin'."

Such reading does no good. It weakens the mental strength of the reader. It makes good reading appear so burdensome that at last it is stopped.

CRUMBS AND COWS.—The family had received a letter from friends in the West, recounting the struggles in a new country—the slow clearing of the land, the illness of the father, and the mother's heavy burdens. But the mother wrote cheerily of the help her children had been to her. The eldest, a twelve

year old girl, had milked two cows all winter. It seemed a wonderful record as it was read in the ease of a pleasant city home, and all the household discussed it.

A little later grandmother remarked, suggestively, to one of the children:

"Blanche, dear, auntie looks very tired since dinner; can't you go and brush up the crumbs in the dining room?"

But the little maiden was deep in a story book and in no wise inclined for work. She pouted, and then, by way of excusing herself, said:—

"I don't like to do such things. I'd be just as willing as anybody if I could do something big—like milking two cows."

There was a peal of laughter from the elder members of the family, a teasing inquiry as to whether one cow wouldn't do to begin with, but Aunt Patsy summed up the situation in her own crisp fashion:

"I think the millennium would soon be here if all the people in the world would begin doing the little things they can do instead of waiting for a chance to milk two cows."

A MORAVIAN missionary went to the West Indies to preach to the slaves. He soon found that he could not find a way to their hearts, they were toiling all day in the fields. Besides, they were slaves, toiling under hard masters. In his eagerness to reach them, he himself came a slave, one of themselves, worked all day with them on the plantation, and lived among them in their huts. Then he could reach them. They believed in him and listened to the gospel from his lips.

Items Concerning the Society.

The Yearly Meeting's address on the Use of Intoxicating Drinks has been generally circulated among its members by the Temperance Association of Friends.

John G. Haines and Thomas H. Whitson arrived this city on the 24th ult., after a somewhat extended religious visit among Friends and others in several of the Western States, with relieved and grateful spirits for favors received.

The Akron *Beacon Journal* says that "The Ohio Yearly Meeting of the Friends' Church" last Eighth month appointed a general board which should have charge of the locating and building of a denominational college. Alum Creek Quarterly Meeting has appointed a committee to try to secure the school in the neighborhood of Columbus, and also Mt. Pleasant, Damascus and Hudson, Ohio, and Adrian Vley, Michigan, are in the field to secure the institution.

We seem to have written that the 27th ultimo was the day of the burial of our friend Phebe R. Gord at the age of over one hundred years, at North Dartmouth, Mass., when we had intended to write the 24th ult. Another intention was frustrated, that of our friend Joseph Elkinton in reaching the place.

The cry of mourners in Zion, and in her own Yearly Meeting is found to be, "How shall her ministry and testimony be preserved and I conserved for the good of this generation?"

Speaking of "Friends' Church" brings to mind that a proposition to change the title to "Progressive Christian Church" is said to have been argued in Iowa Yearly Meeting; but on a legal opinion being given that if such a change of name should be made, its meetings now under the name of Friends

could not hold their present property, the movement was abandoned. It is to be regretted that the law prevents what honesty requires, were a change of nature, which members were so conscious of, honorably sought for a change of name.

Many readers will be welcoming the "Memoranda of Clarkson Sheppard," which are beginning to appear in the present number, as many have also those of Rebecca W. Kite. Beginning with the dedication of heart shown at the age of twenty-six, the diary makes it clear, as in his case: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." The precious savor of Clarkson Sheppard's life and spirit still abides in the memory of many in testimony to the efficacy of the same grace in which he grew to advanced years.

The organization of a general meeting for Friends who cannot remain joined with the confederacy of pastorate and stated service Yearly Meetings, is already an accomplished fact in the region of Rich Square Monthly Meeting, North Carolina. This independent meeting has already received requests for membership from members of other Quarterly or Monthly Meetings; and has granted to Abram Fisher a minute for service in his expected travels from Florida along the Gulf coast States. Apparently too much has been made of the "Uniform Discipline" as the cause of separation. The causes existed far back of that; but its coming to the front was the occasion of a disclosure of the separation which had long subsisted in doctrines of worship and ministry.

Notes in General.

There is great danger, says Rainford, of the laity seeking God away from the Church, unless clergymen set themselves resolutely to restating old truths in terms that men can accept.

With the exception of a few hundred inaccessible heathen on the East Coast, Greenland, with its ten thousand population is now under a uniform influence of Christian caretakers.

It is estimated that while there are 50,000,000 of Mohammedans in India and about 7,000,000 Buddhists, also a small number of Parsees, there are three-fourths of the total population which adhere to the Hindu faith.

At the annual meeting of the American Tract Society H. A. Stimson made the suggestion that the society cease to reprint theological discussions of twenty-five years ago, and send out new and fresh tracts with a guidebook for the benefit of immigrants.

The *Advance* states that the University of Chicago has received word that Babylonian explorers have discovered a valuable library at Sippara, thirty-five miles from the ruins of Babylon. Father Scheil, a noted Oriental explorer, made the discovery.

J. D. Dingwell, of Amesbury, Mass., recently exchanged pulpits with E. F. Barrow, the negro pastor of the Zion Congregational church of Haverhill. A cordial welcome was given by Whittier's home town to the colored pastor, who is a recent graduate of Yale Divinity school.

William D. Howells is responsible for the following language:—

"The Continental Sunday cannot be felt to have quite replaced the old American Sabbath yet; the Puritan leaven works still, and though so many of our own people consent willingly to the transformation, I fancy they all enjoy themselves on Sunday with a certain consciousness of wrong doing."

George H. Jones, M. D., superintendent of the Korean Mission of the Methodist Episcopal church, reports the number of Koreans who have become members of the Methodist Episcopal church during the last fifteen years to be 8000. There are about 22,000 Koreans in other churches.

Lewis Pond writes from Monastir, Macedonia, of the terrible suffering of the people in the villages: "Our relief work is assuming larger proportions. As the cold weather advances and the need of bed covering is appalling. Hundreds of heavy woolen carpets have been distributed to the peasants who sleep on the bare ground."

Of the nineteen girls recently sent up from the Isabella Thoburn College, Lucknow, India, for the Government examinations, only one failed to pass this year. One of the girls stood second in all the province, ahead of one thousand boys, and another stood sixth on the list.

Chrimian, the aged prelate who is at present the head of the Armenian church and who has long lived in the monastery of Etchmiadzin, which is sixteen hundred years old, has determined to go to St. Petersburg to remonstrate with the Czar concerning his confiscation of Armenian church property. In important cities, such as Baku, Tiflis, Erivan and Alexandropol the confiscation of church property has called out popular demonstrations.

Of "China's Book of Martyrs" it is said: "This magnificent record of the Chinese converts in the fiery persecution of the Boxer revolt is scarcely surpassed by any martyrology, even that of the early Christians, in its exhibition of fortitude and constancy and the noble faculty of the newest converts in the midst of the most appalling persecution. It is a document that cannot fail to hold a permanent place in Christian annals."

In the last twenty-five years 2306 lives have been lost in the Gloucester fishing fleet, an average of a trifle over ninety-two each year. These losses are very sad because they involve so much family bereavement, and the circumstances attending them are always distressing. They give a peculiar solemnity to the sea. Yet the Ohio State Board of Health the other day, in calling for the suppression of the toy pistol and other explosive apparatuses, cited the fact that six hundred persons were killed, one hundred made blind and one thousand injured last Independence Day by such agencies.

Nearly a hundred French deputies and senators belonging to the Arbitration Group have come to London by invitation of a committee of the House of Commons, the Baron d'Estournelles in an interview said:—

"I hope to show in my speech to-morrow that the actual state of Europe cannot last, that for England, for France, for Germany, the pressure is too heavy; that it may go on for a few years, but must soon come to an end. Everybody knows that, everybody is convinced of it. And that is why I think it is time to study the question in a practical way. We have made enough progress in armaments; it is now time to make progress in learning to do without them."

FIRST MENTION OF THE TURKEY IN CONNECTION with the PLYMOUTH COLONY'S "THANKSGIVING."—Thus quaintly and succinctly does Governor Bradford tell his tale:

"They began now to gather in ye small harvest they had, and to fitte up their houses and dwellings against winter, being all well recovered in health and strenght, and had all things in good plenty, for as some were thus employed in affairs abroad,

others were exercised in fishing, about cod, and bass, and other fish, of which they took good store, of which every family had their portion. All ye some in a sort of fowls, and winter approached, of which his place did abound when they came first (but afterward decreased by degrees). And besides water fowls, there was great store of wild Turkeys, of which they took many, besides, venison, etc. Besides they had about a peck of meale a weeke to a person, or now since harvest, Indian come to it proportion."

Governor Bradford sent four men out fowling that they "might after a more special manner rejoice together."

"And thus they found ye Lord to be with them in all their ways, and to bless their outgoings and incomings, for which let his holy name have ye praise for ever, to all posteritie."

SUMMARY OF EVENTS.

UNITED STATES. — A recent dispatch from Washington, D. C., says: "The report of Fourth Assistant Postmaster General Britton on the postal investigation shows that in 1893 a great conspiracy to defraud the Government was started in the post office Department. It shows that the conspiracy spread into division after division, until wholesale robbery of the people became a regular and recognized feature of the letting of contracts. But perhaps the most amazing feature of the report is the disclosure that while the Government was defrauded out of millions, the aggregate amount paid by all the officials and conspirators combined did not amount to over \$380,000 or \$400,000. In other words, the public money was thrown away in so reckless a fashion that the robbers themselves did not get more than a small percentage of the golden stream." In commenting on the above report President Roosevelt has said: "The immediate reforms required are: first, by the turning out of all offenders is not in itself enough to meet the demands of justice. The cases against both those within and those without the Postoffice Department, who by their act have brought themselves within the grasp of the law, will be pushed with the utmost vigor. Every effort must be made to see that both the Government and the public are satisfied that the guilty are punished to the limit of the law."

Dr. Benjamin Lee, in a report to the Pennsylvania State Board of Health states "During the year ending Eleventh Month 1, there were 6504 cases of smallpox and 503 deaths from the disease in Pennsylvania. The largest number occurred in Pittsburgh, where there were 1234 cases and 238 deaths, and in Philadelphia, to Tenth Month last, there were 943 cases and 138 deaths. Reports of Superintendents of Schools show that because of smallpox schools have been closed or pupils kept away from school to a greater or less extent, varying from one week to three months. State pronouncements vacillate as to the only safe mode of prevention. Dr. W. H. Mosely, the retired English capitalist, who recently formed a Commission of educators from England to this country to study our educational system, frankly says he believes that the remarkable success of our business men is due to our public school system."

The Bureau of Labor has just issued a bulletin which shows that the only one of our States in which the North Atlantic, North Central, South Atlantic, and South Central States; it has decreased in the Western States. In 1890, when the average cost of food per family in the United States, as a whole, was \$318.20, the average cost per family in the Western division of States was \$322.61. Now, with the average cost in the United States, as a whole, at \$341.61, the average cost in the Western States is only \$322.43. It also shows that the general average in 124 cases and in most industries has kept pace, and in some instances, especially in the machine trades, has even exceeded, the increased cost of living.

The steamship companies are said to be flooded with applications from those persons who wish to emigrate to Europe. The *Princess Irene*, from New York to Italy, lately took 1,420 steerage passengers—the largest number ever dispatched from New York on a single vessel. Steamers are loaded to their fullest capacity, and hundreds are turned away.

A railroad has just been constructed in Utah from Ogden to Luchon, 1 1/2 miles in length, 30 of which is across the Great Salt Lake, by means of trestles and fill-ins. It is to take the place of 147 miles of track now in use between these points, built around the northern end of the lake. Work on the cut-off was commenced in Third Month, 1902, and has been completed in about twenty months, but work on the fill-ins at either end of

the trestle will continue for some time, and it probably will be several months before the cut-off is incorporated in the overland system for all traffic.

An earthquake was felt at Cairo, Ill., on the 27th, which continued for some minutes.

Penalty in Southern Georgia has lately been charged upon several citizens, amounting to \$1000 each, which have been imposed upon two of the guilty parties by the United States Court in Savannah with the view of breaking up the practice.

The Department of Agriculture at Washington has been in the practice of allotting to every member of the Senate and House of Representatives packages of seeds, furnished by the Department "novelties and specialties." Each package contains a circular giving a brief sketch of the assortments and calling the attention of the receiver to the firm furnishing the product and the grower developing the seeds, and a report of the results is likely to be forwarded to the grower. This distribution is often to the detriment of the farmer by seedsmen whose business is thus interfered with.

A delegate to Congress from the Indian Territory has lately been elected by a convention, who it is hoped will be allowed to have the power and privileges exercised by other delegates in the House. It is pointed out that, although the Territory has a population of 500,000, it has no franchise school system, and no provision for the caring for the helpless, homeless and the incompetent.

An oil well in Monroe County in Southeastern Ohio which had ceased to produce has lately been drilled a little deeper, causing the oil to flow again at the rate of 380 barrels a day.

The New York Central Rail Road Co. has lately taken steps to equip its road with electric motors, and has given an order for the construction of thirty electric locomotives. These locomotives are said to be of an entirely new design, will weigh 85 tons each, with an adhesive weight on the drivers of 67 tons. Each locomotive will have a capacity of 2250 horse power. The train of five such locomotives will haul a train of 550 tons at a speed of 60 miles an hour. This is by far the largest order for electric locomotives ever placed in any country.

There were 495 deaths in this city last week, reported to the Board of Health. This is 95 more than the previous week, and 41 more than the corresponding week of 1902. Of the foregoing 226 were males and 227 were females; 61 died of consumption of the lungs; 62 of inflammation of the lungs and surrounding membranes; 14 of diphtheria; 13 of cancer; 15 of apoplexy; 9 of typhoid fever; 2 of scarlet fever, and 11 of smallpox.

FOREIGN.—The discussion of a modification of the trade policy of Great Britain has been actively pursued in London, and the subject has been addressed by those favorable to such action. At a recent large gathering in London of persons opposed to such a radical change of policy, the following resolution was adopted: "This meeting, while prepared to consider in a friendly spirit any measure the Government may submit to Parliament in special cases for mitigating the effects of hostile tariffs, of the opinion that strenuous opposition should be offered to any fiscal policy involving the protective taxation of food and the establishment of a general preferential or protective system." In a speech on this occasion Lord Rosebery said: "A real remedy for any adverse conditions could be reached by stimulating practical technical and commercial education, reducing national tariffs, and by the frank bill of the people, encouraging the growth of cotton within the empire, teaching commercial travelers how to study the tastes of the people they visited, and through other simple and practical steps, which would be a better training for the race competition than mandates for negotiations with foreign countries."

A dispatch from Constantinople says: "The Austrian and Russian Ambassadors here have received the reply of the Porte to the Macedonian reform proposals of the Powers, accepting in principle all the nine points of the reform scheme. The acceptance is qualified with the reservation that in the application of the reform scheme every element calculated to humiliate Turkey shall be avoided. The Turkish reply has produced a good impression in diplomatic circles."

General Reyes has arrived in Washington from Columbia, it is stated, to make representations to the United States and to confer with the envoys of the Latin American countries in the Washington effort to obtain a successful settlement of Columbia's troubles with the people of the Isthmus of Panama, and, if possible, devise a means whereby the Hay-Herran treaty may be revised and ratified by Columbia and the United States, and the actual construction of the canal begun in accordance with the terms of that convention.

France and Germany have recognized the new Republic of Panama.

The *London Times*, commenting on English child emigration to the colonies, says that in thirty-four years 45,000 children have been sent to Canada.

A dispatch from London says: "United States Consul General Evans has drawn the attention of the public press regarding estates which are alleged to be awaiting missing heirs, with the object of stopping an oft recurring nuisance. The Consul has suggested that the mails be closed to such publications. Both the United States Embassy and Consulate are flooded at frequent intervals with notices from people in America who have been victimized by being induced to pay for investigations and lawyers' fees in pursuit of nonexistent fortunes, alleged by such advertisements to be in the hands of the Chancery Court, awaiting claimants."

Owing to the increasing demand for ice in Jerusalem Consul Merrill, at that place, reports to the Department of Commerce and Labor, an establishment there is doing an increasing business in the manufacture of the article. The price is now about 2 1/2 cents per pound. The inhabitants never before used or indeed saw ice, as none of the natural ice was ever taken there. The demand was first from the hospitals, then from the hotels, and finally nearly all the foreign residents and many of the wealthy native became consumers.

NOTICES.

Wanted.—Position as companion, caretaker for invalid, or housekeeper. Address E. L. B. Box 5, Moorestown, Burlington Co., N. J.

Wanted.—By a young woman Friend, a position a companion to an invalid (woman or child), or as a mother's helper. In or around Philadelphia. Friends preferred. Address X.

Office of THE FRIEND.

WESTON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage most trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when requested. Stage fares, fifteen cents. To reach the school by telegraph, visit West Chester, Phone 114.

EDWARD G. SMEDLEY, Sup't.

DIED, Eleventh Month 6th, 1903, at the home of 1030, Oliver Street, in Washington, Iowa, HANNAH SMITH, widow of the late Samuel Smith, in the seventy-ninth year of her age. A member of Coal Creek Monthly Meeting, Friends, Iowa.

ALICE LEWIS, daughter of the late Enoch Lewis, aged eighty-three years. A member of the Monthly Meeting of Friends of Philadelphia for the Western District. It is a matter of deep regret that she has recently passed by nature of strong mental powers, which was proved by cultivation since her death, 7.30 P. M., on the 25th of August. To reach the evidence of the work of Divine Grace in her heart, by the brightness, the humility, patience and the love which marked her daily walk, the feebleness of age drew on, and she felt the close life approaching, she thus expressed herself, within a few months of her death, to an intimate cousin: "Unwillingly I am of the least of his favors, or Heavenly Patience found a comfortable dwelling place. What the fate may bring we cannot know, but we may safely trust a soul loving kindness."

"I know not what the future hath,

Of marvel or surprise,

Assured alone that life and death

His mercy will sustain."

And if my heart and flesh are weak,

To be at an untired pain,

The bruised Reed He will not break,

But strengthen and sustain."

Closing with, "May we be blessed with this experience. And through mercy this was strikingly verified. I have never known her to be unfaithful, and she now, after a week of increasing weakness, and some days not being able to get out of her chamber, she and came peacefully, and without suffering she peacefully fell asleep in Jesus." "Blessed are the pure in heart, for they shall see God."

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Preaching for Effect, and as an Effect.

A recent visitor from a distant Yearly Meeting who was a college professor, was invited to attend a public meeting of Friends appointed to be held in the evening. A solemnizing service was felt to hold the assembly, under which vocal exercises from several were heard. His comment afterwards was that he was accustomed to Friends' meetings in which more vacuity was displayed and the time more idly taken up, without intervals of silence. "But," said he in substance, "I have this to say as a thing to remark. Each of those who spoke might delivered directly, and without artificial embellishments, what was in his heart, and without an attempt at speaking for effect. I usually hear many narratives or illustrations brought in, and many gestures to arrest the attention, and elocutionary changes to capture the attention, and it may be, emphatic sounds made with hands or foot. But your preachers simply leave their message to its own effect."

He illustrates the two types of religious service under our name which seem to face us in opposite ways;—that which the Society of Friends from the beginning believes it was sent up to testify for, and that which others naturally fall into. Quakerism for its work looks towards the living Cause for its authority, and other systems generally look towards the effect. The one would preach from the heart, the other at men; the one would measure its authority for a service by the hearty witness for Truth, the other by manifest results; the one looks to the Amen of Christ, the other is animated by the means or emotions of an audience; the one would compass its results as a part of its obedience; the other looks to their desirableness as a sufficient command to aim for them. That which labors for the Cause and that which labors

for the effect, must produce distinct types of that which is called ministry.

It would be unjust to intimate that a vain or superficial effect, like that which our visitor's words might seem to suggest, is the animating motive of pulpit exercise generally. Few men more earnest in the love and fear of God to labor together with Him in bringing in souls for their hire are to be found, than among those of various denominations who believe that they are called unto this ministry. Still, as the working for results is so emphatically the rule of their service, these minor effects will naturally be included, not as aims of vanity, but as incidental elements of success.

The sincerity of these in their line of procedure does in no wise excuse Friends from adhering to their special and, we believe, higher standard, that of speaking as one having Divine authority, and not as the Scribes. We have, for the province assigned to us, no business with a ministry that is not of the prophetic stamp and order. If it has degenerated among us from this, it is because in speaking for effect as our guide, we have lost the prophet in the lecturer or stump-speaker; or else in such echoing of our prophets heard aforetime as has a form of godliness without baptism in the power thereof. But the name of another denomination should be assumed by our ministry, if the rule of its exercise is not to be: "If any man speak let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." Let him confine himself to his living Authority, and to his message. The best way of studying effects is to "Study to show thyself approved unto God, rightly dividing the word of Truth."

They who rely upon sensational arousements and appeal to the physical senses and nerves for a hearing, but accuse themselves and their hearers of a fleshly mind. They direct the meeting's attention away from the inward Witness to some outward demonstration. Superficial indeed must the religion be which dwells in the spectacular, or will not stay awake without it. And however hysterical or emotional the effect produced, such exhilaration of nerves or sentiment is of intoxication rather than inspiration, and violates the apostle's charge, "Be not drunk with wine, but be filled with the Spirit."

We uphold no carelessness of effect in the delivery of Divine messages. Such indifference would be indifference to the purpose of Him who would speak to a man's condition through us, in a manner adapted even to his condition of prejudice. But this holy tact will be best cultivated and preserved by keeping close to that living Word who is a discernor of the thoughts and intents of the heart. No messenger of grace has a right to frustrate the grace of God by his personal strangeness and local habits of tones and manner which divert others from the spirit of the message, as much as on the other hand efforts at entertainment for effect are wont to do. A sowing of the Word that is purely and simply an effect and product of the spirit of Christ, will be clean of the personal tares of the creature, and its effectiveness on hearts to whom it is sent will be the effectual working of the Holy Ghost.

THE REFLEX ACTION OF EXPRESSION.—As this goes to print we hear someone say, "You don't appropriate a principle except as you express it." This involves an important truth for all education, spiritual or intellectual. But lest in the spiritual life it be abused as an excuse for forcing an expression, apart from a spontaneous putting forth by the spirit of the principle, we could say, "We do not appropriate a principle except as we give it its expression, in the form of its product, deed or word."

He that doeth truth will come increasingly into the light of truth; he that is obedient to grace will have grace for grace; he that will do his thanks in the language of daily conduct, shall increase in thanksgiving. For the expression of a principle in its outward modes of faithfulness is an appointed way of assimilating it to our character. But let the expression issue from the life of the principle as felt in our hearts, and despise not the seeming smallness of its intimation when once witnessed as genuine, and requiring outward shape.

Friends as a people have become acknowledged by history as possessed of a character stamped with certain traits. These characteristics were formed by their testimonies for truth co-operating with the inward truths themselves, which the outward expressions stood for. Simplicity in truth will hardly become a set fixture in a man without its forthcoming testimony in deed or appearance to con-

firm it. But no outward mode will operate as a public testimony to a principle, except in a language or sign which has become to the people distinguishable of the representatives of that principle. Say what we may, we cannot wipe out the law of our being, that conformity to a truth in outward act, or other sincere confession, serves to embody that truth in our characters. We regret the loss of character that those under our name have prepared for themselves and their children, in discarding the testimonies of the principles which once made the Society what it was. But where the principles depart it is but truth that their expression should go with them.

FRIENDS' PRINCIPLES IN AUSTRIA.—News comes from Austria that the sect of Nazarenes is making rapid headway. English Christians can heartily sympathize with this movement. It is a purely Protestant movement in its tendencies and aims. In their way of thinking the Nazarenes seem to be a mixture of the Primitive Methodists and the Quakers, and on many points strongly resemble the Russian Studists, as this body appeared in the earlier years of its history. The Nazarenes are diligent students of the Scriptures, and it is the ambition of all their members to be at home in the pages of the Bible. Those districts in Austria where the Nazarenes are most rapidly growing are Slavonia and the country immediately south of the Carpathians; but isolated communities of them are springing up in other places as well. It is needless to say that in a country like Austria, ruled by Jesuits, the Nazarenes have a hard time. It is rendered doubly hard by the persistent refusal of most Nazarenes to bear arms as soldiers. Those who refuse are treated in the most ruthless manner by the authorities in the military prison. They are even subjected to a species of torture known as the 'wand-strafe.' The wretched prisoner is tied fast to a ring in the prison wall, and his arms are stretched over his head. A doctor stands by to order relief when the prisoner faints. When he revives the same treatment is repeated as often as the authorities think fit. The pain is indescribable, and we can hardly wonder that several youths, unable to endure it, consented to bear arms in the ordinary way. The number of Nazarenes in Austria-Hungary is estimated roughly at 50,000.

EVERY one of us casts a shadow. There hangs about us a sort of penumbra, a strange, undefinable something which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life, like a light from a lamp, like heat from flame, like perfume from a flower.—*J. R. Miller.*

THE only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to stake off the ague of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreadful duty before the chill comes on.—*Rutherford.*

Extracts from "War and Peace."

AN ESSAY BY G. KELLERMANN.

[The following extracts are from a pamphlet of 102 pages, published two years ago, entitled "War and Peace, a Moral Study," by G. Kellermann. The translation from the French is by Chase Roys, attorney-at-law, of Washington, D. C. The author who resides at the city of Cette, in Southern France, on the Mediærranean Sea, in 1881 had defended as counsel before the Council of War, at Lyons, a young Hunschiste conscript who refused to practise the exercise of arms, but was engaged in the capacity of nurse. This conscript, however, was obliged to suffer imprisonment, along with the others of the same persuasion "who have shown themselves faithful to the Gospel by taking up this cross." It is gratifying to note that the author bases his plea throughout upon the one immutable Foundation.—*J. W. L.*]

In spite of the efforts of anti-Christianity, defending its secular empire, Europe is now free from the Inquisition, from the Dragonades, and the Crusades. No one of its nations would now arise at the voice of the Pope, and of Peter the Hermit, to conquer the Holy Sepulchre, and to leave their bones in Palestine. The end of profane or patriotic wars will come, thanks to God, by the same means which have forever rid us of the holy war. Their present promoters exalt the vanity of men instead of the glory of God; they seek for commercial advantages instead of the salvation of souls; the sacred motive powers have given place to the worldly. The people are crushed by taxes preparatory to battle, which, let loose upon the world, completes their ruin, body and soul. The poor victims of so great blindness will at last be induced to open their eyes: they will understand that if the New Testament reproves the horrors of the "Holy" Inquisition and the folly of the Crusades, it equally reproves national egotism and collective greed, by the same right as it does individual passions. They will see that Jesus Christ is the best friend of the human race, by unveiling to them their inveterate corruption and the necessity of a Saviour, who is also their righteous King.

The love of God had offered to all men, by faith in the Gospel of free salvation, liberty and equality in Christian fraternity. The New Testament multiplied the benefits of nature; it piled them up for the poor, and did not deprive the wicked of them. The apostolic age had recognized and consecrated this law, whereby the power of Truth alone repressed error, leaving to the civil magistrates the duty of punishing material delinquencies. If the Christians had respected it, they never would have practised any religious constraint; their confidence in the power of the Holy Spirit and of the Divine election would even have kept them from the least attempt on the conscience of others. Their unbelief made them fall under the yoke of the false unity, which rules the Church and State by force, according to the traditions of Pagan Rome. Thence the blood of the witnesses of the Truth and of the victims of discord has not ceased to flow in torrents throughout Christen-

dom; this stream will not dry up till the dawn of the restoration of the primitive church.

The peace propaganda brings forward all these evils and crimes of high treason against humanity, [the waste of national and persons resources, corruption of morals and consequent vitiation of health,] by insisting on the immense advantages of a wise and equitable understanding, instead of the hazard of battle. It has a thousand reasons against its adversaries, who carry their folly even to the point of boasting that war is a moralizing element, a school of self-denial, and the necessary corrective of an excessive comfort, which might impair the manliness of the human race. Nevertheless, the peace movement, by respecting generally defensive war, [an exception which obtains on the continent of Europe rather than in England and America,] do not strike at the root of the calamities of which we complain. In fact it is always under pretence of national defence that armaments are increased, no nation being willing to avow that it must voluntarily abuse its power toward the weak. Nobody easily accepts the reputation of being an offendeur; people arm everywhere so as not to suffer the offences of others; and the military budget increases and enlarges indefinitely despite the protests of the peace societies.

The gospel alone, such as Christians understood it and practiced it for three centuries without regard to their individual or collective defence, can reach the root of the evil. We see it evidently by the experience of several contemporaneous churches. Although very numerous, they deserve our respect for their faithfulness to the Apostolic principle. The most ancient is that of the Friends Quakers of England,* and the United States where they long governed Pennsylvania, having given it in the seventeenth century, a constitution based on full religious liberty, abolishing the death penalty except in the case of wilful murder, interdicting war, whether offensive or defensive, and controlling the Indians so as to live in peace with them even with the savage tribes. A mixed government by William Penn, maintained by many by amicably settling all differences between the colonists and the natives. Will Penn also published an essay on the means of maintaining peace in Europe, in which he detailed the advantages which might be derived from the creation of an international tribunal of arbitration, in which neutral powers should solve, without appeal, all litigious questions arising between the nations. There being conscription in their country, the Quakers protested publicly against war, which they called a national crime, by refusing to pay the tax specially intended for military expenses. The royal collectors seized their personal property and through conscientious motives, the Quakers thus lost a sum greater than the tax itself. [Yet] their philanthropic works have embraced the unfortunates of every country without distinction of race or worship. The universal charity is the glory of God on earth. Christianity has, nevertheless, persecuted the Quakers sometimes to death, because they

*The Mennonites, as a distinctive religious body, their rise more than a century earlier than the Friends.

used to bear arms, to take an oath in a court of justice, or take off their hats even in the presence of kings.

The Hinchistes, in France consider warfare as absolutely forbidden by Jesus Christ, and act accordingly. Their testimony has a particular importance in a Latin country, and within the proper domain of the warlike and persecuting church, from which all the others have received their anti-Christian traditions. The Quakers had unfurled the peaceful banner of Christ in the midst of the Anglo-Saxons; the Moravians and Mennonites* in Germany, the Doukhoborts in the Slavic country, The Hinchistes have carried it into the territory of the Roman Empire, where the false unity of Church and State) was founded, and where it still preserves its strongest hold.

FOR "THE FRIEND,"

The Keithite Meeting-house.

In the latter part of the seventeenth century George Keith caused a separation in the society of Friends in Philadelphia and set up a separate meeting. His followers in 1692 erected a meeting-house on the west side of Second Street, just south of Arch. A picture in existence which is believed to give a reasonably correct representation of this structure. The lot upon which it was built was twenty-five feet in front and three hundred feet in depth. The building could hardly have been more than twenty feet wide and about forty feet long, indicating a seating capacity of perhaps one hundred. It stood with its gable end facing Second Street, and was a one-story high, built of wood, with a hble roof. The main entrance was at the hble end, through a large projecting vestibule, to the right of the building. On the left side near the front there was an additional entrance, and five windows.

Not long after the erection of the building George Keith returned to England and subsequently joined in membership with the Episcopal denomination, leaving his followers to take care of themselves. The organization vs torn with internal dissensions and disputes and rapidly disintegrated, and after the close of the century what was left of it affiliated with the Baptists, and gave the meeting-house to that denomination. The last survivor of the trustees, however, joined the Episcopalians, and they induced him dishonestly to make them a deed for the premises. A deed was allowed to slumber till after the death of the grantor, when the Episcopalians produced it and laid claim to the property.

The Baptists vigorously contested the claim and finally compelled the Episcopalians to give them a quit-claim deed upon the payment of a trifling consideration. Subsequently the Baptists acquired an adjoining lot, nearly doubling the size of the ground, and in 1731 they removed the Keithite meeting-house and erected a brick one in part on its site.

GEORGE VAUX.

Twelfth Month 4th, 1903.

*There is a section of the Mennonite denomination in Northern Germany, which have given way to the military, and are not strictly to be classed with their brethren of the "Defenceless Christians." Many of the early Moravians entertained scruples against war, similar to those of the Friends, but the right of self-defense came to be generally upheld, so that at the outbreak of the Civil War they participated in the contest, as did others.—L.

FOR "THE FRIEND."

The Tuskegee Annual Report and Some Consequent Reflections.

The annual report of the Tuskegee Institute has come directly into the hands of many Friends. It is interesting reading, and is calculated to inspire continued faith in the man who wrote it—Booker T. Washington—and in the effectiveness of his efforts to solve the negro problem. For those who do not have the report some summary of it may be acceptable. In any case such a summary may serve to introduce some quotations from the latest report of the "John F. Slater Fund" and some application of these quotations to the present call of Friends for service to the colored race.

There were 1550 students enrolled at Tuskegee for the year and "because of lack of room and means" admission was refused to about one thousand. Thirty-six industries were taught to these students, but special emphasis was put upon farming, as is shown in the statement that the "students cultivate 900 acres of land." Through the generosity of New York and Brooklyn friends this acreage has been greatly increased. During the previous years of the Institute nearly all of 62 buildings have been produced by student labor. Now that the era of building is somewhat passed there is good ground for hope that a much larger number "skilled in all the branch of agriculture" will be graduated.

Under the head of Student Self-Help it is shown that 2,990,000 bricks were manufactured during the year; 1,367 garments of various kinds made in the tailor shop, and 541,837 pieces laundered by the girls. As an answer to the charge that this spirit of self-help does not take more students into homes as workers or upon farms as laborers, the report says: "The most economical and helpful thing for an institution like Tuskegee to do is, in the first place, to make all forms of labor dignified, and then to train men and women as industrial teachers and workers, who will go out as leaders in public and private schools and prepare others for the more direct work. If for example we can prepare a woman who is able to go to Atlanta, and establish a training school for house service, we are doing a much wiser and more economical thing than in trying to put girls into any large number of homes in Atlanta."

Another portion of the report has a direct bearing also upon the importance of training teachers. "In studying conditions in the South," it says, "it is very apparent that one of the chief needs just now is for teachers or leaders who will not only teach in the ordinary manner, but who will emphasize the dignity of labor, as well as skill in work, and thus change and inspire the life of the people by teaching them to extend their school terms, build school houses, and make more practical their moral and religious life." It was this conviction that induced the Managers of the Institute for Colored Youth to go out to Cheyney and enter upon the establishment of a Normal School. The lamented Dr. Curry, late chairman of the educational committee of the John F. Slater Fund, has left himself on record, after years of the widest experience in the South, in a way that

confirms this judgment in regard to normal training. In a sketch of the fund Dr. Curry says: "The supreme need of schools has not been adequately met, and the enthusiasm for industrial training has diverted attention somewhat from the indispensable of better teaching. Repeatedly have I urged my strong conviction that the Trustees cannot accomplish successfully the sagacious purpose of [the founder of the fund], without additional and more liberal attention to normal work." So also in the report of the educational committee Dr. Curry further says:

"In these reports, suggestions have been made annually, seeking to induce more systematic action in the funding and support of training schools for teachers. This want handicaps the whole system, and will do so until adequate provision shall be made for the special professional training of teachers whose competency is the essential element in the efficiency of every school or college. How to reach and remedy the real need of the colored people in teacher training is not an easy question. . . . The 'Normal Schools' in colored institutions of the best character are very unsatisfactory. They should be greatly improved and brought into line with modern ideas of teacher-training."

Since these words were written Dr. Curry has been called from earthly service, but his weighty message on this important subject must descend as a solemn trust upon all who would serve the cause of negro education. "The supreme need" should be met and Friends should overcome any reluctance they may have to invest their interest and their money in the project at Cheyney. It is especially intended to meet the "supreme need" in just the way outlined by Dr. Curry.

J. HENRY BARTLETT.

THE ACQUIRING OF A GREAT MEMORY.—"When a boy," says Macaulay, "I began to read very earnestly, but at the foot of every page I read I stopped, and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now when I have read a book through once, I can almost recite it from beginning to end."

This we know to be an excellent method, but a man should do more than be able to give an account of what he has read. He should form his own opinion of the value of the matter. If this plan seems too troublesome, another is almost as good, and that is to review mentally each chapter. Even then, if one wishes never to forget, he would do well to mark the passages that most deeply impress him, and re-read them carefully when he finishes the book; and under all circumstances, remember the name of the author, and distinguish between quotations and his own matter. —*Christian Advocate.*

A BOY'S THEOLOGY.

They tell me God is everywhere,
I cannot see Him in the air,
I look, and cannot see Him here;
But somebody, when I cheat at play,
And mamma's orders disobey,
He seems to come so very near!

ZITELLA COCKE.

Extracts From the Diary and Letters of Rebecca W. Kite.

(Continued from page 163.)

Twelfth Month 5th, 1856.—This day was buried brother James Kite.* His funeral was large and quiet. Sister Mary Kite knelt in prayer. Saying, "Thou hast been pleased again to lay the hand of affliction upon us, and thou knowest who those are who are bowed down, desiring that thou wouldst grant resignation to thy holy will," etc. At the ground sister Lydia rose and took off her bonnet and spoke, saying, "I feel constrained to raise my voice now at the open grave of my tenderly beloved husband, whose work is done, and who, I believe, is now gathered to his everlasting rest. I feel constrained to raise my voice at this solemn time for the sake of some present who, I fear, are living in too much ease and unconcerned about their immortal souls.

"Oh remember how it was with the foolish virgins, whose lamps were gone out at the midnight cry; we know not when the Bridegroom will come, at even or at midnight, at the cock-crowing or in the morning; lest coming suddenly he find you sleeping.

"May all of us be diligent in working out our soul's salvation. Oh the great importance of this work, of being ready, for 'the Son of man cometh at an hour when ye think not.'"

In the evening Lydia again lifted up her voice for the sake of some who she feared were living too much at ease and not willing to take up their cross and deny themselves.

W. Kite spoke, alluding to the dear deceased relative, who, we believe, was now centered in his everlasting rest, reaping the reward of his faithfulness. He desired that others might walk by the same rule and mind the same things.

Fifth Month 19th, 1859.

(From Mary Kite to Rebecca W. Kite.)

Although it is not very long since I saw you all, yet as a renewed feeling of remembrance has sprung up in my heart, I send this paper messenger to tell you of it, not doubting it is mutual; yes, I believe we are as the apostle says, "Epistles written in the heart known and read" there. How very precious is this union of feeling that binds families together and spreads to other members of the human race, so that the Scripture declaration is verified, "One is your Master even Christ and all are brethren." And how is my dear sister getting along in her household duties? I hope comfortably with the aid of her daughters. And are we better in the present day that so many of our young women shun domestic duties, and spend precious time in making butterfly pen-wipers or things of the same character, or worse than that, spend hour after hour perusing pernicious books, which always have a tendency to draw away the mind from serious subjects? I hope my nieces are preserved from this snare, which has been a loss to thousands who, when at last touched by the Good Spirit of the Lord, have been so poisoned by the enemy's baits, that it took as it were

a double portion of suffering, of fiery baptism to work out this leaven. I know whereof I speak, having a great love in my young days for light, unprofitable reading, which has been a source of sorrow to me, and at times I have felt a willingness wrought in my mind to warn all my young friends to flee this youthful temptation. Who that ever indulged in this reading could sit down to the Scriptures of Truth, and derive comfort and instruction from the perusal thereof? They are at variance with each other. I remember, dear girls, your cousin, Susan* was in the daily habit of reading in the Testament and kept it up till near her close. She was brought in early life to bow under the cross of Christ, which preserved her from the snares of the wicked one, and enabled her to perform the duties of life honorably, gave her wisdom to bring up her children aright; to labor in the church acceptably; strengthened her on the bed of sickness and suffering, to bear with patience the allotted portion assigned her, and gave her an evidence that a mansion of rest was prepared for her, where sickness and sorrow cannot enter. Well, dear children, let this stimulate all her kindred to follow her as she followed Christ."

We had the company of our dear Hannah Gibbons, who has not attended before for some years; she had much to say in the second meeting, more especially to our young friends in persuasive language, saying, "I may never have the like opportunity again." Our friend, David Cope was very instructively engaged in the ministerial line.

Again Mary Kite expresses her affectionate sympathy and interest in her widowed sister and children by the following:

BIRMINGHAM, Tenth Month 26th, 1859.

My Dear Sister and Nieces:

It is pleasant to hear from my kindred, and to know that they are prospering in best things: at times this seems to me *all* that is worth a thought, as everything else is so transient, and will pass away with the using; but the promise remains sure and steadfast. "Seek first the kingdom of God and its righteousness, and all things necessary shall be added." Is not this gracious language enough to animate and cheer the poor of the flock whose outward substance may be very scant, still to trust in the Lord, "to whom the cattle of a thousand hills belong?"

May the choicest blessings descend, my dear sister, on thee and thy children. What says the Book of books? "Leave thy fatherless children; I will keep them alive, and let thy widows trust in me." May this be your blessed experience. How often my thoughts are turned toward my dear departed brother Joseph, who was lovely in his day, a bright example of Christian cheerfulness and faith, and endeavored to follow his Lord and Master whithersoever He was pleased to lead him. He became a pillar in the Lord's house, and we believe is now translated to the heavenly inheritance "where the wicked cease from troubling and the weary soul shall forever be at rest." May you, my dear, follow in his footsteps. How much I miss my dear brother, his pleasant countenance, his animated conversation seasoned with good, and above all, his monthly letters, full of interesting matter re-

lating to our Society, or anecdotes of the good and the great. My heart is full of tender interest toward all my kindred. Farewell.

Affectionately, sister,
MARY KITE.

(To be continued.)

SMYRNA.

(Rev. H. 8: 11).

They saw and held the hand of triumph fast, They gained by suffering, richer grew by loss, While heaven's gold replaced the stolen store, They finched not from the tortures of the flame, Their triumphs were by tribulations hid, The prison floors with thick surked up their tears, Their persecutors chased them into rest, And blazed their records on the roll of fame.

H. T. MILLER.

BEANSVILLE, Ont.

The Hope of India.

In no part of the world is the belief in the Holy Books so strongly rooted as in India; and though few Englishmen are aware of it, in no part of the world have there been religion teachers whose non-Christian doctrines so nearly approach those of Christianity. The old cry of *Sarsum corda*—"Lift up your hearts"—finds many an echo on the plains of Hindostan Tulsī Das, the greatest poet and prophet whom India has produced, who is followed at this day by a hundred millions of people, taught the infinite graciousness of God to man, how God became incarnate to save mankind from sin, and how He is now in heaven, retaining still, although the Deity, His human personality, ever loving, ever compassionate, ever seeking in win souls to himself, and ever touched by a feeling of man's infirmities. This poet who was a contemporary of Shakespeare, an who was alive when our Authorized Version was being translated, had certainly never come under the influence of Christian missions. Yet he could say to his incarnate God, "Lord, as thou thine eyes upon me, and claim me; thy true servant. For the name of the Lord is a sure refuge, and he who taketh it is saved; Lord, thy holiness and thine actions ever give joy unto my heart. I am thine and only thine, and O, God of mercy, do unto me as seemeth good unto thee." It is too often the custom to represent India as sunk in fanatic heathenism. Those who fight on behalf of our Master are naturally prone to forget that there is a other side to the shield—that behind all this grotesque idolatry there is altogether a different creed which forms the moving spirit of conduct. It is amongst people who have such beliefs that I have spent the best years of my life, always in friendly intercourse, and in some cases in affectionate friendship. As to me it has seemed to be an additional reason for supporting the Bible Society that it give to India the only book which can supersede and which must in time supersede, their Scriptures, even though these are now and again illuminated by the flickering rays of Truth; that it puts into the hands of those whose moral law is often nearly that of Christianity the one thing needful to lead them to step across the narrow boundary-line, and to enter into communion with Him who is all in all, and who has redeemed us out of every kindred, a tongue, and people, and nation.

"Whom therefore ye ignorantly worship Him declare I unto you."—Acts xvii: 23.—A. Grierson.

*The following notice appeared in THE FRIEND: "Died, on second of Twelfth Month, 1856, at his residence in this city, JAMES KITE, in the forty-ninth year of his age. There is reason to believe that the call, although sudden, was not unexpected to him, and that he was as one waiting for the coming of his Lord, with his lamp trimmed, and his light burning."

*Susanna Sharpless, Thomas Kite's daughter.

AN EARTHEN VESSEL.

Was only an earthen vessel,
But it held a treasure rare;
For the Master loved the vessel
And filled it with tender care.
The vessel was neither fair nor smooth,
Nay, oft it was even rough, uncouth,
But the treasure it held was love and truth,
Well mixed with faith and prayer.

Was only an earthen vessel,
It was often weak and frail;
But the Master sent the vessel
To many by sin assailed.
And by it He sent the treasure rare
To many a life all filled with care,
To hearts just verging on despair—
He let not the vessel fail.

Thus the Master used the vessel
Till the vessel broke in twain;
But many had caught the treasure,
And it was not spent in vain.
It had served the Master's purpose well,
And He caught it up with Him to dwell,
And hearts in which the treasure fell,
Now bore the message again.

—Anna L. Dreyer.

FOR "THE FRIEND."

Memoranda of Clarkson Sheppard.

(Continued from page 165.)

Sixth Month 6th, 1840.—We had to-day a precious meeting, in which my soul did magnify the Lord. Before anything was spoken, ample obedience, I believe, was the prevailing desire of my heart. The extendings of heavenly goodness seemed to overshadow us, and was led to reflect upon that part of the Apostle John's testimony, "That which was from the beginning, which we have heard which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of Life, etc." I believe the Lord's presence was manifest, in the breaking of bread. Afterwards William Scattered appeared in testimony, on the proper disposition of mind to receive the ministerial labors of one who were the anointed of the Lord and at only to desire to hear good words, is like a door on its hinges, which, swinging backward and forward, makes no progress. We must be engaged inwardly, seeking in spirit, in order that the good seed may take root. My sister M. M. Sheppard, appeared in supplication.

Seventh Month 6th.—Oh, what danger there is of Satan's getting a hold upon us, in the shape of creaturely zeal, without the Lord's presence with us. For without the guidance of His Spirit, the trumpet will give an uncertain sound. The bells may be there, but not the pomegranate. How necessary to dwell alone and to keep silence; to commune with our own hearts and to be still. Let nothing that is outward, however lawful, draw us from true centre, or from knowing that we are justified in spirit, and walking therein; let our love and our Thummim be with the Holy One; let us magnify the Lord himself. Oh, may we with a jealous eye watch over our own spirit; knowing the temple of our hearts to be kept clean, may we by the aid of that illumination, which alone can make effectual our advancement in the way of salvation, be prepared to stimulate, encourage, and advance another in the great work of redemption. The testimonies of our Society are inter-

woven with its very existence. And there is no one with which our identity as a distinct body of Christian professors is more immediately connected, than the testimony to simplicity.

Ninth Month 1st.—At the evening sacrifice I was impressed with the sad, solemn thought, why am I not able to approach Thy presence? What is the eclipse that interrupts Truth's heavenly beam? I think I feel, and oh, it is a thankful privilege, that something is wanting. May my Spirit be enabled to make diligent search! I thought I saw the state, a Pisgah view perhaps, of right obedience, and that humble, dependent, prostrate condition, which is well pleasing in the Divine sight. But how to attain thereto, I find not.

I was enabled, in a few aspirations, to acknowledge my poverty, and to beg for help of Him, who knoweth the very thoughts, and the most hidden and even latent desires of the heart, and who is a God hearing prayer.

—I have had at times in calmness and quietness of spirit, also in the dispensations of my Heavenly Father's condescending love and mercy, to believe, or rather to hope, that one day after all these struggles, I shall be permitted to see clearly.

Tenth Month 20th.—When the love of God is shed abroad in the heart, when we are permitted to feel that He is drawing us by the tender cords of His mercy and loving kindness, how easy does it seem to worship and adore Him; how ready the desire to be transformed into his own image, that his chastening, moulding and refining hand may continue to be effectually upon us, until, united to Him by the spirit of adoption, we are Christ's. But alas, when He is pleased to withdraw himself, which chastens and proves indeed, then how hard the duty of faith, love, obedience—of feeling after Him. Not remembering his gracious promise to be with his children, even through all the vicissitudes of day and night, unto the end of the world.

Tenth Month 28th, 1841.—We want a ministry that is pure and undefiled by creaturely conceptions and imaginations. We want the gospel of Christ through hollow trumpets, and from empty vessels the wine of the kingdom. Those who have been brought to a feeling sense of their own nothingness, who have known the depths of Satan, but have come out from them, and who, having tasted the good word of God, have experienced in themselves the preserving and everlasting power of Israel's Shepherd; such only can feel with the afflicted, sympathize with the distressed, comfort those who mourn; and anointed of God, and commissioned immediately by Him to declare unto others what He has done for their souls, can, in his power, by his might, and with his life, exalt his matchless name, and promote his righteous cause in the earth.

First Month 15th, 1842.—Have had to magnify the name of the Lord, in sweet mental breathings this morning, even as on the banks of deliverance. Praised and exalted be his holy name. But being, as it were, rescued from the grave, how it becomes me to rejoice with fear and trembling! With a mind that seems so prone to think and luxuriate itself upon anything but the gospel of Christ, how shall I escape without a miracle?

(To be continued.)

FOR "THE FRIEND."
The Clark University Summer School.

WM. T. OVERMAN.

I have been asked to give a short account of the Summer School at Clark University for the benefit of those who may be contemplating a trip to that institution in the near future.

The work of the summer school is intended primarily for those who are actively engaged in teaching or are at least interested in the educational movements of the day. Lectures are given on neurology, school hygiene, pedagogy, anthropology, psychology, biology, nature study and child study. The men in charge of these departments of the University are well qualified to speak authoritatively on their subjects, and the laboratories and libraries are ample for the individual work of the student.

Perhaps one of the best things a teacher gets at Clark University is the complete shaking up of old ideas. The various courses are highly suggestive, full of new ideas, and mostly inspiring.

Especially would I recommend the work of Dr. Clifton F. Hodge on Nature Study. His point of view is far in advance of most teachers of this subject, and it is well worth a trip to Clark University to come in touch with this magnetic teacher. His recent book, "Nature Study and Life," is replete with suggestions. Many of our children are learning to hate nature because of bad teaching. Let us hope that the spirit of Dr. Hodge may find its way in our Friends' schools.

Of course the great attraction at Clark University is Dr. G. Stanley Hall. His profound scholarship, his deep love for his work, and his towering intellect, make him easily the foremost educator in this country to-day. It is no small privilege to sit in his lecture hall day after day and gather in some of his store of knowledge and feel the inspiration of his master mind. The wonder is that more do not avail themselves of the opportunity.

On the whole the summer course at Clark University is well worth the sacrifice necessary to go, and I would encourage all teachers who wish to be up to date in educational thought to spend a part of their vacation at Clark University.

The Inventor of the Steam Hammer.

WHEN James Nasmyth, who was born in Edinburgh in 1808, was ten years old, it was his delight to visit machine shops and iron foundries. He spent his spare time fashioning tops, kites, balloons, and brass cannon. When he was sixteen he made small steam engines, and sold several for fifty dollars each. His bedroom was fitted up as a machine shop, and many a casting was made there at night, after his day's work in school was done. A friend gave him the use of his smithy for larger work.

When he was twenty-one he went to London to apply for work at the foundry of Henry Maudslayi, a famous engineer of the day. He carried with him a small steam engine of his own construction, and a number of mechanical drawings. When he made known his errand, he was disappointed on learning that Maudslayi desired no apprentices. The courteous manu-

facturer, however, showed him through the works. Then he was more than ever anxious to secure employment. Seeing a workman taking ashes from a furnace, he enthusiastically cried: "If I might only do that in your service, I should be satisfied."

Attracted by his eagerness, Henry Maudsley examined his model engine and drawings. He found them so perfect that he declared an apprenticeship unnecessary, and offered to take him into his private workshop at ten shillings a week.

Even in 1829 it was not easy for a young man to support himself in London on ten shillings a week. But the young engineer made up his mind to hard work and to strict economy. He was soon settled in a small room. His meals, prepared by himself, were eaten in this room. For breakfast and supper he had nothing but dry bread. He denied himself butter until he was receiving fifteen shillings a week. His dinner he cooked on a little oil stove of his own invention. His first holiday he spent in making a trip to Liverpool to see Stephenson's "Rocket," the locomotive which had just been completed for the Liverpool and Manchester Railway. He was eager to learn what he could of locomotive construction. The day of the trial trip was spent by him to such purpose that he was afterwards able to construct locomotives after his own designs. These were so satisfactory that a large premium, above the stipulated price, was paid for them by the Great Western Railway. His employer dying when Nasmyth was twenty-three, he determined to go into business for himself. Although his capital amounted to only about three hundred dollars, he started a foundry on an upper floor of an old Manchester cotton mill, for which he agreed to pay two hundred and fifty dollars a year rent.

Not long after his establishment orders were pouring in on him at such a rate that it became necessary to secure larger quarters. Resolving to move once for all, he leased six acres near the Bridgewater canal, and the famous Bridgewater foundry was constructed. It required courage for a young man with limited capital to undertake such a responsibility as was involved in the change. But James Nasmyth had the courage.

In his new foundry he was more successful than ever. Many inventions were perfected, among these the screw safety ladle. A number of his workmen having been seriously burned by the old-fashioned ladle used to carry the molten iron from the furnace to the molds, he contrived a new instrument by the use of which one man was able to perform safely labor which had always required the efforts of a dozen.

But James Nasmyth's greatest invention was the steam hammer. Hammers had been constructed which were operated by steam, but they were all built on the principle of the hand hammer, and swung in an arc. These were effective for small castings only. But, in 1839, the builders of the steamship Great Britain found that the paddle shaft required would be too large to be forged by any hammer available. Thereupon Nasmyth determined to try the effect of a hammer which delivered blows vertically, instead of horizontally. His original plan was to have the instrument fall from a height by its own weight. A later

improvement was to drive the falling hammer by steam. Drawings of the proposed hammer were made and submitted to the builders of the steamship. They were approved, and the powerful implement would have been constructed at once, but the invention of the screw propeller decided the projectors to abandon the idea of the monster paddle shaft and Nasmyth's original drawings were then laid away in his sketchbook.

Some time later, during his absence from the foundry, two visiting French engineers saw the sketches. They were so impressed by the possibilities of the tool that they went home and constructed a vertical steam hammer in their own foundry. Nasmyth knew nothing of this until, two years later, during a trip to the continent, he visited the French foundry. Observing an engine crank which could not have been forged by the old hammer, he asked how the work had been done. "That crank was forged by your steam hammer," was the reply.

The French engineers proceeded to show the Englishman the hammer they had built from his plans. He was delighted. The machine was crude, and it was often out of order. Upon examining it, he found the reason for its failure to work satisfactorily, and generously pointed out the defects, suggesting remedies for all of these.

Soon after his return home, the inventor constructed a hammer for himself. Patents were secured. The British government became interested, and large orders were placed. In 1845 the invention was further developed into the first really successful pile-driver.

This pile-driver was tested when the Devonport foundry was rebuilt. The following account of this initial test has been given by one of Nasmyth's biographers:—

"And now the first pile was chosen, and the new machine fixed to its head. 'We'll run a race with you,' said the dockyard workmen to Nasmyth. 'Give us a pile, too, and we'll drive it our way and see who will have finished first.' Whether the men had any expectation of coming off victorious in the contest, we cannot say; but, if so, they must have been grievously disappointed at the results. Nasmyth accepted the challenge and the driving of the two piles began at the same moment. Down came the steam hammer at the rate of eighty blows a minute on the pile head, the weight of seven tons helping to force it downward at every stroke. Patiently the men toiled at their familiar task, but at the end of five minutes Nasmyth's pile was driven and the busy hammer ready for a fresh task. The workmen, too, accomplished their undertaking, but it took them twelve hours to do it, in which time Nasmyth would have driven no less than one hundred and forty-four piles. The success of the new pile-driver was greeted with ringing cheers, in which, probably, the defeated workmen joined as lustily as any."

Other inventions were perfected in later years. In 1853 Nasmyth discovered that by forcing a blast of steam through molten metal, the process of puddling iron, hitherto imperfectly performed by hand, was made much more effective and safe. But almost at the same time, Bessemer invented his process in which a blast of air was substituted for the blast of steam. Nasmyth tested the process,

and at once remarked: "The results are so magnificently successful as totally to eclipse my process." It is gratifying to note that Bessemer, appreciating the labors of his unsuccessful rival, offered him a share in his patent. But Nasmyth, although owning that this would have meant another fortune to him, declined, and adds this explanation: "I have already made money enough."

He died in 1890, at the age of eighty-two. His biographer says of him:—

"His ceaseless industry and his steady perseverance in overcoming difficulties not only brought him to success, but were a blessing and example to others; for the hand of the diligent maketh rich, not the diligent man alone, but often many of those who come under his influence. Wealth and success having been won, the reward of honor and of intercourse with the great was not withheld from the faithful worker, that old-world prediction being fulfilled once more as literally as ever: 'Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.'"—John T. Fario, in *Forward*.

Following the Truth as Revealed.

A Friend in Kansas having seen a copy of the extracts from the proceedings of the Philadelphia Yearly Meeting at its last session, expresses his hearty approval of the Minutes of the state of the Society, and that on the Divine authority and inspiration of the Holy Scriptures; being alarmed as he is at recent work going on to undermine the general confidence in their contents, and a disposition to attribute scientific reasons for some of the miracles recorded in them. He continues:—

"How we need often to remember that the true foundation of all true Christian experience is the same to-day that it has ever been. 'Flesh and blood has not revealed this unto thee, but my Father who is in heaven.'

"This revelation in which the Spirit takes the things of God and reveals them unto us giving us to know and understand the Truth as it is in Jesus Christ, we follow this Truth until everything is brought into conformity to the Divine will; believing the things we believe and doing the things we do, not because anyone else believed or has done them, but because we realize and know that they are required of us by Him who said, 'I am the Way, the Truth and the Life. No man cometh unto the Father but by me.'

"It seems to me the time has come when we need to impress it upon the minds of the people, that it makes no difference how big a profession of religion we make.—if we are violating God's law whether written in the Bible or upon our hearts, we cannot be in state of acceptance with him. For the transgression of God's law is sin, and he does not behold sin with the least degree of approbation. Sin must separate us from God. If this great truth needs to be impressed ever upon the minds of many who profess to be followers of the meek and lowly Jesus, but are not willing to take up the cross of Christ which would crucify them unto the world and the world unto them.

"In this materialistic age when it seems that the whole world is in one continual race to buy and sell and get gain, we need to walk

ourselves very closely that the spirit of money-getting does not get too great a hold on us, and we begin to neglect that all important object of life, to 'lay up treasure where moth and rust do not corrupt, and where thieves do not break through and steal,' for, as Jesus said, "Where your treasure is there will your heart be also."

Margaret Watson.

Selected.

Margaret Watson was born in the year 1767. Her parents, John and Abigail Wright, of the county of Wexford, in Ireland, endeavored to bring up their children in the fear of the Lord.

Through his blessing, this religious care as the means of preserving her, in good degree, from the follies incident to youth.

She devoted her time with diligence to domestic duties, assisting her mother in the care of a large family. When about twenty-six years of age she was married to William Watson, of Dublin, to whom she proved an affectionate and true helpmeet, taking her share of the burden of providing for their young family. In the year 1801, he was taken from her by death, after an illness of only ten days. His privation she deeply felt, and though rich care and anxiety now devolved upon her, especially in the management of a manufacturing business, and a shop, yet the same good Lord which had preserved her in early life was mercifully extended in more advanced years, so that she was enabled to fulfil her engagements, to obtain a sufficiency for her support, and to make provision, from which she was supported in a lengthened illness.

In the winter of 1803, she was attacked by rheumatic complaint, during the early part of which she suffered much pain. Every succeeding winter the disorder increased, so that in 1810 she judged most prudent to retire from business. Various means of relief were tried; these were unavailing, but she was made willing, in patience, to submit to the dispensations of the Almighty, who had seen meet, in perfect wisdom, thus to permit her to be afflicted and proved. It 1815 she removed with her family to Rathangan, being then entirely unable to walk.

For the last two years of her life she could raise her hand to her head, and was much afflicted with want of rest, weariness, and other painful privations. Her health began visibly to decline, and there were evident symptoms of mortification.

She did not make much progress until the night of the sixteenth of the Second Month, 1818, when excruciating pain seized her, which continued for several hours; during these extreme sufferings her petition was for patience. Towards morning the pain abated, but it returned on the night of the eighteenth, when she said, "Some time ago, in the former part of my illness, I thought if I were favored with ease and quietness in the end, it would be as an assurance as I could look for or desire; but now my poor mind looks for some thing more." It was indeed evident that she was earnestly engaged for the salvation of her soul, and through much exercise and closing of heart, she became sensible of a communion with God, expressing at different times a belief that her long and painful life had been blessed to her.

One time, in reply to a kind inquiry from

one of her attendants, she said: "I want nothing; my gracious Father has taken away all my pain; something must come to reduce the poor body;" and shortly after spoke these: "To thee, O my gracious God, I commit my soul and spirit. If I should never again open my eyes in this world, I know thou canst do all things for me." . . . Her gratitude for any little service was great, and she would thus express how sensibly she felt it: "Oh! such attendance as I have; I must never forget to thank the Giver, who gives me every good thing." She was often earnestly engaged in behalf of her children, that they might live in the fear of the Lord and serve Him; at one time saying they had a tedious attendance on her, but she hoped it had tended to refine them. . . . On one occasion, being very weak and low, she petitioned the Almighty for patience to hold out to the end, saying, "I expect to have sharp sufferings yet; many good people have gone through much suffering towards the close, and why should not I? I do not ask that my sufferings should be lessened. Let not thy hand spare, nor thy eye pity, until every thing is removed that should be taken away. My Lord and Saviour suffered much. Oh! gracious Father, receive my spirit." At one time she desired her daughter to sit down by her. "I thought it would be a comfort to thee to hear of the goodness of the Almighty to me. When I awoke out of that quiet sleep this morning, there was such a sweetness on my mind as I cannot describe; I do not want to boast, but the Almighty himself has comforted me, and given me assurance; the time is near at hand when I shall be at my everlasting rest. I have that within me that will bear me up to the end." And again: "The Rock of Ages is underneath to sustain me; the Lord is my shield and my buckler; who can make me afraid?" Inquiry being made relative to her bodily sufferings, she sweetly remarked, "I would rather always be meditating on my blessed Saviour. . . . I do hope to be received into everlasting rest, and oh, that my dear children may be enabled to meet me there, where there is neither sin nor sorrow." . . . On the forenoon of the day of her death she was engaged in solemn supplication, humbly petitioning the Lord, that if any stain yet remained, it might be taken away. She felt it an awful thing, to be so near having the soul separated from the body, but she expressed her hope of salvation through the Lord Jesus, and her belief that the grave would have no victory over her. . . . Her last words, which could be distinctly understood, were: "Gracious Father, grant patience for the few remaining moments." She was favored with ease for some time before her death, and passed quietly on the first of the Fourth Month, 1821.

Faith.

What is faith? It is more than intellectual assent to truth. This may exist in the same person with utter lack of any vital experience in the life of God in the soul.

It is a common tendency to regard any one who doubts the divinity of Christ, or any portion of the history of our Lord, or any important doctrine of the Gospel, as being by that doubt debarred from becoming a Christian. The effort is directed primarily to

convince the man of his error, as a stepping-stone to a Christian life. It is all right to try to convince such a person, but it is all wrong to imply that clear vision on these things must be had before there is a genuine commencement of trust in God. If such a person can be brought into the atmosphere of faith, it will be far easier for him to learn to believe, than it will be if he is in an atmosphere of doubt. If we can find out anything that he believes and lead him on from that, not simply in an intellectual way, but by making him willing to apply to the utmost that he can of all God that he knows, we shall be doing him a far greater service than if we had been harping all the time on the theological questions where his doubts are active.

Faith is the active application to our own hearts and lives of the fullest knowledge that we have of the will of God, that is, of the highest that we know, and at the same time trusting ourselves to God to the fullest extent that we understand Him, and also seeking in every way that we can for the greatest amount of light that we are able to gain.

It is of great importance that we direct men to Jesus Christ. If they cannot believe on Him, at least let them consider Him, and respond to Him, and appropriate all they can of his truth and of himself.

This seems very different from what we are often told, that it is our duty to accept certain doctrines on trust. If we can do so honestly, it is; for then we have the foundation that enables us to do it, and it is a most blessed experience. To the majority of those who will read these words this is just what they should do. They already know enough of God to make it their duty to trust themselves to Him implicitly. They are sufficiently convinced of the assurances in the Bible about the help that comes through Jesus Christ to make them blameworthy if they disobey or distrust Him. But there are others to whom this does not apply. Yet the same word will apply equally to all. Trust and obey as far as you know and take means to know more. So will your path be as a shining light that shineth more and more unto the perfect day.—*The Interchange.*

Items Concerning the Society.

Inquiry having been made as to what class bearing the name of Friends are opening up land for a settlement of Friends in Canada, we are now informed that those interested in that movement are not the conservative meeting in Canada.

Our friends Joseph S. Elkinton and Zebedee Haines returned on the first instant from their arduous journey in visiting the Indians in Nova Scotia, New Brunswick, Cape Breton, Prince Edward Island and at St. Regis in Canada. This appears to complete the service, beginning six months ago in western New York, extending through the Indian tribes of Massachusetts and Maine, and ending with the regions named in Canada.

The return of our friends Jonathan E. Rhoads and William Evans from their visit to Kansas Yearly Meeting at Emporia, not coming to our knowledge when it occurred, was not then noted in these columns. But we since learn that besides attending its sittings, they visited, in the prosecution of J. E. R.'s concern, in several families during the same week. The daily attendance, on the men's side, was from 70 to 80. On the occasion of public meetings the seats were nearly all

filled. Some connected with the State Normal School, and a few members of the "Progressive" Yearly Meeting came. We visited, mainly before the Yearly Meeting, nearly every family of its members, ranging from Jewell county in the northern tier, to Missouri and Arkansas at the southwest, near the Kansas borders. All parts of the Yearly Meeting's limits need substantial help to increase educational facilities; the children are not protected, evidently, as they should be in this respect.

THE FRIENDS' HISTORICAL SOCIETY (of London) has issued the following circular:—

The want of a Friends' Historical Society has long been felt. Probably no section of the community, relatively to its numerical strength, is in possession of more material available for historical research than the Friends, both in America and in the British Isles. Nor is antiquarian interest lacking among Friends, but an association appears to be needed which shall bring to a focus the disjointed efforts of scattered students, and supply a medium of communication between individual workers.

The recognition by the Meeting for Sufferings of London Yearly Meeting of the value of the Reference Library under its care by the appointment of a librarian, has given a stimulus to examination of Friends' records, and it is felt that the present time is favorable to the establishment of a Society which shall keep historical students in touch with one another.

It is decided;

That membership shall be open to any member of the Society of Friends on payment of a *minimum* annual subscription of \$1.25, or of a life composition of \$25; and to any other person on similar payment, and on the introduction of two members; that, as funds will allow, but not more frequently than four times a year, a Journal shall be issued in the interests of the Society, and sent free to all members;

[NOTE.—The first number of the Journal of the Society will be issued shortly, and will contain an article on the "Handwriting of George Fox"; a "Sketch of the Life of Elias Hooks, first clerk to Friends in England"; "Notes and Queries"; and other papers of general historical interest. It will be issued free to all members, and can also be purchased at 718 Arch street, Philadelphia, for 50 cents.]

That various documents of interest shall from time to time be printed as supplements to the Journal, and be obtainable by subscribers at a reduced price.

The American consultative officers are: George Vaux, Philadelphia; Allen C. Thomas, Haverford College, Pa.; Albert Cook Myers, Swarthmore College, Pa.; Rufus M. Jones, Haverford College, Pa.

It is hoped that, in order to carry out efficiently the objects of the Society, a large number of Friends, and others interested, will become members. Applications for membership and subscriptions should be sent to Rufus M. Jones, at Haverford, Pa., or 718 Arch Street, Philadelphia, Pa.

SUMMARY OF EVENTS.

UNITED STATES.—The 58th Congress convened in regular session at noon on the 7th inst. The President's message was received, and the treaty with Panama in reference to the Canal was sent to the Senate. A considerable portion of his message is taken up with a history of the relations of the United States with Colombia, and the new Republic of Panama, and a justification of his course in entering into treaty stipulations with the latter.

An organization of women in Texas, known as Daughters of Confederacy, has passed resolutions approving of the action of President Roosevelt, who, as they say, by his recent course toward the Republic of Panama, has shown to the world his indorsement of the principles of the right of secession. Similar resolutions have been adopted by a body of "United Confederate Veterans" in Texas.

An explosion of naphtha contained in one or more tank cars at Greenwood, Del., has lately taken place,

which caused the loss of entire freight trains and their contents and the ruin of seventy dwelling houses.

An unusual rise in the price of cotton has lately taken place, based upon speculation and an anticipated short crop. A late dispatch from New Orleans says: "That a widespread curtailment of production by cotton mills in the United States will be found necessary during the next few months, on account of the great cost of the raw material, in the opinion of leading millmen in this city, from which the policy of many cotton mills in this country is derived. Last year the world's output of cotton crop is stated to have been 7,707,000 bales, all but about 2,900,000 of which were raised in this country. This year, according to the official estimate, the crop aggregates only 9,962,029 bales.

Secretary of Agriculture Wilson calls attention to the destruction wrought by the boll weevil in the cotton belt, and recommends that an amount not less than \$50,000 be appropriated to stop the ravages of the insect. The invasion of the boll weevil, the Secretary declares, has done more than anything else to awaken apprehension as to the future of this great crop. Investigations hitherto made by the Department convince the Secretary that measures must be taken, and quick, to prevent the weevil from spreading to the south, and the Legislature of Louisiana is to be appealed to pass laws which it is hoped will keep the boll weevil out of that State. It has been decided also for the enforcement of laws for the preservation of the birds of the State, as an aid in the destruction of the weevil.

An earthquake shook lasting several records was felt in E. E. Graham, Ill., on the 20th inst.

An epidemic of typhoid fever has occurred in the town of Butler, Pa., arising from the use of water from a creek which had become polluted, during the repairs to a filtering plant. The population of the town is about 18,000. About 1200 cases have claimed the care of physicians, and appeals have been made for assistance in nursing and in the help of the poor. In the portion of the city not supplied by city water there is a comparative absence of typhoid fever. It has an independent supply from four artesian wells.

A dispatch from Pottsville, Pa., says: "As the result of the increase of temperature, so great as about the anthracite miners, nearly one-third of the 1100 saloonkeepers of Schuylkill county will go out of business next year. This is shown by the decrease of the applications for licenses. The Miners' Union is encouraging the temperance sentiment. As the result of information given (largely by miners) the Girard estate at Philadelphia is to be sold, and the proceeds of the sale to be divided among a number of speak-easy newspapers on its lands. The trustees of the estate refuse to rent any of their properties for liquor selling."

The number of men in the United States army according to a recent report is 59,181, exclusive of those in Porto Rico and the Philippines; a reduction of 10,503 from the previous year.

S. I. Kimball, the General Superintendent of the Life Saving Service, in his annual report again pleads for the extension of the pension laws to certain officers and enlisted men of the service, and urges the creation of a retired list for those who become physically disabled through age or injury or disease contracted in line of duty. He says the high state of affairs of the country at the present time has been maintained during the year. The number of lives lost was 24, one less than last year, while the number of persons imperilled, 4339—was greater by 119.

The number of stations embraced in the establishment of the Pacific Mail Company of 1896 were, at the close of the fiscal year was 273, of which 195 were on the Atlantic and Gulf coast of the United States, 92 on the Great Lakes and one at the Falls of the Ohio river, at Louisville, Ky.

A ledge of gold bearing quartz has lately been discovered in California, extending over 40 miles into Oregon, and is said to be one of the largest mineral veins known anywhere.

There were 451 deaths in this city last week, reported to the Board of Health. This is 44 less than the previous week, and 1 more than the corresponding week of 1902. Of the foregoing 226 were males and 225 were females; 52 died of consumption of the lungs; 62 of inflammation of the lungs and surrounding membranes; 21 of diphtheria; 19 of cancer; 29 of cholera; 10 of typhoid fever; 15 of smallpox.

FOREIGN.—A despatch from London of the 4th says: In order to prevent another Macedonian uprising in the spring, attended by unspeakable horrors, and the danger of a war between Turkey and Bulgaria as a consequence, Russia and Austria have proposed to the other powers that immediate steps be taken to put into operation a plan which in its general outline resembles that now enforced in Crete. This proposal is the result of the acceptance in principle by the Sultan, three days

ago, of the Russo-Austrian note concerning reforms in Macedonia, which was submitted to the Porte after the recent conference between Czar Nicholas and Emperor Francis Joseph. While it is intended that the Christians shall be protected, there is also a determination that equal protection shall be accorded the Mussulmans.

The casual treaty between Panama and the United States has been signed at Panama.

The Legislative Assembly has finally decided that women are debared by their sex from becoming qualified lawyers in England.

A despatch from London says that the British Government has no present intentions of pushing its expedition through to Lhasa, the capital of Tibet, or even to permanently occupy Gyantse, which is the second most important town in Tibet.

A despatch from Rome of the 22d states that the phenomenon known as the "Rain of Blood" was noticed near Salerno during the past few days, the rain drops being sored as to leave a stain resembling blood. This phenomenon is said to come from Sabara after a severe sand storm, the sand of the desert being carried by the wind across the sea and mixing with the rain as it falls. This form of the phenomenon is somewhat rare, although it reached as far as Rome three years ago. Not understanding the reason of it, the peasants of the neighborhood are very much frightened.

An earthquake was felt at Louisburg, Cape Breton, or the 20th inst.

It is stated that in Wales there are 500,000 people who cannot speak English; in Ireland there are 30,000 who speak only Irish; and in Scotland there are 40,000 who speak only Gaelic.

Portugal is said to be the most illiterate country in Europe; nearly sixty-eight per cent. of her population cannot write. In Italy the proportion of illiterates is fifty-three per cent.; in Russia, thirty-six per cent.; in Spain, nine per cent., and in Britain, not quite four per cent.

NOTICES.

WESTTOWN BOARDING SCHOOL.—Applications for the admission of pupils to the school, and letters in regard to regulations and discipline should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will train leave Philadelphia 7.16 and 8.18 A. M., at 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the school by telegraph, visit West Chester, Phone 1144.

EDWARD G. SMEDLEY, Supl.

Friends' Library, 142 N. 16th St., Philadelphia.

Open on week-days from 11.30 A. M. to 2 P. M., from 3 P. M. to 6 P. M., also on evenings in which Friends' Meetings are held from 7 to 7.45 P. M. Recent additions to the Library include the following: BACON, BERRIE, An Uncrowded Queen, Frances Willard.

MARDEN, O. S.—The Young Man Entering Business.

MATHEWS, William—Conquering Success.

MEANS, Stewart—St. Paul and the Anti-Nicene Church.

MORLEY, John—The Life of Wm. Heart Gladstone (3 vols.)

PEARSON, F. F.—Religion of an Educated Man.

STEVENS, G. B.—Messages of Paul.

STEVENS, G. B.—Messages of the Apostles.

TRAVELMAN, G. O.—American Revolution, part 2 (vols.)

WOODBERRY, G. E.—Makers of Literature.

DIED, at her home in Crosswicks, N. J., on the twentieth of Eleventh Month, 1903, LYDIA ANN HENDRICKS,

in the eighty-third year of her age; an esteemed member of Chesterfield Monthly Meeting of Friends, N. J. I bore her short illness with patience and resignation saying many times, "I want to go."

—, Tenth Month 9th, 1903, at Burlington, N. J., ABBIE M. GARWOOD, in the seventeenth year of her age a member of Evesham Monthly Meeting of Friends, N. J.

—, at Columbus, Ohio, Ninth Month 24th, 19 RACHEL, RUSSELL, Haines, wife of T. Harvey Haines the 31st year of her age. Surrounded by all that can make life attractive, she sweetly yielded to the decree her Maker, and expressed herself as seeing nothing her way. "Blessed are the pure in heart, for they shall see God."

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THERE seems good ground for the belief that there has been a real growth among the civilized nations of a sentiment which will permit gradual substitution of other methods than the method of war in the settlement of disputes. — *President Roosevelt's Message.*

THE submission of the will is ever a vital element in the faith of the just. R. R.

A GOOD way to turn our condition into joy, to turn it into another's joy.

WE are told that all nations and religions confess, "God is with us." But this is realized by those only whose watchful and prayerful exercise of spirit is: "In doing this thing, am I with God?"

HOW TO KILL OFF A TRUE MINISTRY. — Where Friends' meeting for worship is habituated to be looking for a vocal ministry, it is kept at of the true condition wherein new ministers will be brought forth.

The habitual looking outward for a ministry an education not to turn inward for the worship which is in spirit and in truth.

A fixed alienation from that spiritual condition of worship becoming our established habit, and ministry no longer being apprehended from within, it is demanded from without a killer of time, if for nothing better.

A ministry of the spirit having now no soil grow in, a dearth in the ministry ensues, members cast about after other expedients for vocal services, and for means of supply which belong to the lecture system of religious discourse.

Are Fox, Penn and Barclay Members of Us, and We of Them ?

In a contribution appearing in our columns, the writer brings into view an aspect of church membership which is not often thought of. The truth that "We are members one of another" (Eph. iv. 25), we usually think of as relating to *contemporaries*. It seldom occurs to us that our forefathers in the Truth, who first labored, and we have since "entered into their labors," they being members of the same band of Truth of which we claim we are members, were in the same membership that we are in now, and we are in the same membership with them. Thus we all, so far as members together in the same Truth and doctrine yesterday, to-day and forever, are all along the line of time "members one of another."

We cannot take advantage of the death of those pioneers who first cleared the ground for us to stand on, now as moderns to disown them, — if we acknowledge that while living they were truly members of our religious Society. Nor can we claim to be members of their religious society or fellowship on principles differing from theirs.

We can disown our early members from our sympathy in distinctive essentials and still ride into the future on their vehicle as completely non-member; of them, as successful mutineers of a ship would be non-members of the crew first engaged, should they disown her from her owners, cast overboard her veteran navigators, and sail her as a stranger and separated craft, though passing on under the same old flag and name.

The Scriptural rule for pastoral care is that "all the members should have the same care one for another." Are modern members doing this for preceding members, where they say, as is quoted of some, "We don't care a straw for the original members?" Or where such, so distinctly separated from the position of early members, transfer the name "separatist" to those least separated therefrom, even to those who are clinging to the closest unity with the doctrine of the founders?

Further, we in turn, are members of our posterity also, and for their sakes should sanctify ourselves, that they may be members of predecessors not to be ashamed of as having no definite principle in the Truth, and no consistent hold on the faith once given to the

founders. If we are not incited to emulate a noble ancestry in the Truth, let us at least not foreclose their goodly heritage in the same Truth for our posterity, — but rather safeguard it by every testimony that is genuinely of and for the Truth. We are not members one of another from generation to generation as merely outward copyists, except to express inward truths, but as exponents of the same Truth in intelligible forms of its own putting forth, being ourselves subjects of the same Head over all things to his church. The directness of our communication with his life, voice and rule, would make us fellow-members of all in all ages who are so held, — "fellow-citizens of the saints, and of the household of God."

And if our holy Head has increasing light or revelation to show to sons which our fathers' day was not in a condition to bear, it will not be a different light from that of the past, but the light of the same Christ. "He cannot deny himself" in principles once shown to be his, though He may speak to different conditions in varied forms of service. Added light will but confirm its past showings, and open up new lines of duty and testimony. It will not guide us to work at cross purposes with our earliest members; it will come not to destroy their testimony, but to fulfil it, that in the dispensation of the fulness of the times we of the later membership might carry on into its larger development the mission of our earliest members, "God having provided some better thing for us, that they without us should not be made perfect."

JESUS said, "Man shall not live by bread alone." He said it with reference to his temptation to make bread by a miracle to satisfy his own hunger. He had no command from his Father to produce bread in this way. Until He had such a command, his duty was to endure the hunger. If He had accepted the suggestion, He would have been letting his body rule. The food of his higher nature was the word of God. Self-indulgence is making bread more important than obedience. It is better always to go hungry than to do wrong to get food. — *Selected.*

ONLY the heart at leisure from itself has skill to sympathize. How few of us attain to the height of George Fox's wonderful petition: "I have prayed to be baptized into a sense of all conditions, that I might be able to know the needs and feel the sorrows of all. — T. H. Darlow.

The Testimony of John Steel.

The account concerning J. Steel is, that he was a plain country man, of not much note or appearance in the Society of the People called Quakers in England, and that one day when following his plough, he felt a constraint on his mind to leave home and to travel to a distant part of the nation at a time (when the uneasiness or separation had taken place which was occasioned or blown up through John Wilkinson and John Story) not knowing whither he was to go, or what services were for him to do. But our said Friend, following the motion he felt, came to a place where he heard that at some distance from thence a meeting of conference was appointed to be held between Friends and the said Wilkinson and Story on account of their separation, he found his mind drawn to attend the meeting, where (by account) William Penn, Robert Barclay, and other eminent Friends were met on that account. After some time John Steel had a testimony to deliver nearly as follows, which came with such powerful weight and authority, that it is said Wm. Penn afterwards remarked to Robert Barclay to this purport, "This is neither the wisdom of the North nor the Eloquence of the South, but the power of God through a plough-man, marvellous in our Eyes."

The following is the testimony which John Steel delivered: "The Lord our God with whom the treasures of words and knowledge are hid, in an acceptable time in our age and generation, hath given of his gifts unto his children, for the gathering the people out of the world to God. If any shall be unfaithful in their gifts, He that gave it will take it away; then nothing remains but the words which were learned of the Lord while they had the gifts, and with these words they will war against the Truth, and against them that have received the Gospel orders, for they are now bringing up new things which were not in the beginning; they themselves being gone from that which was in the beginning, having the smooth words which men cannot see. But as their fruits make them manifest and an inward eye opened, the doctrine of that spirit is so smooth that many cannot see a hole in it; but the nature of it is to divide Friends asunder like stray sheep. They go about to support this wrong spirit, although they have been engaged in many services for the Lord and He honored them and He gave them victory and clothed them with beautiful garments; yet if they go about to support this spirit, their garments shall be torn as the coat of a sheep, amongst briars and thorns. For if any who have received the gift be not faithful unto it, the Lord shall do as He has done, confound them out of the mouths of babes and sucklings. For neither evil nor wrath shall bear rule amongst the people of God, but the power of the Lord God must go over all and in that the rule must be.

"In the months that are past and the years that are gone, it could not be said 'we' and 'they'; but one God, one Spirit and one people were known. But in process of time an evil spirit and power is entered as leaven, by which it is said 'we' and 'they'; but the power of the Lord is to pass over that, and by it that is to be destroyed, and one Power and

one Spirit and people is to be known, if ever God's salvation be known; by that one Power of the one God, all are made sensible members of that body of which Jesus Christ is Head. But in process of time (through the subtlety of the devil) some of these members have been benumbed and lost the sense of feeling, and now several of the sensible members of which Jesus Christ is Head, have endeavored time after time, together with the help of the Head, to seek the recovery of those benumbed members. But no recovery could be made; what shall be done with these benumbed members—shall they be cut off? Nay, the counsel of God is not so in my heart; but let them be as near the Body as may be, that if it may be they may again receive virtue from the Head and come to the sense of feeling again. They were seeing members and did work for God when they did see, but being made numb, they also are blind, and it is unto them as a continual night, and being in the blindness they would be working for God, being used to go about when they were sensible, so they would be going about when they are blind. But what shall be done to these members? Let them be bound. If it please God while they have a being in this tabernacle (or before they go out of the body) let them be loosed; if not let them be bound forever.

"This is the judgment of God upon thee, John Story, and thou, John Wilkinson. If it be not just and equal, ye may reject it if ye can."

Unto all which they were silent.

[Preserved in the hand-writing of Robert Pearsall, brother-in-law to Stephen Grellet.]

UNCONSCIOUS INFLUENCE.—"The greatest evils," says Jeremy Taylor, "are from within us; and from within us also we must look for our greatest good." We are generally unconscious that we are creating an atmosphere that effects more than any other thing our material prospects as well as our happiness. Joe Arnold felt very much surprised and bitterly disappointed when Harry Jones was chosen as the foreman of a new branch of a manufacturing firm for which they both worked. At first sight it certainly seemed as if an injustice had been done. Joe had been with the firm longer than Harry, and his work had given equal satisfaction. Why, then, had he been passed over? A few words with the employer answered the question. "I am sorry for Joe," he said, "and would like to have pushed him forward. I know he is faithful and conscientious, and that he can always be relied upon to do his very best; but he wears such a long face and worries so about every trifle that he creates an unpleasant atmosphere. Judging others by myself, nothing, I believe, attracts people more than a cheerful face and a general air of happiness. Now, this is Harry's advantage over Joe—he always looks happy, and as the business of the foreman of the new department will be largely with the public, he must be a man who will make a favorable impression at the outset."—*Success.*

EVERY word, thought and deed has its influence upon the destiny of man. Every life, well spent or ill spent, bears with it a long train of consequences, extending through generations yet unborn.—*Samuel Smiles.*

Extracts From the Diary and Letters of Rebecca W. Kite.

(Concluded from page 172.)

BIRMINGHAM, Ninth Month 9th, 1860.

(Same to same.)

Dear Sister:

Thy letter of the third came in due season. I often thought since thou wast here of thy last visit to me, though I was suffering from disease, yet I trust a little spiritual sight was left, and I thought thou, my sister, was one of the secret mourners on account of the declension in our Society. Yet it is so! May we unite together in deep spiritual exercise, and travail of soul for the arising of true light and life amongst us, which, I apprehend will be brought about by individual faithfulness. Let us put on the whole armour of strength to contend against our infirmities and the wiles of the enemy, and his emissaries.

I was glad to find dear Elizabeth Pitfield was able to be at Bucks Quarter. It may have had and doubtless had a tendency to encourage the faithful ones amongst them to hold fast the form of sound words and sound actions also O the harmony of that voice which Divine Wisdom gives utterance to.

Ninth Month 9th.—Aaron Sharpless was a Samuel Cope's house yesterday. He, dear man, had been liberated at his Monthly Meeting to visit the Indians, and appoint meeting amongst them. Ebenezer Worth has born him company. They had gone and are expected back next week. Samuel's sight has become so indistinct that he can scarcely discern his own friends. He can neither read nor write. This must be a great deprivation; but I don't doubt he has in some measure learned the Scripture declaration, "In your patience possess your souls." I don't wonder thou wast interested in looking over the letters of thy precious husband, He was rarely gifted. I have known few men more so, and so pithy ar lively in letter writing. Ah, how I miss his few can tell. I opened a few days ago on note I made soon after his death, where the mournful language runs, "Oh, I am brought into this deep suffering because I have too much grieved after my dear brother Joseph. Well, I can now say I am thankful he has escaped the trials of the present day.

We desire to look narrowly to our own foot steps, waiting daily upon the Master for ability to take one right step. Having no more for our guide or director, believing the tin has come when we must cease from consulting man whose breath is in his nostrils and cleave to the Lord alone for safe guidance.

I borrowed from Mary Griffith the account of Daniel Wheeler's family. The mother death in Russia, James' death, the account of William's and Charles' sickness, and some of Daniel's letters, all very interesting, and hope to have them copied in time. I love to possess such writings.

I heard some time ago Abby W. Hall, in a dressing some of our young friends, quoted a language of Charles Wheeler in reference to his brother William's death, "Tell me not he is dead, for I know that he lived on ange food." Ah, what a testimony from a brot who had lived with him and knew him we "Precious in the Lord's sight is the death his saints."

The following was found among R. W. Kite's papers in her hand-writing:—

Farewell, Year 1866! One hour more and thou wilt be joined to the years gone before me. Many have been the trying things that some of us have had to meet with, as well as some pleasant ones, in thy reign. Be that as may, the only important query now is: Have we made that advancement heavenward that might have done? Have we become purer of heart so that we can feel some degree of assurance that we are any readier for heaven? The case is not thus, may the Father of all our mercies forgive us the past neglected and favor us with his help for the coming year, that we may double our diligence in giving heed to the "One thing needful," so that we should be spared to see the close of another year, we may be favored to know that we have not lived in vain, having faith by which we shall be preserved if we keep near our Heavenly Guide; then we shall possess at peace which nothing earthly can take away. So be it, saith my heart.

And now farewell, old year; thou art taking thy departure from a world that lies in wickedness, a world that might be redeemed, but will not. "How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye would it not."

In the summer of 1869 R. W. Kite accompanied Deborah Brooks on a religious visit to Concord and Western Quarterly Meetings, and the Meetings composing them. An interesting account of this journey is contained in her diary and letters of Deborah Brooks Webb. R. W. Kite left a little memorandum of her exercises during this visit, as follows:—

Seventh Month 30th.—At Concord Monthly Meeting I repeated, "Except ye be converted ye shall become as little children ye shall in no wise enter the kingdom of heaven."

Eighth Month 4th.—New Garden Monthly Meeting, at New Garden. In first meeting the language of the apostle came before me, "I did not deliver it till near the close of the second meeting, viz: "Who shall separate us from the love of God? shall tribulation," etc? I have believed that there are precious souls in this meeting whom the enemy of all righteousness would gladly separate from the love of God, from the light of Christ, but I am persuaded, if these tried ones will keep close to the Divine Light in themselves, they will be able to adopt the language, "Nay, in all these things we are more than conquerors through Him that loved us."

Ninth Month 6th.—Sixth-day. An appointed meeting at London Britain. I was constrained to say, "The working out of the salvation of the immortal soul is a work that concerns every individual one of us, from the youngest to the oldest gathered here. What would a man give in exchange for his soul?"

Tenth.—Concord Quarterly Meeting, the language dwelt with me unrepeated, "Thy God who thou servest continually, He will deliver thee."

Eleventh.—Attended an appointed meeting at Chichester. A good meeting. The language of King David continued with me till I made it good, "I was glad when they said unto me, Let us go up to the house of the Lord." I believe there are precious souls in this meeting

whose chief concern is to seek the kingdom of heaven and the righteousness thereof. Oh, I would that the number of these were increased, for it is upon such the blessing of the Lord will rest."

Eighth Month 12th.—An appointed meeting at Chichester. During the silent part my mind was arrested with this language: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." I had to add that I believed there was one precious soul, or more, in that meeting who could adopt this language and I had been led to contemplate the preciousness of such a condition,—dead to the world, dead to the spirit of the world.

Ninth Month 20th.—Having been favored to reach another birth-day, now my 59th! I feel disposed again to take up the pen to record the mercies and loving kindness of Him who watcheth over us by day and by night.

Extract of a letter of R. W. K., dated Eleventh Month 15th, 1869:—

On Seventh-day last was buried my old friend Rebecca George. The funeral was very large. I did not see any hardly that I knew, except two old scholars who attended the Blockley school when the writer taught there. I thought they seemed as glad to see me as if they had been my children. After the funeral left the house we walked around to see the old mill where my father used to grind, but lo! not a vestige of it remained, the grass was growing where it stood. But the stream of water was there that used to turn the wheel. Memory took me far back to other days. I looked at the grassy hill beyond which was our house, and thought how often I had passed over it on errands to the mill, to call my father to meals, etc., when I was a child five or six years old.

Second Month 27th, 1872.—I am now on the shady side of life. I have passed through many dark days but trust that "at evening time there will be light."

Ninth Month 21st.—Sixth-day. Heard today of the extreme illness of Deborah S. Walton, wife of Charles Walton.

28th.—Seventh-day.—This morning about 6 o'clock C. Walton, Jr., came to inform me of his mother's illness. I went. She knew me, but was too weak to articulate much and passed quietly away at 9.30 o'clock. Sister Lydia Kite spoke when we perceived she was gone, beginning with "Open ye the gates that the righteous nation that keepeth the truth may enter in," etc. It was a solemn time.

Tenth Month 1st.—Third-day. The funeral of Deborah L. Walton took place at 2 o'clock in the afternoon. — spoke; began with "Blessed are the merciful for they shall obtain mercy," applying it to the deceased. E. E. said she could not find language to express the feelings of her sorrow-stricken heart on this occasion, that the messenger of death should be sent so suddenly and unexpectedly to this dwelling. Much good counsel and warning were expressed. Deborah Brooks quoted, "Blessed are those servants whom the Lord, when He cometh shall find watching," etc.

Sixth Month 21st, 1873.—First-day. Samuel F. Balderston preached: "A knowledge of God is the best knowledge that can be obtained. 'This is life eternal to know thee the

only true God and Jesus Christ whom thou hast sent.'"

Tenth Month 28th.—Third day. This was Monthly Meeting day at North Meeting. Abby W. Hall was in attendance, and in the first meeting said that respecting some present that their race was nearly run, and that such would hear the welcome language, "Enter thou into the joy of thy Lord," etc. In the second meeting Lydia Starr opened the concern of Friends having pictures and statuary in their houses.

Eleventh Month 23rd.—First-day. William Kite was at meeting and spoke very interestingly, encouraging the minds of some whose faith was near failing them as they approached the terminus of life. He assured them that He who had been with them through the battle of life would not forsake them now.

First Month 12th, 1874.—First-day. Deborah Brooks preached on the text, "If the righteous scarcely be saved where shall the wicked and the ungodly appear?" We had a solemn meeting.

Twenty-sixth.—At North Meeting Samuel Balderston spoke very interestingly on spiritual water. "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," etc. Deborah Brooks followed with, "Blessed are the pure in heart, for they shall see God." I thought we had a good meeting.

Sixth Month 28th.—Very warm. In the afternoon James Bromley spoke on the value of silent waiting upon the Lord. He said no language could express the benefit thereof.

Sixth Month 25th, 1876.—First-day. John Stokes spoke, beginning with the working out of the soul's salvation as an individual work, a work between our Creator and our own hearts; no one can do it for us. We must dwell inward and keep out of the world's spirit. Especially should we strive after this indwelling when in our meetings for worship. He believed there were some present who had known something of the washing of regeneration and the renewing of the Holy Ghost. "The Grace of God which brings salvation hath appeared unto all men teaching us that denying ungodliness and the world's lusts we should live soberly, righteously and godly in this present world."

Tenth Month 1st.—First-day. Samuel Balderston was engaged in the ministry. He began with, "Man was made in the image of God." Not in the outward image, but in purity. He first spoke of Adam's happy state in the Garden of Eden, his fall and shame at the discovery of his nakedness; his expulsion from the garden, and that the ground was cursed for his sake. Then of the Saviour whose death on the cross was the sacrifice for man's sin, by which the way was opened for him to return, repent and live.

The extracts from this diary here pause. Rebecca W. Kite's lengthened life of usefulness was followed by an evening of rest. After a short sickness of about three days, she passed quietly away, we trust to her heavenly home, on the seventeenth of Sixth Month, 1900, in the ninetieth year of her age. As a shock of corn fully ripe gathered into the heavenly garner.

TURN from bad thoughts when they arise.

The Power of Giving Attention.

Between nine and ten o'clock the other morning, a man had the following experience:—

He received a letter from an acquaintance about a rather important business matter—but the letter had been misdirected, and the delay cost him a considerable sum of money.

Two papers were delivered from a nearby news stand—but they were none of the dates he had ordered.

His butler told him that a Mr. Wilson wished to see him, and as he did not wish to see the only Mr. Wilson he remembered knowing, he told the butler to send Mr. Wilson away—but he afterward learned that by failing to see his caller he had missed something greatly to his advantage, and that the name given to his butler was not Wilson but Winston.

He had asked for boiled eggs for breakfast, and he received an omelette.

A suit of clothes arrived—and the tailor cut the trousers three inches too short.

He himself sent off a note—and addressed it to the wrong number and the wrong street.

This is a slightly exaggerated picture of what is happening to many men everywhere all the time. Wherever there are human beings there you will find a very large part—often more than half—of the routine of life taken up with making wholly avoidable mistakes and correcting them. And in this state of affairs lies another answer to the ever-recurring question, Why do some men get on so much better than others who seem to have just as good minds?

Why? Because the men who get on have the power of giving attention, while the other men have not.

The power of giving attention is one of the greatest, if not the greatest, powers of the human mind—next, of course, to the fundamental faculties which enable a man to be called sane. He who possesses it will outstrip any man, no matter how clever, who has it not. The lack of it explains almost all failures; the possession of it is the principal part of almost all—perhaps all—successes. Yet it is one of the humble faculties. It is one that began to develop away back there when the animal kingdom was just waking up to the fact that to get food there is a better plan than waiting for it to be drifted by the air or the ocean into the mouth. It is one that can be easily and quickly cultivated in almost any child.

It simply means to read carefully each and every report that is brought to one by his senses. If you are looking, see what your eyes reveal; if you are hearing, listen to what your ears relate; if you are feeling, tasting, smelling, give whichever it is the courtesy of your attention. Most people can remember—if they attend. The trouble is lack of attention.

Robert Houdin, probably the greatest prestidigitator of modern times, won a reputation for practicing the black art by cultivating this power. He became so expert at seeing what his eyes saw, that from a glimpse into a crowded show window, as he walked along the street, he could name two-thirds of the articles in it. J. Pierpont Morgan has cultivated this power to such an extent that by glancing from page to page of a complex report he can lay his

finger on the weak spot in the property which the report describes—or in the report itself. But illustrations and instances are innumerable. Every biography, every history, is crowded with them. Every work of constructive genius, in finance, commerce, politics, or art is an illustration and an instance—and so is every well-ordered life, every well-kept shop, every competent servant.

To realize this power, let one test himself—or better still, his friend—for when one tests himself, vanity and self-excuse usually prevent results of much value. Begin an important statement or a promising story; let something interrupt you; note whether your friend, who ought to have been, and probably was interested, goes back to the point before the interruption and asks for the rest. Question him on some exciting story in the current news, and see how far wrong he has read the newspaper reports of it—which he is probably denouncing for inaccuracy. Test him on large matters and small, and when you shall have done you will probably know why he is succeeding or falling in life.

No one is too old to begin to give attention, but the best time is in youth, in childhood. Not a school day should pass without the teacher cultivating this power in her pupils' minds by asking them to tell or write out what they saw on the way to school, or something of the kind. And no parent who wishes to do his or her duty by the children should neglect to develop and to encourage—in childhood it needs little more than encouragement—this power of accuracy and quickness, but especially accuracy, in reading the reports of the senses.

There are, beyond question, large differences between various human minds in strength and capacity. But the greater part of the width of the gap between bright and stupid is not in the height of the bright above the normal, but in the depth of the stupid below it. Some day we may learn that mental sluggishness is as curable as physical sluggishness—if taken in time and treated intelligently.

It is the door carelessly left open, the watch or pocketbook carelessly exposed, that makes the opportunity for the thief. It is the business carelessly conducted, the railway carelessly managed, that makes the opportunity for the "Captain of Industry." It is the government carelessly administered that makes the opportunity for—the rascal that's out to oust the rascal that's in.

And every man who habitually makes a multitude of mistakes of carelessness began his career of alternate catastrophe when, a boy, he only half saw what was put before his eyes, only half heard what was put into his ears.—*Exchange.*

"He who lives in Christ and has Christ living in him may well possess his soul in patience amid the dust of present critical controversies as to Scripture, its manner of origination, and its authority. He will have the witness in himself; the springs of his faith and of his life lie too deep to be frozen or evaporated. Such believers do not rest their faith on the book, for they have verified it in experience, and can say even to the Bible, 'Now we believe, not because of thy word, for we have heard Him ourselves, and know that this is indeed the Saviour of the world.'"

"James Simpson's Last Sermon."

A singular sermon delivered at Frankford by James Simpson a few months before his decease. From an old paper marked with above title.

"What I am now going to relate is but a simple story and it is probable some of you may have heard me tell it before, but it has taken such possession of my mind that I thought I would just drop it for your consideration. When I was a young man there lived in our neighborhood a Presbyterian, who was universally reported to be a very liberal man and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure, over good, rather than than could be required of him. One of his friends observing his frequently doing so, questioned him why he did it, and said it could not be to his own advantage.

"Now, my friends, mark the answer of the Presbyterian. 'God Almighty has permitted me but one journey through the world when gone I cannot return to rectify mistakes. Think of this, friends—but one journey through the world! The hours that are past are gone forever, and the actions in those hours can never be recalled. I do not throw it out as charge, nor mean to imply that any of you are dishonest, but the words of this good Presbyterian have often impressed my mind, and think in an instructive manner. But one journey, we are allowed but one journey through the world; therefore let none of us say, 'My tongue is my own; I'll talk what I please. My time is my own; I'll go where I please. I can go to meetings, or, if the world calls me I'll stay at home. It's all my own.' Now this won't do, friends; it is impossible for us to live as we list, and then come here to worship as it is for a lamp to burn without oil. It is utterly impossible. And I was thinking what a droll composition man is. He is a compound of bank notes, dollars, cents and newspapers, and bringing as it were the world o' his back, he comes here to perform worship or at least would have it appear so. Now friends, I just drop it before we part, for your consideration. Let each one try himself and see how it is with his own soul.'

It is a strange thing we read, that God "gave them their request, but sent leanness into their souls." It gives us a hint of power almost terrible which we have in our own hands. If we insist upon having things, we can get them. We must always choose for ourselves, and we may choose chaff and throw away the wheat if we will. God wants us to choose the right things, the best things, spiritual good—but He will not compel our choice. He does not want us to indulge our appetite and desires—He wants us to "labor not for the meat that perisheth, but for that which endureth." Yet, if we will gratify our physical longings, at the cost of starving our better natures, we may.—*Forward.*

A MAN must not choose his neighbor; I must take his neighbor that God sends him. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—*George Macdonald.*

NIGHT THOUGHTS.

I wind my watch in the low lamplight,
As I've wound it up for many a night,
To measure out the hours to be,
As the future were mine through this little key.

Yet, winding my watch, as I well may muse
How this thing of pins and wheels and screws,
With my own name cut in its golden curve,
Will outlast the life it was meant to serve.

How an hour will come of the low lamplight,
Burning low for my dying sight,
When to wind my watch no need will be,
Because Time will forever be done for me.

—From an Old Scrap-book.

FOR "THE FRIEND."

Memoranda of Clarkson Sheppard.

(Continued from page 173.)

Third Month 7th, 1842.—I think it is time for some to manifest their allegiance to the cause of Truth, by being—if the expression is appropriate—decidedly religious. Not in making "broad their phylacteries," with long prayers, or in taking the chief seats of the synagogue, or to be called of men rabbi, or in any wise making a fair show in the flesh. But in deep indwelling and introversion of mind, endeavoring to keep a conscience void of offence both in the sight of God and man; by coming more fully given up, by (it may be saying apart at times, for religious devotion; diligent still with our families, and endeavor to report up to the Lord. And not because such things seem small and a little in the cross to the man's part, are we entitled to say, this may be done some other time—some more convenient season, when I am alone, etc. Ah! the family are dependent upon, and in great measure influenced by thee. They fare as the thrivest, and perhaps much of their accountability will be required at thy hands.

Fourth Month 10th.—Feeble efforts after introversion of mind, and some longing desires after the Beloved of souls, have been a partial feign and experience this morning. But, indeed, my best desires seem faint and few, and when I reflect upon the situation of our family—a cherished, aged mother reduced by sickness; a very dear sister, who has been nearly confined to her room with complicated and various ailments for more than five months; a father in his seventy-seventh year; and with all this, a prospect before me, of changing my own situation in life,—which change too, I feel will be more permanent than any yet experienced, and perhaps have a much greater and more lasting influence upon the whole of my future career and happiness: in thinking of these things, it is surprising that there can be anything like apathy. Oh, that I could say with a heart devoted, zealous, warmed and given up, "Not my will, but Thine, be done."

5th.—On the death of his mother, he writes: "With what heart abounding could I desire that the quiet, tender and susceptible state of our family; its apparent inwardness, its pattern and watchfulness, might ever continue. It seems indeed like a fast to the Lord of hosts,—a holy solemnity kept. It is with an acknowledgment, like joy, and oil, and ointment to my spirit. But too soon, alas! too oft these holy calms are broken."

6th Month.—In the following year Clarkson Sheppard was married to Anne Garrett,

of Philadelphia. With reference to this prospect his diary records: Oh, that we may endeavor, in all our intercourse, to cultivate in each other those celestial graces, which alone can ennoble the soul here, and help to prune its wings for heaven. And that the prospect, if ever consummated, may tend to promote our Father's glory and honor through the increased union of our hearts unto Him.

Seventh Month 17th.—Could hardly help exclaiming mentally in meeting to-day,—"What a hypocrite! Sitting here, apparently in the act of inward, reverential worship, when the mind is so rambling, and the heart,—the poor captive of every idle, passing thought,—and the soul, are so empty." Towards the close, felt more concern, and some wrestling after spiritual life; and the conclusion of the meeting found me breathing this language of the Psalmist, "Quicken thou me according to thy word." In the evening felt comfortable. What an enigma is this life, spiritual as well as mortal. Such a change in a day, causing gratitude and praise.

Ninth Month 16th.—I have for some time been impressed with the belief that if obedience keeps pace with knowledge, my pathway through life will be a simple and self-denying one. And although I see not clearly wherein it will altogether consist, believe it will be right now for me to manifest an introversion of mind, and a direct, constant reference to the fundamental, peculiar principle of our faith,—the mystery of Christ within, as the immediate and operative power of all, the Comforter, the Leader and Searcher, the infallible, omniscient Guide. With a disregard for the things of this life, in comparison with those which are eternal; and a heart continually devoted unto Him, who said,—and not one of whose words shall ever fall to the ground,—"My kingdom is not of this world."

17th.—In the discharge of a little act of apprehended duty to-day, wherein I seemed to be manifestly helped, felt peace. Oh, how hard trifles become, through the weakness of the flesh, or a reasoning with and listening to the enemy.

Tenth Month 23rd.—I think I sometimes feel a fire in me, intended for some sort of burning, but which stands much in need of more kindling and blowing. Now as He, who, I trust, hath placed or centered it in the heart, can alone effect this, it becomes me to wait submissively, till He is pleased to operate that good may come of it. Oh, that it may increase, till it becomes as a fire in my bones, or with Elisha, till I am full of matter, and the spirit within me constraineth me to speak. It is wisely written—"It is not in man that walketh to direct his steps." If I have had any correct sense of my state to-day, it has been in a want of inwardness, and patient abiding as at Bethel, where God met with me. We may sigh and mourn, and our bosoms heave and swell with the fullness of untold emotions: the tear of sensibility, tenderness and contrition, may steal down the cheek, and yet the work be not done. These precious evidences may deceive,—blossoms without fruit. It is necessary not only to hear, but to do, and thence bring forth much fruit to the praise of the great Husbandman; so shall we be his disciples.

(To be continued.)

THE GOSPEL'S ENLARGING POWER.

Upon the Gospel's sacred page
The gathered beams of aye shine;
And, as it hastens, every age
But makes its brightness more divine.

On mightier wing, in loftier flight,
From year to year does knowledge soar;
And, as it soars, the Gospel light
Becomes effulgent more and more.

More glorious still, as centuries roll,
New regions blest, new powers unfurled,
Expanding with the expanding soul,
Its radiance shall o'erflow the world,—

Flow to restore, but not destroy;
As when the cloudless lamp of day
Pours out its floods of light and joy,
And sweeps the lingering mists away.

Science and Industry.

In South America there is a plant, a species of mimosa, which resorts to death feigning, evidently for the purpose of preventing grass-eating animals from eating it. In its natural state this plant has a vivid green hue, but directly it is touched by a human finger or any living animal it collapses into a tangle of apparently dead and withered stems. Among British wild plants the most sensitive to touch is the insectivorous sundew of English bogs.—*London Globe.*

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only, the iron in God's sand is gold.—*Oliver Wendell Holmes.*

FORCE OF HABIT.—The force of habit was very forcibly illustrated by an incident last week at the pumping station of the water-works at Enid, Oklahoma. A tank stand just outside the building is kept full of water for the accommodation of passers-by and the neighborhood stock. A cow, accustomed to drink at this tank, came for her morning drink. The valley was covered with water, and stood within two or three inches of the top of the tank; but the cow went over the waste of waters to the tank. Twice she stuck in the mud, and appeared to be in danger of drowning; but by perseverance she finally reached the objective point. After drinking long and copiously she turned about and slowly made her way to land, apparently satisfied that she had done the only available thing to find water.—*Exchange.*

THE COMMERCIAL VALUE OF A WILD BEAST.—Few lions are captured nowadays. It is cheaper to buy them in captivity; but lions and polar, grizzly and Russian bears are the only animals largely bought and sold in captivity. Most wild animals are remarkably prolific, and there are plenty of them left all over the world. The animal dealers lose about

twenty per cent. of their importations each year. If a lion dies, \$1,500 has vanished into thin air, and the death of a tiger involves an equal loss. A lioness is valued at \$500, leopards at \$300, panthers at \$250, bears from \$50 to \$500, elk at \$200, camels at \$300, elephants at \$500. The agent in charge of the transportation of the animals must know all their ailments and the remedies. He must have their habits at his finger tips, and he must also possess cool, practical courage of the highest order. He goes among the animals and cows them as if they were so many cats, and his rule is absolute.—*Leslie's Popular Monthly*.

TURTLES.—Of the several orders of reptiles, turtles are the least repulsive to most people. Among them, however, may be found those which may not be handled with impunity. I shall never forget my first interview with a snapping-turtle. I was a school boy at the time, and I was engaged in fishing for eels in a brook, when "I had a bite," a good one, and to my joy I hauled out on the bank a kicking, struggling four-legged creature, with a mud-colored, moss-covered shell, and with horny spikes on the upper edge of his tail. I put out my hand to remove the hook, a bent pin, when the wicked head shot out like a streak of lightning, and the jaws came together with a snap. Luckily, my fingers were just out of reach, or I might have lost one or two of them.

The flat-shelled, painted turtles, the round-shelled, spotted turtles, and, in fact, nearly all our common turtles, with the exception of the snapper and the alligator snapper, may be handled and examined without the slightest fear. Most of them are water-turtles, and feed chiefly on animal food, but the interesting box-turtle lives upon the land, and feeds chiefly, if not altogether, on vegetables.—*E. H. Baynes*.

CUT NAILS.—In 1794 Grant Thorburn, a young Scotch immigrant, landed in New York city. He hoped to make his living by working at his trade as a maker of cut nails. But he soon learned that a nail-cutting machine had recently been introduced, and he could obtain no permanent employment. The future looked black. What was he to do? The promises of God, on which he had been depending, seemed to fail.

After a season or two spent in odds and ends of work, he started a small grocery store. A competitor drove him out of business. He started a second store, with little success. One day, in his new place of business, he placed on the counter, for purposes of decoration, a rose geranium in a pot which he had decorated himself. A customer pleaded for the plant and pot. A second plant was bought, and this was soon disposed of in the same way. Thorburn was not slow to see his opportunity. He gave up his grocery, and started a flower and seed business, which soon developed until Grant Thorburn was a man to be reckoned with by others who had been in the business for years.

The lesson of this experience I give in the quaint words of Thorburn: "You see, what I thought to be misfortunes were only blessings in disguise. When the cut nails cut me out, I thought it a misfortune. Being cut out of a grocery, I thought that was another misfor-

tune. But by this Providence was leading me into a more pleasant business."—*J. T. Faris*.

HOW THIMBLES ARE MADE.—A silver thimble is a very small thing, but it takes more than twenty men, besides a good deal of costly machinery, to make one. In the first place, the silver, which comes to the factory in bars, is passed through great steel rollers, which rolls it into sheets so thin that it would take twenty of them to make an inch high. The sheets are cut into strips about two inches wide, that look like silver ribbons, and out of them another machine punches round pieces, about as large as a silver half dollar. These round pieces, or blanks, as they are called, are next fed one by one to a machine which turns up the edge all around to make the rim, and are then put into a press, where a steel die comes down with a smash, and gives the thimble its proper form all at once. It is now of the right shape, but it is smooth, and has no dents in its top. To make these, the thimble is put into a lathe, and while it is whirling round, a workman, who sits in front of the lathe with a tool shaped like a hammer, puts a dent in the middle of the top, then a ring of dents round it, then another ring, and so on until all the dents are in. The thimble is then polished, has a number marked on it, and has the border of leaves or figures, usually seen on thimbles, engraved or stamped round its base.

Gold thimbles are made of steel, and have only a thin coating of gold on them. They are made in much the same way, as are also brass and steel thimbles; but brass and steel thimbles are sometimes made without any tops. Thimbles are also made out of hard India rubber, and sometimes even out of ivory and china. Thimbles have been in use only about two hundred years. It is not known who first made them, though some think they came from Holland.—*Selected*.

The Cross in Intellect; or the Great Difficulty, Which Should be No Difficulty.

"If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."

Does life mean growth? Does social life mean social growth, as well as individual life means individual growth? Most surely so, if it be true that God's design for that enlargement and enlightenment of the social life, wherein the increase of Christ's government in the world consists, remains a yet unaccomplished end.

It would seem that one of the instances in which the Christian Church has been halted and hampered by an undue devotion to "the letter" which "killeth," is to be found in the estimate which it has too generally placed upon that testimony of our Lord respecting the life which He was about to "lay down" that He might "take it again," and wherein as our representative elder brother, He could still confess to some human limitation, "I have finished the work which thou gavest me to do." This, taken in connection with his brief and solemn exclamation at the consummation of that glorious substitutory sacrifice with which his office of atonement was indeed finished, so that, as the apostle teaches, there is a precious sense, as giving ground

for universal hope (see 1 Tim. iv. : 10, R. V. in which God "is the Saviour of all men, would seem to have been largely accepted; implying or warranting the assumption that the phrase "unfinished work" should not be long to any other office of the blessed Saviour or to any phase of the gift of his complet salvation. But those other and necessary distinguishable offices of mediation and intercession do most surely appertain to that life which has been "taken again," and in which He ever liveth, not only to make intercession for, but to be present in the spirit with the members of his mystical body, the Church; their Comforter or Strengthened and Guide even unto the end of the world.

That heavenly office of intercession is indeed a subject which transcends the license of human discussion. But the work of mediation being, by the very definition of the term, one in which man is directly influenced or to which he is a present party and not mere third person, is one which more evidently calls for the intelligent apprehension of the experienced Christian, as being that in which he indeed knows his risen Lord as the "Leader and Commander" of his people. May indeed be conceived of as the intermediary office, connecting in an efficient unity that which is wholly enacted in heaven with that which was wholly enacted on earth. In this view it seems inevitably to suggest the figure of the ladder, which our Lord, with evident allusion to the dream of the ancient patriarch, prospectively appropriated to himself; and that of mediation in that elementary mind or intellect which is the ordained intermediate, or link of being, "as a man thinketh in his heart, so is he," between the spiritual and the physical experience in individuals.

If these observations be correct, it seems undeniable that there is indeed a most important unfinished work of Christ, even in this world, and therefore a necessary object of saving faith and hope, pending the vision of that life of "the first resurrection," which his true followers as members of his mystical body, the church, are called to share with Him; and also that this unfinished work, having its field of operation and manifestation distinctively in the element or realm of mind or intellect, must consist in a continuous advance in the knowledge and understanding of Divine truth.

But perhaps the lesson most urgently needed by professing Christians in our day is not so much that there is to be continued, however gradual progress in the knowledge of Divine truth in the future as that there has been such sure progress in the past. As the mystical, or to the world invisible, body of Christ, which is known to its true members as the church universal, has come down through the past ages to our own, it has remained to be, in our Saviour's words, "the light of the world," through the continued possession of that life of Christ which has been from the beginning, in the words of the beloved disciple, "the light of men."

That continuous as well as contemporary membership "one of another" whereby successive generations consciously enter into the labors of those who have preceded them, for the just appreciation and destined extension of the same, remains in evidence to the si-

inquirer as the seal of all once established principle, and as the stimulus and sanction to faith in such establishment. It is therefore that in every age the ground of communion and cooperation between earnest thinkers and workers is found not in the mere past of individual and independent enlightenment, but rather in a common faith and practical acquiescence in the truth of authority, as the ordained passport to their individual participation in the constraining authority of truth. The submission of the will is ever the vital element in the faith of the apt. "The man after God's own heart" was making that boast in the Lord, whereof the humble shall hear and be glad, when he sang, "I understand more than the ancients, because I keep thy precepts."

Things new and old do indeed in the divine ordering mutually depend, and jointly supply the presently binding "form of sound words." It is false individual independence, or self-dependence, in the pursuit of the "things new," which is the more obvious error of rationalism, can lead intellectually at least, to an "anarchy of the ranters."

The mere rationalist must be in his loudest tensions to progress essentially at one with the bewildered skeptic, who can never find his foothold. For the very idea of progress in principle implies a progressive settlement of principle which must in its successive stages of realization be accepted as dogma by the inexperienced inquirer, until by the trial of practice he shall prove it to be vitally important fact. It is only in the spirit of perfect humility that the sincere inquirer in matters of the soul can so duly appreciate the intellectual environment of competing counselings (see Ps. i: 1), as to avoid the distracting solicitation of oft exploded but stubbornly recurring plausibilities which would entrap the superficial and unwary thinker, and that he can so profit by "other men's sins" in his particular providential allotment, as to find an equivalent meaning in the otherwise diverse injunctions, "whatsoever thy hand findeth to do, do it with thy might," and "prove all things; hold fast that which is good." That which has been proved good by our accepted authorities, will be more recognized by us as a thing to be done and to be proved over again.

Besides the warning, "Cast out the scorners and contention will go out," apply to any other class so frequently as to the supercilious repudiators of venerable dogma?

The great difficulty with all such, which should be no difficulty at all from the Christian standpoint, lies in the natural aversion, so readily harbored even by scientific theologians to the law of self-sacrifice. After what has been here said of the deceptiveness of our natural experience, it seems almost superfluous to add that this law applies not only to our physical and material, but also and preeminently to our intellectual attainments and possessions. With regard to all of these alike we should as Christians only profess to claim propriety in them on that ground of self-abandonment in which the promise is realized, "he that loseth his life for my sake and the gospel's, shall save it."

"Every one that nameth the name of Christ" can depart from iniquity only in the power of that new life which is inculcated in such texts as those of the great missionary apostle, "If we live in the spirit, let us also walk in the spirit," and know ye not that as many of us as were baptized into Jesus Christ were baptized into his death?" If we are indeed careful to trust in the Lord with all our hearts and to lean not to our own understandings, cherishing the sense of his unflinching omnipotence and all-sufficiency, we will in no wise suffer his word to be bound or straightened in us, either through our own limitations or through those of other people. But emulating the "noble" Bereans of old we will use the things that are written as "things old," not only to test the claims to our reception of the things new, but also as an abiding part of the needful furniture of the man of God, for every good work. For even in religion there is a stage of education which must neither be rashly disregarded nor weakly lingered in, to the detriment of individual and general edification.

But it would appear that the transformations of evil are destined, to the end of time, to be so increasingly plausible, that it must require an ever increasing boldness to proclaim the particular application of the universal precept, "resist the devil, and he will flee from thee." The letter of revelation must indeed kill by its apparent superficiality, where the manifoldness of that metaphorical and symbolical element which is its only life, avails only to obstruct instead of promoting our apprehension of the profound simplicity, coherency and unity of enduring Truth. The spiritually experienced reader, who can in due degree "look to the end of that which is passing away," and will not be confused nor cramped by the figure of "the washing of water by the word;" and he will gladly subscribe to the declaration that "deep calleth unto deep at the noise" of those warning and informing "water spouts," or intelligible utterances of the Spirit, wherein the substantial experience and the pure aspiration of all the aged are seen to harmonize.

"Search me, O God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." "Examine yourselves, whether ye be in the faith." "Let a man examine himself, and so let him eat of that bread and drink of that cup." "The spirit searcheth all things, yea, the deep things of God." "Watch and pray, lest ye enter into temptation." Surely well has Dean Alford written:

"One fragment of his blessed Word
Into thy spirit burned,
Is better than the whole half heard,
And by thine interest turned."

RICHARD RANDOLPH.

THE CHOICE OF WORDS.—"What I admire about Henry is his choice of words," said Jack, looking up from his drawing.

"Why, Jack," said Ethel, with a toss of her head, "I heard him make a slip in grammar only yesterday." Ethel was one of those who notice and comment upon defects rather than merits. Jack's eyes twinkled.

"Henry may not be perfect in grammar—he

hasn't had much chance of education—but his choice of words is a different matter. I've never heard Henry use a profane word, or a malicious one, no, nor even an unkind one, when he can find a pleasant one instead. He has the greatest stock of good-humored phrases, and cheerful proverbs and bracing sayings, of any fellow I know. There isn't any such word as 'fail' in his bright lexicon of youth, I tell you, or any such word as 'sulk,' or 'fret,' or 'sneer,' or 'shirk.' Henry keeps the pick of the dictionary in his vocabulary, and nothing else. If everybody's English was as good as his, conversation would be wonderfully improved, to say nothing of conduct."

Jack's laughing comment had a deal of truth in it. There are words we can choose, and use, that will improve ourselves and all round us. The words "courage," "courtesy," and "cheerfulness" are good English for anybody. The single phrases, "I ought," "I can," are invaluable when used with sincerity. The word "self" needs to be dropped as completely as possible. If we try to drop, also, "I," "me," and "mine," we shall find out some things about the amount of egotism in our conversation that will do us good. Our choice of words has its moral as well as its grammatical side; and, of the two, was not Jack right, and is not the moral side the one to admire?—*Forward.*

MANY indeed think of being happy with God in heaven; but the being happy with God on earth never enters into their thought.—*John Wesley.*

Items Concerning the Society.

The *Soul-Winner* states that "The American Friends Board of Foreign Missions recently approved the recording as a minister of the gospel Juan Francisco Galvez, by the meeting at Gibara, Cuba. He is the first Cuban Friend thus recorded."

In the same paper within two columns there are news items of seven "pastors," under the name of Friends, and of one woman coming to a town to "take charge" of its meeting, and of one minister going to "fill the pulpit" of another. In another column the annual report of one "Friends church" is pronounced the most artistic of those received, containing eight cuts and eight pages, the pastor printing his annual message in the first of the report. A Friends' Prayer Cycle, printed in California, is pronounced "very interesting, covering the Friends' missions of the world in thirty days, and on the thirty-first the subject is appropriately, 'pray for more laborers.'"

As an illustration of the waning efficacy of sensational methods for gathering numbers into membership, a member of a Yearly Meeting called "Progressive," has stated that three adjacent Yearly Meetings now number 46,000 members, and that for the three the total accession of members for a year had been but 230, which is but one-half of one per cent.

Sarah E. Hallock in the course of her religious visit acceptedly attended North Branch Meeting held at Earlhaw, Iowa, Eleventh Month 18th, and Bear Creek Monthly Meeting the 19th. Took train same evening for Emporia, Kan. With S. E. Ramsey as companion, attended Cottonwood Quarter and the meetings composing it. On the 28th attended Spring River Quarter, visiting some of the families. S. E. Ramsey returned home the 5th. S. E. Hallock expects to return to Indiana in a few days.

The "Reasons for a New College" proposed by

Ohio Yearly Meeting of the larger body, appeared in the following points in which it is considered that it should be distinguished from most existing colleges:—

1.—Things to be excluded. 2. The exclusive and competitive class spirit. 2. Public rivalry with other institutions in athletics, oratory, etc. 3. Fraternities and other secret organizations. 4. Destructive Higher Criticism and other influences tending to disbelief of the Scriptures. 5. All other influences tending to produce a 'double life.' 6. The 'cramming' method in class work."

"II.—Things insisted upon and labored for: 1. A reverend regard for, and study of, the Holy Scriptures. 2. An experimental knowledge of personal salvation. 3. A faculty believing in, witnessing to, and exemplifying the experience of complete sanctification through the baptism with the Holy Ghost. 4. A proper provision for manual training for every pupil. 5. Gymnastic training and healthful athletics under competent direction. 6. Courses and methods of instruction adopted to be the best development of mental power and the best practical ends."

SUMMARY OF EVENTS.

UNITED STATES.—Among the recommendations of the President in his late message to Congress is the passage of legislation that will be undesirable to immigrants, and to develop the American merchant marine service. He states that it would be "unwise and unnecessary" to reconstruct the country's monetary system.

In his late message to Congress the President referring to the late action of the European Powers in pursuing their claims against Venezuela observes: "During the effort to adjust the dispute between the United States and the European Powers it is referred to me for decision, but I was clearly of the opinion that a far wiser course would be to submit the question to the Permanent Court of Arbitration at The Hague. It seemed to me to offer an admirable opportunity to advance the practice of the peaceful settlement of international questions, and to secure for the Hague Tribunal a memorable instance of its practical importance. The nations interested in the controversy were so numerous and in many instances so powerful as to make it evident that beneficent results would follow from their appearance at the same time before the bar of that august tribunal of peace."

The negotiations in reference to the Panama Canal of the Republic of Panama have been severely criticized by members of Congress, both in the Senate and the House. Senator Hoar has introduced a resolution calling upon the President for all the facts regarding the Panama revolution, particularly any aid the authorities of this Government may have given the revolutionists.

The President's latest assumption that there was a recess between the end of the extra session of Congress and the beginning of the regular session, although the one ended at 12 o'clock on the 7th inst., and the other began at that time. In accordance with that assumption he has sent to the Senate certain appointments for confirmation as having been made during this recess. A question has thus been raised which will need a judicial decision, as the first of its kind.

A meeting has lately been held in Charlotte, N. C., of over an hundred cotton manufacturers throughout the Southern States, and a plan started for the curtailment of the production of cotton goods by the mills of the entire country. The general sentiment of the meeting, expressed in the resolution adopted, was that "national curtailment is absolutely necessary to the cotton industry." It is said that the greatest sufferers will be the owners and operatives of the smaller mills. The cotton mills in New England employ fully 175,000 hands.

The mayor of Burlington, Vermont, has stated that the typhoid fever situation is becoming more critical. "More than 1400 persons are ill; in many instances whose families are prostrated; the poor are great sufferers. Money is needed to employ physicians, nurses and domestics, drugs and a thousand other necessities. It will take a hundred thousand dollars or more in the relief fund besides the Burr Fund for individual work that is being done, to see Butler properly through the epidemic."

Production of crude petroleum in Western Pennsylvania and the nearby oil producing States is decreasing so materially as to create a disturbance in the trade, and a considerable amount of individual work that is being done. An industrial commission of engineers and contractors in England has lately been visiting this country with

the view of learning methods in use here. In a statement recently made of its members said: "There is not the slightest doubt that American machinery is far ahead of anything we have in England, and the men work under far better conditions. The secret seems to be that here capital is never lacking, no matter what has been the previous expenditure, for the laying down of the most up-to-date machinery. As to wages, while the American workman is paid much more than his English cousin, it costs him twice as much to live. From personal observation we can safely say that we can live as well in England as you do here on one-half the amount of money, so it is not strange that wages are lower in our country."

The annual report of the United States Indian inspector for Indian territory says that the five civilized tribes in the Territory, including Indians and freedmen, number 84,000 persons, who hold over 19,000,000 acres of land. The duty of the Government is shown under legislation and agreement to allot in severalty all the land of the five civilized tribes after town sites and other reservations have been made and to wind up the tribal affairs, limiting the life of the tribal governments to Third Month 4th, 1906.

A dispatch of the 10th from Chicago says: "Final arrangements have been made to-day for the incorporation of the Interstate Telephone Association into one company. This means the amalgamation of over 400 independent telephone companies in Illinois, Wisconsin, Kentucky, Missouri, Iowa, Indiana, Pennsylvania, Nebraska, Minnesota, Ohio and Michigan, involving property valued at more than \$200,000,000."

A recent meeting in Philadelphia of the American Roentgen Ray society it was stated that in an hospital where some of the worst cases of cancer had been received, ten per cent. of cures had been recorded following the use of the X rays.

One of the longest fences in the Northwest is being constructed around the Lower Bruls Indian Reservation, on the Missouri River, in the central portion of South Dakota, says the Kansas City Journal. This remarkable fence will be sixty-three miles in length. It is composed of four wires placed on posts set a rod apart, cedar and ash posts alternating. The fence is being constructed by the Indians themselves, under the direction of the agency authorities. It is understood that next spring the Government will issue small cattle to the Indians, to graze inside this inclosure, the purpose of the Government being to encourage the Indians in stock raising, so that they can ultimately support themselves.

There were 496 deaths in this city last week, reported to the Board of Health. This is 45 more than the previous week, and is more than that reported during all of 1902. Of the foregoing 288 were males and 208 were females; 51 died of consumption of the lungs; 99 of inflammation of the lungs and surrounding membranes; 15 of diphtheria; 16 of cancer; 20 of apoplexy; 12 of typhoid fever; 3 of scarlet fever, and 16 of smallpox.

FOREIGN.—Russia has recognized the Republic of Portugal.

The Norwegian Parliament has unanimously rejected the bill conferring the franchise on women.

A dispatch from Washington says: Through the efforts of Herbert W. Bowne, the American Minister to Venezuela, that country and Colombia are on the verge of an agreement by which they will renew diplomatic relations with Cuba and Venezuela. The long time been on bad terms, each country accusing the other of aiding revolutions against its neighbor, and the feeling finally resulted in breaking off diplomatic relations.

It is stated from London that the proposed enlargement of the London Postoffice has brought out the fact that the acre and a half of land desired for the site is worth \$1,200,000.

During the Eleventh Month of 1901 there were imported into England 200,000 hundred weight of potatoes; in the same month of 1902 the quantity was doubled. But this year on account of the small crop the imports have risen to 2,000,000 hundred weight, valued at about \$1,900,000.

As an effect of the reduction in the cotton crop of the United States, the English, French, Germans, Portuguese, Russians and the Belgians are now actively at work attempting to establish cotton growing industries in their tropical or sub-tropical areas.

It is stated that the only way to increase the quantity, which is said to be capable of an augmentation of 1,000,000 bales, but also to improve the quality. The Nile improvements, it is said, will immediately increase Egypt's crop about 100,000,000 pounds, while in the Sudan there are said to be millions of acres of land capable of producing a fibre at least as good as Egyptian.

It is stated that American Jews are no longer per-

mitted to cross the Russian frontier without a special permit in each case from the Russian Minister of the Interior.

In China the Mandarin language is the general language of the majority of the people, but there are 70,000,000 who do not use it. They are divided from each other, it is said, by linguistic barriers as complete as those which separate the Dutch from the English or the French from the Italian and in order to introduce the Bible to these people American Bible Society has been concerned in two different translations of the Bible into twenty Chinese dialects.

General Wood from Maills of the 11th instant says: "General Wood has proclaimed an anti-slavery law passed by the Legislative Council of the Moro province and that the Sultan of Sulu has promised to abide by conditions."

J. L. Stinson, instructor in the Mississippi Agricultural and Mechanical College it is stated is to go to Africa as representative of the British Cotton Growers Association. He had been chosen by that organization to teach the natives of Africa how to grow cotton and best methods of improving the staple.

A series of phenomena was observed in various parts of the Hawaiian Islands on Eleventh Month 23, which thought to indicate severe volcanic or seismic erupts in the northern part of the Islands. It is stated that a large number of Boats were wrecked to settle in Northern Mexico.

NOTICES.

Woman Friend desires writing to do at home. Address "B," office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to entrance and discipline should be addressed to Wm. P. WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SNEYD, Superintendent. Address, Westtown P. O., Chester Co., Pa.

Westtown Boarding School.—For copies of persons coming to Westtown School, the stage meet trains leaving Philadelphia 7.16 and 8.18 A. M. 2.50 and 4.32 P. M. Other trains are met when regular Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114.

EDWARD G. SNEYD, Sr.

DEAD, at his residence, "Grafton," near Yarrville, N. J., on the thirty-first of Eighth Month, 1902, SAMUEL NICHOLSON, in the seventy-fifth year of his age, as the tenth of Eleventh Month, 1903, GEORGIANA E. WIFE of Samuel P. Nicholson, aged seventy-eight years, loved members of Chesterfield Monthly Meeting of Friends, N. J.

—, at his home, Freeton, Pa., the 15th of Eleventh Month, 1903, JOHN HENCOCK, near seventy years of age, a member Greenwood Particular and Mosaic Monthly Meeting, Pa. He patiently endured an affliction deprived him of his physical powers for several years.

—, at his residence near Ranocosa, N. J., Month 23d, 1903, MARY E. HULLYARD, in her fifty-ninth year; a member of Burlington Monthly Meeting Friends. We feel that she was one of those of whom it was said: "Blessed are they which are hunger and after righteousness, for they shall be filled."

— at Winona, Ohio, Twelfth Month 5th, HANNAH H. STRATTON, aged 77 years and 4 days, a member and minister of New Garden Monthly Meeting Friends, Ohio. Having in early life submitted to work of Divine Grace by its leading she became a full minister of the Gospel, being made willing to work baptizing and preaching in the great West of the Kingdom. She labored much in the Mission service mostly among those of our beloved Society extending at times to others. Her ministry was clearly clear and searching when addressing the people and those in the lumber walks of life. Funeral on the 8th instant, living testimonies were forth of her life, and she was buried in the great West. The Scripture passage was revived, "Weep not, but weep for yourselves and for your children in the language, "They that turn away from right shall shine as the stars forever and ever."

—, suddenly at her home near Harveyville, Pa., Twelfth Mo. 7th, 1903, REBECCA ELLIOTT, in the thirty-third year of her age, a member and minister of Wood Monthly Meeting of Friends, Kansas.

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Your Bodies Washed With Pure Water.

(Heb. x. 22.)

Our bodies washed with the Holy Spirit are cleansed with "the pure river of the water of life," which was shown to the beloved disciple as "proceeding from the throne of God of the Lamb."

The cleansing of ourselves from every defilement of flesh and spirit is thus effected "by the washing of water by the word" which proceeds from Him to our spirits, and in conformity to which we may be sanctified. "Now ye are clean through the word which I have spoken to you," said the Saviour, which could not have been without their conformity to that word of benediction. "Sanctify them through thy word," He prayed,—"*thy word is truth.*"

Righteousness consists in conformity to the Divine will as made known to us by the witness of the Spirit, the inspeaking Word of Life. It is taking heed to it according to that Word, and "a young man shall cleanse his way."

"Cleanse first that which is within the vessel, that the outside may be clean also." As the defilement of our spirits that our flesh is defiled in a sinful sense, so must its cleansing be spiritual, and from within outward.

Physical cleanliness, to be "next to godliness" must be its offspring; proceeding from the creation within of a clean heart. Try to reverse this order, and we get a baptism not of the skin deep, but only a superficial putting away of the soiling of the flesh. And we have the authority of Peter for saying that this is not the baptism which "now saveth," but an outward work is. Not only cannot the outward be put away sins, but neither can things stronger than water, or any carnal appliance.

"For though thou wash thee with nitre, and take thee much soap, yet thy iniquity is marked before me, saith the Lord God. . . . O generation, see ye the Word of the Lord!"—Jer. ii; 22, 31.

But Christ made it plain enough that his baptism (rather than John's) purifies inwardly, as fire searches throughout a mass of silver to cleanse it from its dross. And that which Christ owns as the water of the gospel dispensation is his holy Spirit in its cleansing efficacy. When He spoke of the spiritual influence which should go forth from a true believer into others' lives, He declared that out of him should "flow rivers of living water;" and the Scripture at once explains that "He spake this of the Spirit, which they that believe on Him should receive." So we know what Christ means by "water," and being born of it, "and the Spirit" as a term added to explain it,—even the inward, cleansing Life, "the pure river of the water of life" proceeding from the Divine throne.

Two aspects of the same Spirit have their metaphor,—one water, as inwardly cleansing and refreshing; and the other fire, as a purifier by consuming the elements of defilement. "He shall baptize with the Holy Spirit and with fire."

Because a man's sin, to be sin, must be in his spirit, "every sin that a man doeth is without the body," but the body not without the sin, which leaves in the body a death-mark of its own wages. Carnal defilement thus comes of that of the spirit, in every letting in of sin or forbidden fruit; and so comes disease by sin, and death by sin. Jesus, as Lord of spiritual powers, cleansed men's bodies of disease by way of the Spirit, and left behind a dispensation such that these signs should follow them that believe. But in the later apostacy from the most holy faith, the general faith of those who profess his name, gropes below that point.

"And greater works than these shall ye do, because I go to my Father." Works greater than in the physical realm are those which are conducted in the realm of the spirit and of life, and greater than the cure of the body must be the conversion of souls from disease to health. And the Saviour having given his flesh for the life of the world, and tasted the wages of sin for every man, went to the Father, ascended on high, and gave gifts to men for the ministry of this same reviving and cure of souls.

And it is through this inward washing of regeneration and renewing of the Holy Spirit or pure water of Life, that our bodies must be washed to be made Christian bodies and temples of the living God. Living up to the witness of his Spirit, our bodies may be kept within and without cleaner and cleaner, whether we eat, or whether we drink, or whatsoever we do.

Included in the interrogation which "how saveth," namely, "the interrogation of a good conscience toward God," is a right place for asking, "what shall I eat that will not contaminate?" or "what shall I drink, that will not defile or pervert?" or wherewithal shall I be clothed, that shall not contribute to impairment of health, or cater to vanity?" Such cleansing of the body by the inspeaking word, the gentiles are not seeking after. But it was as proceeding from the "doubtful mind," or carnal lust, that Jesus discountenanced these questionings. Seek first the kingdom of God, which is within us, and what is wholesome for soul and body will be added to us.

For the health of the physical body, as the divinely organized instrument of the soul, there ought to be cultivated a more watchful recourse to the Physician of value, the Spirit of life in Christ Jesus. The reproofs of instruction, which are the way of physical life as well as spiritual, the secret checks on what we should not put to our mouth in eating or drinking; the sweet permissions for what we may partake of, the "walking in the light as He is in the light," to social occasions of the right atmosphere; the heeding of the still, small voice as to embarking on enterprises racking to the nervous system, or dispelling to the peace of God; the observance that "he that believeth shall not make haste;" the daily cross, or fighting the good fight of faith for the victory of the spirit over the flesh where their invitations conflict; the control of temper, anger, or inordinate emotion; the overcoming of evil with good; the constrainings of the love of Christ to overcome hatred; the watching unto the prayer of faith which shall save the sick,—are all items in the swallowing up of death in victory, and of "being in health even as thy soul prospereth." In short, the simple life with Christ, thine eye single to Him, and so thy whole body full of light, is the Divine prescription of that health-giving pneumatopathy

whereunto we would do well to take heed. All these instances and many more are but applications of the washing of our bodies with the pure water.

NOTE.—The editor is responsible for some abridgments in a contribution presented in our last week's number, entitled "The Cross in Intellect," with the result of doing our author's train of thought but fragmentary justice,—in particular leaving an incoherency in the middle of second column. But it was unintentional that his text should be vitiated by the insertion of "frequently" near the bottom of third column, instead of "urgently;" and in the middle of fourth column by "apparent" for "inherent."

FOR "THE FRIEND."

Memoranda of Clarkson Sheppard.

(Continued from page 181.)

Twelfth Mo. 15th, 1842.—I think in our little acts of apprehended duty towards one another, we are too prone to look for fruits and effects. Now these, though admitted very agreeable to the creature, may be, or may not be essential consequences, as the Scriptures abundantly testify and show. The only motive should be, after being fully persuaded that it is required of us, to discharge honestly and conscientiously, as those who must give an account, our apprehended duty in the sight of God. And then settling down into the littleness, which Christ acknowledges in us, and calls us to, watch and wait upon Him, for further aid and direction, feeling Him in all, through all, and over all, to be all in all.

No date.—Concluded my school, having passed a very pleasant winter. In endeavoring to discharge the important duties of a teacher, I have aimed at something more than mere literary improvement; have sought to inculcate the principle that this was only a means to a more important end.

Education, in its place, is altogether relative, and should continually be made to point to that better substance, that eternal inheritance which handmaid it is.

Parents and teachers who pay little regard to religion themselves, will not be likely to take the necessary care to have the true end of learning and of life duly impressed upon the susceptible minds of the young, who will not, it is to be feared in many cases have the Lord Jesus Christ set before them, as the foundation stone; neither the interests of eternal life, the glory of God and the salvation of their souls as their ultimate end and aim.

Third Month 20th, 1843.—I crave not to desire wealth, talent, influence, neither the affectionate regard, love, approbation or praise of my coequals, nor anything else, save to be in my place, and to be directed according to the will of that Almighty Being, who seeth and knoweth all things, even the way that I take, and who can direct every contingency, to the furtherance of his own blessed will and purpose, which is my hope, and should be my only joy in life or in death. To be anything or nothing, just what He would have me to be, is, I hope, sometimes the prevailing

desire of my heart. But then the repugnance and repulsion of the carnal mind at other times are so great, that I am as at this season, almost ready to despair of ever attaining to the life of faith—that life which liveth unshaken by the outward eye, being "hid with Christ in God." Oh, that I might become, all that I have and am, the willing instrument of his power, even that of a crucified and risen Lord, who hath redeemed my life from the grave and my soul from death.

Fifth Mo. 16th.—I am well persuaded that in vain will be all our professions of Christ, without coming to Him, without practical godliness. The end and design of his mission in the prepared body were to bring about this. Who has broken down the enmity, the partition wall between us, having nailed it to his cross, taken it out of the way, in order that we might serve Him without fear, in holiness and righteousness all the days of our life. The Apostle enjoins, "as ye have received Christ Jesus, the Lord, so walk ye in Him." A heavenly direction, a heavenly errand; and oh, matchless mercy, a heavenly reward and crown.

21st.—Too light and airy this morning; but little settlement of mind. Oh, when shall I come into the stayedness and meekness and perseverance, with a longing earnestness for salvation, of the composed Christian. Afterwards in the ready performance of a little act of apprehended duty, sweet peace followed, so that I wept for joy and thanksgiving a flood of tears. Oh, the goodness, condescension and loving kindness of my Heavenly Father. May I ever love, hearken to, and be diligent to obey so merciful a Counsellor and Guide.

Sixth Mo. 2nd.—After the reading of the Extracts from the late Yearly Meeting, in our Monthly Meeting yesterday, I felt it right for me to recommend some of the subjects contained therein to the serious attention of the meeting, particularly that of our dear young Friends, as matters of lasting interest. Also the necessity of drawing near unto, and of frequent communion with God, the Author and Source of all good, strength and comfort, etc. This was uttered in fear and trembling, and all that came before the mind before standing up, not mentioned, which was enough to humble and mortify the pride in me, yet its retrospect and attendant feeling, yielded peace. William Penn remarks: "It is not the sacrifice that recommends the heart, but the heart that gives the sacrifice, however mean, acceptance." Oh! that my spirit may be engaged forever in his praise, and his service, who hath invited with the voice of his love, and drawn and allured with the tender cords thereof from the jaws of death and given me to see and feel the excellency, beauty and infinity of his mercy and compassion. "Bless the Lord, oh my soul, and all that is within me, bless his holy name."

28th.—Reading that portion of our Lord's Sermon on the Mount last evening, where He says: "For your Father knoweth what things ye have need of, before ye ask Him," I was permitted to feel more comforted thereby, than I remember to have felt for weeks. Oh, the mystery of that spiritual refreshment and consolation, which springeth up, we know not how, being represented as the wind that bloweth where it listeth, of which we hear the sound,

but know not whence it cometh, nor whither goeth. This morning being early reminded of the language, "Let this mind be in ye which was also in Christ Jesus," the petition of my soul was, that I might go forth day by day under this canopy, and seek more and more, with the zeal and ability which G. giveth, to overcome all the spiritual enmity of my peace, and magnify and exalt that grace and mercy, which in times that are past, my humble admiration, have been manifest for my salvation.

(To be continued.)

A CLEAN RECORD.—A strong character requires struggle and effort, but also victor and the men of power are the men who say: "I have been sorely tried, but I have prevailed. I have kept the law." At Oxford used to be said of a young undergraduate who short life fulfilled its early promise, "The goes the man with the Ten Commandments his face." Some men have only nine in the faces, and some eight, some seven, or not The number written on a man and drilled in him measures the breadth and vigor of his character, or ought to do so.

A good record helps to give ease to righteousness. When we have always done right is easier to continue to do right. When a man says, "No, I don't think I will drink this time he prepares the way for more urgency of temptation. But when he says, "No, I never touch it," it is as though the whole matter is conclusively settled past reconsideration. It is a hard thing to go back on a record. It is hard for a weak man to go back on a record sin and folly. And it is hard for a strong man to reverse a record of righteousness.

"I have fought a good fight. I have finished my course, I have kept the faith."—An old soldier cannot look back with satisfaction to his youth, but he can go as far as the I mascus Road, and a vision of glory and shame, the Saviour's glory and his own share And since then his record has been with stain. Paul's heart is glad at the thought it. "I am ready to go," he says; "I know what is awaiting me." The same crown awaits all who keep their records clean by the help of Christ, of each of whom when he has gone may be said:

"Even as he trod that day to God so walked he from birth,
In simplicity and gentleness and honor and clean war"

THERE are two worlds about us always. One is the world of sense, made up of the things we can see, feel, taste and smell. This world ministers only to our physical needs. The other world is made up of things we can see, nor touch, nor taste, nor buy and sell. We all know the first of the two worlds, we all have physical needs. But a good man people do not know anything about the invisible world. They do not know God, and the more never trust Him. When the world can see fails them, they are in despair, they have nothing left. But the Christian who knows God as his Father is not troubled with the things he can see fail, for he has God's all God's promises—his love, his goodness, power, his grace.—Selected.

"Doest thou a good deed, in the sea let it go; The fish may not see it, but the Lord will know"

Difficulty of Translating the New Testament for East Africans.

The Sheetswa Testament is completed by the American Bible Society. It is the work of E. H. Richards, of the Methodist Episcopal Church.

One would naturally suppose that a nation tutored for ages, as raw and wild as East Africans, would hardly have a language capable of receiving the wording of the New Testament. But the native tribe for which this new Testament is now translated, as well as other native tribes, has a prolific language in things pertaining to their own locality. As a nation, they have never heard of the Creator, and, of course, they have no name for Him. They have never heard of a Saviour, and hence no name. And so in regard to most of the religious terms throughout the Bible, the sacred names, their language is empty and void, as should expect it would be, because these names have never been made known to them. H. Richards says:

'It has sometimes been said that every nation on the face of the earth has an idea of the Supreme Being. If that were changed so that you could read, every nation has an idea of Supreme Beings, we believe it would be correct; but we cannot conceive of a people who would be terrified by earthquake or sudden convulsions of nature, and most people are somewhat affected by the striking of lightning in their near proximity, and these they invariably credit to supreme powers.

'But in all our experience, we have never come across people in the eastern part of Africa, who had an idea of a single Supreme Being. Multitudes of superior beings, but not a single Supreme Being. And when we look around over other nations we are very much inclined to believe that there is no idea of a Supreme Being.

In translating the Scriptures, perhaps the most difficult term to translate was not the name of the Saviour so much as the word 'home,' because home, as understood in the English, does not exist with the African. He has a place to stay, a place to sit, but it is not in his singular number; it is in the plural number.

It is 'ours,' that is, it belongs to the whole kin, to the whole country. He has nothing, nothing, and 'home' he hardly comprehends.

So simple a term as 'virgin' was most difficult to translate, and it was more than twenty years before we found a term that really indicated the meaning. So the term 'father' is meaningless to him. 'Mother' means a great deal.

When we entered into this country in 1884, we were not so much as the letter a, nor had any native so much as seen ink. There was no dictionary, and there was no grammar, nor were we able to speak a word of the language before we entered in, and it looked in the beginning a hopeless task. But by diligently inquiring, 'What is it?' 'What is it?' we were soon able to get hold of a few words, and these few words became the foundation of hundreds of others, and in a remarkably short space of time our missionaries were able to preach and teach quite successfully in the native dialects of the country. As the years have gone on, our knowledge has taken more definite form, and we find that there are better ways of ac-

complishing the same thing. We now have a dictionary of some 18,000 words. We have a grammar, so that newcomers have important helps in trying to discover the language.

'The American Bible Society has already printed for us the gospels of Matthew, Mark and Luke, together with the Acts, and this little volume we have had in use for several years. The present translation is the entire New Testament, with the revision of the former translation.'

Too Much Betting

An estimate is published that when the racing season is at its height, more than \$1,000,000 in bets on horses is wagered in a single day. Of course it is impossible to get exact figures, but it is probable that such a conjecture of the sum total is far too low. At certain times, including all the running, trotting and pacing meetings, and taking State and county fairs into account, there are often scores of different tracks in the United States on which horses are competing on the same days. It is safe to say that betting of one kind or another, big or little, is an invariable accompaniment of speed rivalry in horseflesh. It may be very small at a diminutive town gathering, but it exists to some extent, while on the most popular days at Morris Park, Gravesend and Sheephead Bay, at Washington Park, in Chicago, and at all the chief centres of sport under the saddle or in harness, the volume of speculation becomes a mighty flood.

Many hundreds of bookmakers carry on lively operations at the many courses, and the multitudes of men—and, alas! of women, also—who risk money on the uncertainties of the stakes and the purses, are almost innumerable. Under the present local administration the total of poolrooms in the various boroughs of New York has been reduced well nigh to the vanishing point. When Van Wyck was Mayor there were hundreds of them in full blast within the city limits, and the legion of their patrons made up a huge army. Even now the sly, furtive and evasive fellows, who carry handbooks and haunt barrooms, succeed in baffling the police by their cunning tricks, and ply their trade with profit. It is not speaking beyond bounds to assert that in almost every city and town of prominence in the United States speculation on the chances of horses is practised, and hosts of foolish people who never see a race persist in trying to get money from the professional gamblers by playing "tips" or studying the records. A census of the hordes of professional gamblers in this country who keep their pockets filled at the expense of rash and foolish persons devoted to the practice of betting on horses as long as they have any money to bet with, would astound any sociologist not familiar with the facts.

Lord Beaconsfield, who cared not overmuch for sports of any kind, said that the turf in Great Britain was a great engine of national demoralization. Of course he was referring to the gambling on the runners, and not to the spectacle of noble animals vying with each other for honors and laurels; and, so far as the betting was concerned, he was undoubtedly right. Not until most hearts are changed will it be possible to abolish altogether wagers

on cards, on dice, on every sort of game of chance; but it is freely admitted by the most enthusiastic supporters of the turf in England, France, America, Australia, and, indeed, in all countries, that too much money is squandered by too many people on the hazards of racing, and that judicious measures of restriction, much more thorough and effective than those now in use, ought to be adopted.—*New York Tribune*.

An Early Sacrifice.

Experience teaches that it is a grave mistake to neglect the visitations of Divine love in early years. We may question if Samuel would have become a strong and favored prophet in Israel, had not his mother yielded him up in his infancy to serve and follow his Lord. It is also doubtful if George Fox would have found that portion of heavenly strength that so eminently qualified him for his Redeemer's service, had he turned aside from the Divine visitations in his youth. Hence, while we know our Heavenly Father is merciful and long suffering, it is reasonable to believe that the early sacrifice is attended with an especial blessing. How often do we read in the pages of Holy Writ, of the eminent servants of the Lord who in the freshness of life's morning were resigned to a close walk with their God, and from their youth up their delight was in His law. So in our own generation, those most useful in the church have generally been striving from their early years to follow the pathway of holiness cast up for the redeemed to walk in. The temptation to enjoy the pleasures of sin, even "for a season," may easily prove the gate to that broad way "that leadeth to destruction." It is well to remember the language, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they they both shall be alike good." (Eccles. xi: 6).—*Crumbs by the Way*.

"Put yourself in his place," is a wise counsel for all who would do good to others. That is what Paul did. When he was among those who had been brought up in heathen religions, he did not insist upon Jewish forms and rites, but laid these aside. Of course, he never joined in any heathen worship, but he did not begin with heathen men by an assault upon their religion, which would have shut the door in his face and made it impossible to find the way to their hearts or to do them any good. He simply met them on common ground, of the witness for Truth in their hearts, as a man who had come to them as their friend and had something worth while to tell them.

In a letter to one of his nephews the great English publisher, the late Daniel Macmillan, says truly: "We may attain all the excellencies of which humanity is capable while doing the simplest daily duties." The inward presence of God is sovereign power as well as supreme vitality, it turns everything to spiritual uses and delight. The richest of men is he who carries the heavenly places and the heavenly powers in his own heart, who in the midst of the most sordid surroundings has mountain peaks and stary firmaments and the Infinite himself within.

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut Street, Philadelphia.

COURT DECISION AGAINST LOCAL OPTION.

—The spread of the local option plan of dealing with the liquor problem in Texas has received a setback in the decision of the State Court of Criminal Appeals. The court declares the Terrell local option law of 1901, which sought to prevent the shipment of liquor in unbroken C. O. D. packages into local option districts, to be unconstitutional. As the court is the highest tribunal in the State, such sales will hereafter be legal.

While the decision of the court does not permit the sale of liquors in local option counties by the glass it will have the effect of encouraging the formation of clubs and other organizations which will have liquor shipped to them in quarts, gallons or other unbroken packages to be dispensed to members regardless of local option regulations. The good work of the local optionists will therefore be practically nullified.

If this should be the result of the decision there is little doubt that local optionists will be driven from their position into open advocacy of a prohibitory amendment to the State constitution.—*Chicago Record-Herald*.

Ex-Chaplain S. H. Morgan of the Huntsville State Penitentiary of Texas, draws these significant contrasts in a recent issue of the *Texas Christian Advocate*: There are thirty-nine prohibition counties in Texas which furnish only twenty-three convicts. San Jacinto County, with open saloons and a population of 10,277, has twenty-five convicts in the penitentiary. Montgomery County, with saloons and a population of 17,067, has forty-one convicts in the penitentiary. These two poor piney-woods counties, dominated by saloons, have nearly three times as many convicts as the above named thirty-nine prohibition counties. Collin County, with prohibition and a population of 50,087, has twenty convicts. Lamar County, with saloons and a population of 48,627, has ninety-six convicts within the walls. Taking prohibition territory throughout, there is one convict to about 1,500 population. In whiskey territory there is one convict to every 500 population.—*Ram's Horn*.

FEDERAL LAW UNFAIR.—A bill offered by Senator Gallinger and now awaiting action by the Senate, concerning the licensing of liquor dealers in counties or in States where the State law forbids the sale of liquor, ought to become a law as soon as possible. This is not a new question, but it is an important one.

The nation is now disgraced by the fact that collectors of internal revenue give receipts to dealers, for payment of the special tax, which seemingly enables them to sell liquor in places where the State law forbids such sale. The Federal Government does not override the State law. A dealer cannot defy the State law because he has paid the Federal tax. But if he has paid this tax the

Government will not interfere with him. If the State does interfere, that is no concern of the Federal Government. Dealers are afraid of the National Government and they pay the tax, and then go on selling in defiance of the State law, feeling that they have in a measure been authorized to do so by the general Government.

Senator Gallinger wants the Federal Government to refuse to deliver a special tax receipt to any applicant who cannot first show the license issued by the State in which he proposes to sell liquor. If he has no license where one is required, then he cannot have the consent of the Federal Government to engage in the business. That is fair and honest. If a man attempts to disregard the law under such circumstances, he will have both the Federal and State authorities after him. As it is now, he feels that he has the support of the general Government in defying the State laws. It is a bad condition of affairs, and leads men to disregard laws they are in honor required to obey. But they think that the United States is a party to their disobedience of the State law.

The Federal Government annually issues thousands of such permits in prohibition States such as Kansas, Maine, Iowa and South Dakota, and this incites men to disregard the State laws. It is a pernicious and shameful business for the Government to engage in. It should refuse a receipt excepting under the circumstances mentioned in Senator Gallinger's bill, and should punish any one selling liquor without the receipt. That would be a reversal of its present unfair policy in this matter.—*Philadelphia Press*.

There are at the present time about 1,038 Catholic Total Abstinence Unions in the United States, with a membership of 85,729.

The *New York Evening Post* raises the following pertinent question for the advocates of the canteen: "If beer close at hand is really a cure for too much beer outside the barracks, why should we not hear next of a little gambling in the post to cure the passion for a great deal in the civilian resorts?"

Commenting on conditions in Rutland, Vt., under the license law, the chief exponent of license, the *Rutland Herald*, has confessed that Burlington's intoxication cases have increased eight fold; that those of St. Albans have increased 51 per cent.; that those of Montpelier have increased over 400 per cent.; and that those of Rutland have increased over 500 per cent.

It is estimated from a study of co-operative statistics that there are over ten thousand murders a year in the United States. From inquiries made in the large cities, where the facts are more accessible, it is evident that over seventy per cent. are committed by persons under the influence of spirits at the time of the commission of the crime.

Copies of the Address on the Use of Intoxicants, published by the Meeting for Sufferings of Philadelphia Yearly Meeting have been sent by the Temperance Association of Friends with a letter of exhortation to 3450 Westwood Old

Scholars. It is hoped that the address will be read, applied, and "passed along."

A sub-committee of the Committee on Philanthropic Labor of Baltimore Yearly Meeting (Unitarian), who have been investigating a subject of liquor advertising in popular magazines has reported that of thirty-four publications examined by them, thirteen are free from such advertisements, and six others were similarly free except as to medical tonics well known to be charged with alcohol. A letter expressive of concern and regret was sent by the committee to those publications containing objectionable advertisements.

Texas has made great strides toward complete prohibition, so that now one hundred and thirty odd counties have total prohibition, which makes two-thirds of the population and three-fourths of the area to be under prohibitory law.—*Union Signal*.

FOR "THE FRIEND."

Gambling Among Children.

In a number of THE FRIEND, a few weeks ago, some of the evils of card playing were mentioned in the nature of a concern of Joseph Cook regarding fashionable society, the a serpent being made that "hundreds of gamblers have through these ante-chambers mischief found the beginning of their road ruin." To-day the assertion can be made that hundreds of innocent children are finding their "road to ruin" through the beginning of these same ante-chambers of mischief outside the limits of fashionable society as well as within its borders. On the very pavements within a stone's throw of the meeting house gates, the writer has seen this ante-chamber evil practices being carried on while Friends were holding their meetings for worship both on week-days and also on First days. The same may be said of the neighborhood of the other Church buildings; and at the always open doors of the liquor saloons that are soon to be but the last step in the degradation to come, the little one often find a spot to enjoy that which to the pleasure, innocent pastime, play as they understand it. For want of something better, houses of detention and juvenile courts have been established by well meaning humanitarians to stop this sort of "play," and the chances of reform come after arrest and the stigma of a court trial, and a record on the docket thereof for life, even if there is compensation of being allowed to go back the same old "play," with a kind probation officer in the dim distance. It is the young children, those who may be considered under the age of legal responsibility to whom our concern should reach; the Juvenile Court covering "all under sixteen years of age as classed as dependent, neglected and delinquent."

Neighborhood play-houses under the rigid management in the worst districts, would be a means of protection, not only to the children there, but to the children of the entire community, to say nothing of the beneficial conditions in need of improvement. Philanthropic effort has done much along the lines, but, to have the best results there must be no gaps between these stations of moral

tection, for it is the material from these gaps of neglect," out of which come anarchy, mob violence, murder, crime of all sorts, moral degeneracy, disease and decay.

The worst specimens of neglected childhood deserve as much attention as is given the best specimens that are so eagerly sought and highly valued in other fields of scientific research. An able article in one of the latest numbers of THE FRIEND, under the title of "Temperance," gives statistics of great value in the study of criminology as affected by the liquor traffic, in which reference is made to that which we hear of as temperance teaching in the public schools. To those of us who have a concern for the children under the age for entrance into the schools, and for those who are "kept at home to help" negligent parents and those who are "put to work" outside too soon, and others who for various reasons or no reason at all are denied opportunities and debarred from chances of earning those things needful to right living, health and true happiness, the gaps of neglect are the most important of all that is at hand which we attended to by those who are really interested in the spread of Christ's kingdom, and in keeping innocent children, wherever it is possible to reach them, from adding to the already monstrous records of crime.

Warden Hale, of the great prison of San Quentin, near San Francisco, at the National Convention Congress which met in annual session at St. Paul, Minn., in 1894 gave statistical evidence of the value of kindergarten training as a preventive of crime among children, quoting Chief of Police Crowley of San Francisco as having the record of eight thousand children under arrest for crime, but one of whom had had any training in a kindergarten. These statistics can be given to strengthen our revelation, but we must go further in our effort than the kindergarten, and give children needing care better occupation and more healthful enjoyment than that which comes to them so easy at hand, on the open streets, if we would improve them morally, which cannot be done without building them both mentally and physically to a certain extent. Hence the appeal for a system of neighborhood play-houses under the management of those who have had experience in it; among children of the congested and otherwise dangerous districts, such play-houses to be open only at those times when the streets are not in session, and to deny the profits and pleasures of the play-house to those children who do not improve thereby, who do not attend school when possible. Visiting to homes, not of the paid friendly visitor type, but that demands information for charity records, to reach the children for the play-houses, will be a means of obtaining accurate information of home conditions without antagonizing by unnecessary questioning and reports being misinformed, and in many ways reap the advantages of friendly intercourse, which is repaid when truly sincere by the obedience which the association brings about to the interest of the little ones.

Friends and others who care to look further into this matter a cordial invitation is extended to visit a big play-house, the old Gray Market at Eleventh and Catharine streets, where work is being carried on for

the moral betterment of the children of the neighborhood, on Seventh-day afternoons between two and five o'clock, by the Childhood Protective League; in furtherance of which subscriptions to aid in its support pecuniarily may be sent to Dr. Warren C. Goodwin, 3742 Powelton Avenue.

MARY HESTER GRUBB, Secretary.

Twelfth Month 13th, 1903.

Christian Fervor.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (Isaiah lxii: 1.) This fervency of the prophet is of the same nature that the divinely anointed of all periods have been possessed of in their measure. According to their faithfulness has been the blessing that attended their resignation to the Lord's will. Our Saviour himself trod the same pathway that his disciples in all generations must follow.

When we are found and brought out from wandering in the wilderness of this world (that is, worldliness) and accept the gracious invitation to take up our journey in the pathway of holiness (that is, redemption), we are knit into fellowship with him who is the Light of the world, and who causeth all them that are partakers of redemption not to "walk in darkness, but to have the Light of Life." Hence our Redeemer is the Light of the Christian pathway, "the narrow way that leads unto Life." His disciples, like his forerunner (John the Baptist), "are burning and shining lights," and further like the prophets and apostles, are in their measure required not to hold their peace, but they are to "love righteousness and hate iniquity." They are thus described by Isaiah: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence. And give him no rest, till He establish, and He make Jerusalem a praise to the earth."—*Religious Essays.*

If there is not a diligent waiting at wisdom's gate and in the valley of humiliation, in the true faith and patience of the saints, the sense of Divine things is gradually lessened and lost; and instead thereof a kind of reasoning takes place wherein the divine life and its blessed testimony is stifled and rejected; and those who stand faithful therein are censured and condemned. And oh, thou exercised, travelling soul, whoever thou art, hold on thy way; hold fast thine integrity; be not discouraged at the lukewarmness or want of true judgment and discerning in others; but be thou valiant for the cause of Truth in thy day; and then, notwithstanding all the opposition thou mayest meet with, within or without, the Lord will be thy shepherd; the Holy One of Israel will watch over, protect and defend thee."—*Job Scott.*

We are not accustomed to put murmuring down among sins. We do not make confession of it, as if it needed to be forgiven. We do not imagine that there is any sin in fretting about the weather, complaining that it is too hot or too cold. But really complaining and fretting always grieve God. They are indications of unbelief. If our faith did not fail, we never would murmur.—*Selected.*

THE VALLEY OF SILENCE.*

I walk down the valley of Silence,
Down the dim, voiceless valley alone,
And I hear not the sound of a footstep
Around me, but God's and my own;
And the hush of my heart is as holy
As bowers whence angels have flown.

Long ago I was weary of voices
Whose music my soul could not win;
Long ago I was weary of noises
That fretted my soul with their din;
Long ago I was weary of places
Where I met but the human and sin.

I walked in the world with the worldly,
Yet I craved what the world never gave;
And I said: "In the world, each ideal—
That shines like a star on life's wave—
Is tossed on the shores of the real,
And sleeps like a dream in the grave."

And still did I pine for the perfect,
And still found the false with the true;
I sought, 'mid the human, for heaven,
And caught a mere glimpse of its blue;
And I sighed when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the human,
And groaned 'mid the masses of men;
Till I knelt, long ago at the altar,
And heard a voice call me. Since, then,
I walk down the valley of Silence,
That lies far beyond human ken.

Do you ask what I find in the Valley?
'Tis my trysting-place with the Divine;
And I fell at the feet of the Holy,
And around me a voice said, "Be Mine!"
And then rose from the depth of my Spirit
An echo, "My heart shall be Thine."

Do you ask how I live in the Valley?
I weep, and I dream, and I pray,
But my tears are as sweet as the dew-drops
That fall on the roses in May,
And my prayer, like a perfume from censer,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I hear all the songs that I sing,
And the notes float down the dim valley
Till each finds a word for a wing,
That to men, like the dove of the deluge,
The message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen thoughts in the Valley,—
Ah, me, how my spirit was stirred,—
They wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass down the valley like virgins,
Too pure for the touch of a word.

Do you ask me the place of this Valley?
To hearts that are harrowed by care,
It lieth afar between mountains,
And God and his angels are there,—
One is the dark mountain of sorrow,
And one the bright mountain of prayer.

CONVENTIONAL righteousness is far away better than none, but it lacks the life-giving power, and its message is strong only because of the numbers who adhere to it.

* A note accompanying these verses says: "Father Ryan, the author of this exquisite poem, is styled the Poet Priest of the South, and resides in Mobile, Alabama."

Science and Industry.

THE DEEPEST OCEAN POINT.—The greatest ocean depth ever discovered says an exchange, was sounded only a short time ago, during the recent cruise of the *Albatross* in the Pacific. Professor Agassiz was in charge of the expedition, and near the Island of Guam. There the beam trawl, attached to a steel cable, was lowered to the depth of 28,878 feet, five miles, almost as high as Mount Everest. By means of thermometers attached to the trawl it was found that the water at this depth bore the temperature of only 35 degrees, just a little above freezing point.

VOLCANOES UNDER THE SEA.—All known facts prove that volcanic eruptions often occur at the bottom of the ocean. It is the opinion that many a ship that has been lost has been overwhelmed by one of these terrible cataclysms, more dangerous than any tempest. It seems that these eruptions cannot be foretold by scientific men, as they do not occur with any regularity.

That they exist is unquestioned. An island called Julia appeared to the south of Sicily in 1831, and vanished again in about two months. An island appeared and disappeared in 1811 near the Azores. So lately as Ninth Month, 1901, the little island of Bermuda, in the south of the Gulf of Mexico, suddenly disappeared.

The greatest distance at which the human voice has been heard is four miles. This happened in the Grand Canyon, California, where a man calling a name at one end was heard at the other. Lieutenant Foster, who took part in Peary's third North Pole expedition, found that he could easily carry on a conversation with a man on the other side of Port Bowen—i. e., at a distance of over a mile. Sir John Franklin likewise asserted that he could converse with others at the same distance. Dr. Young reports that at Gibraltar the human voice had been heard at a distance of nine miles. It is known that water is a good conductor of sound. In his experiments on Lake Geneva Colladon estimated the distance at which a submerged bell was audible at about fifty miles. Dr. Hutton tells that at a quiet spot near Chelsea, on the Thames, he could hear and understand a person reading at a distance of about forty-two yards, while on land this is at best possible at a distance of twenty-three yards. Professor Lydall, on the other hand, observed on Mont Blanc that the detonation caused by a pistol shot did not sound louder than the popping of a cork of a champagne bottle. Persons in a balloon can hear sounds from the earth much longer than they themselves are heard by the people below.

SUN DIALS YESTERDAY AND TO-DAY.—The oldest system by which men have told the time of day is sun dials. There are sun dials still in existence since long before the Christian era; in fact, they have been found in Egypt dating before the Pharaohs.

The Indians and wild nations told the time by the position of the shadows of trees or mountains. The Chinese have carried the art of sun dials to perfection, and even to-day use pocket sun dials instead of watches. One Chinese watchmaker has arranged his front

porch in such a way that the shadow of the posts tells the time by which to regulate the watches.

The sun dials in ordinary use, of which there are many in England and Germany, are horizontal in gardens and on terraces or vertical on the sides of houses and inns. The mottoes employed are many and curious. One Greek dial exists. The Greek letters of "time flies" are used in place of numbers.

"I mark only happy hours," is a favorite one, but perhaps one of the most exquisite is that at Yaddo: "Hours fly, flowers die, new ways, new days pass by, love stays."

The old sun dial was a simple affair: the plate of stone or metal with the hours engraved on it, and the gnomon, a triangular piece of metal which in casting the shadow marked the time.

The modern dial is very accurate, marking often the quarters, as well as the hours, and allows the minutes. Sun dials are made engraved to mark time, say in New York and Paris or London and Peking, at the same time, also showing the months or appropriate flowers for each month, which are etched on the dial plate.—*Ada Patterson, in The Pilgrim.*

STOPPING THE CURRENT.—Electricity, as a power, is almost magical. It can be transmitted through a slender wire with such force as to propel the heaviest of cars up the steepest of hills. It can take the power of Niagara and carry it to factory and mill and highway, ready for use. There seems no limit to its dynamic possibilities.

Yet the rush of its strongest current can be stopped by a bit of writing paper or a film of dust. Take the wire that carries an electrical current of thousands of horse power, cut it in two, and place between the two ends a sheet of writing paper, letting the wire press as hard as possible on each side of the paper without puncturing it. The mighty current stops dead; it cannot pass the thickness of that frail sheet. Or let a thin coat of dirt accumulate on the rails, and all the power that runs the trolley cars on a metropolitan line stops at this obstacle. It cannot pass from the car to the rail, and back to the power house; the insignificant layer of dirt is enough to cause all transmission to cease.

It is therefore the business of the electrician to see to it that the current of power is not stopped by any slightest non-conductor. Its path must be kept clear. Is there not an obvious spiritual analogy in all this? How about the power ready to flow into a Christian's life from God? Will not the smallest sin interrupt the current, without need of more? It does not take flagrant and determined evil to make a life powerless for Christ. Ill-temper will do it just as well, or small self-indulgences, or trifling vanities. Where we might be transmitters of power, these make us obstructers instead. If we want power, we must keep the path clear—that is all. Are we doing it?

DEAD LETTER OFFICE REPORT.—The annual report of the operations of the Dead Letter Office for the fiscal year ended Sixth Month 30, 1903, has been prepared and has been embodied in the report of First Assistant Postmaster General Wynne. The total receipts

for the year were something over 10,000,000 pieces—the largest in the history of the office—exceeding those of the preceding year by some 850,000 pieces. Of the aggregate number, 8,895,205 pieces were opened. The money found in opened letters amounted \$48,634, but this sum included money (generally coin) found loose in the mails or post-offices and consigned to the Dead Letter Office. Commercial paper found, such drafts, checks; money orders, etc., represent a face value of \$1,493,563. The number of merchandise parcels received was 254,589, which were restored to the owners as far as possible. Photographs were found in 219,947 letters and parcels. Letters which contain postage stamps in varying amounts from one cent upward numbered 249,955.

The domestic misdirected letters received numbered 554,201. There were 231,032 letters held for postage.

Under the regulations, divertible merchandise matter is to be hereafter held for one year, instead of two, as formerly, before being sold, and this change rendered necessary; additional sale during the year. The first sale was held in Twelfth Month, 1902, and the gross proceeds were \$3,353. The second occurred in Second Month, 1903, and the gross proceeds were \$5,244.

BE KIND TO SNAKES.—The fear of snakes, which seems to be born with children and seldom eradicated in manhood and womanhood is to a large extent without reason, and the who kill the varieties most numerous in the vicinity are unwittingly destroying the best friends of the farmers.

George H. Grinnell, of Holbrook, Mass., for a student of natural history and botany, has devoted years to an investigation of the reptiles to be found near Boston and his collection is perhaps the best in New England. I say:

"The ordinary black snake of the fields on the average four feet long, though they sometimes reach six feet in length. They ought not to be slain as quickly as a person can secure a stick, as is the habit, for they are of great benefit to those who raise crops. They eat the cut worms and the field mice. They ought to be imported rather than exterminated, as they bid fair to be at the present rate of destruction.

"The black snake will travel all over a field eating the mice. They are particularly fond of the young ones.

"There is no cause for being afraid of the. They are more fearful of you than you are of them. Give them a chance and they will run away. My fingers have been bitten by the but never were poisoned.

"The black snake lies coiled in a large oval. When he sees a man approaching he runs so fast in a straight line that it is difficult to catch up with him. If there is a bush in the way and the man is gaining ground, he turns a right angle through the shrubbery, runs a little farther, turns another right angle and then lies still to avoid being observed. If discovered, he runs again. If he reaches a cedar he will run up into it and lie quietly a branch.

"Rattlesnakes move very slowly except when they strike. Put one on the ground

open space, and if he starts to get away he can easily stop him. But when one is killed, he strikes so swiftly that it is almost impossible to dodge him.

"Rattlesnakes ought to be exterminated. Their poison is deadly. I know of no use for them, save that their skin, yellow and brown, marked very prettily, makes excellent ornaments and pocket books.

"Rattlers will run away if given an opportunity. I don't think they would provoke a combat. But you must look out for them if you get between them and their holes in the rocks.

"Black and green snakes, wood and grass snakes and adders are found in these parts. There is no reason for being afraid of any of them. The grass snakes eat insects and adders eat grass.

"Water snakes devour fish. I secured a specimen once which had swallowed a fish three inches as thick through as he was, and when I lined the skin of the snake it retained the fish which had been given it by the tooarty meal. That was a curiosity."

A Child's Prayer Answered.

The following touching incident, which drew tears from my eyes, was related to me a short time since, by a dear friend who had it from eye-witness of the same. It occurred in a great city of New York, on one of the best days in winter.

A little boy about ten years old was standing before a shoe store in Broadway, bareheaded, peering through the window, and shivering with cold.

A lady riding up the street in a beautiful carriage, drawn by horses finely caparisoned, observed the little fellow in his forlorn condition, and immediately ordered the driver to stop and stop in front of the store. The lady, richly dressed in silk, alighted from her carriage, went quickly to the boy and said:

"My little fellow, why are you looking so wretchedly in that window?"

"I was asking God to give me a pair of shoes," was the reply. The lady took him by the hand and went into the store, and asked the proprietor if he would allow one of his clerks to go and buy half a dozen pair of stockings for the boy. He readily assented, and then asked him if he could give her a basin of water and a towel, and he replied: "Certainly," and quickly brought them to her.

"I will take the little fellow to the back part of the store, and, removing her gloves, knelt down, washed those little feet and dried them with the towel.

"At this time the young man had returned to the stockings. Placing a pair upon his feet, she purchased and gave him a pair of shoes, and tying up the remaining pairs of stockings, gave them to him, and patting him on the head said: "I hope, my little fellow, that you now feel more comfortable."

"She then turned to go the astonished lady caught her hand, and looking up into her face, his tears in his eyes, answered her question in these words: "Are you God's wife?"

—Irish Register.

"WOULDN'T thou teach the child? Observe him and he will teach thee."

Items Concerning the Society.

HADDONFIELD QUARTERLY MEETING, HELD 12TH MONTH 17TH, 1903.—"Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this."—Eccles. vii: 10.

The new meeting-house at Moorestown, New Jersey, is so commodious and accessible, that Friends from other Quarterly Meetings feel a standing invitation and welcome to share in the yearly gathering at this place.

Thus it was that more than one trolley car was needed to bring Friends from Camden and other points. And when the appointed hour had come it was an impressive sight to see the earnest interest and reverent countenances of at least three generations united in a common effort to worship in spirit and in truth the God of our fathers, and "the fathers," had they been present, would have been comforted by the living presence of "the Ancient of Days," who was manifestly in our midst.

Here were those of every age and stage of experience, withdrawn in the middle of the week and of the day from their varied occupations, in the hope of realizing some spiritual good, and they were not disappointed.

Soon after the well-filled house had settled into that silence which so truly befits the occasion and the need of every suppliant at the Throne of Grace, there was a vocal petition in behalf of all those assembled that this exercise of faith, and whatever service might be required, should be shared by those who were not in any official position—for, among a responsive priesthood of all the believers, none can feel they are debarred from the call of the Spirit.

As the silence became more impressive, a widespread sense of its value prevailed, and the seriousness of interrupting this blessed covering of the Wing of Ancient and Eternal Goodness begot a salutary concern not to disturb its benign effect. Yet it was evidently a time when some "loaves and fishes" might be handed to the multitude under Divine sanction.

No truth should be lightly esteemed because it has a new application, neither should an old-time precept or practice be discarded because of its age. The necessity for it, the service it still renders in human experience, decides its worth. In this connection we were reminded of the declaration of the very Lips of Truth, "If any man would come after me, let him deny himself, take up his cross daily and follow me; for whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it;" and "whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he cometh in his own glory and the glory of the Father and of the holy angels."

The need of denying ourselves the desire for amusement and such entertainment as is not only waste our time, but vitiates the taste for better things, was spoken of as worthy of the most careful thought, because we were robbing our own souls of those delights which the spirit and character of the Lord Jesus can alone impart to those who thus comply with his terms of discipleship.

His petition, "Give us this day our daily bread," with that of the wise man, "Feed us with food convenient for us," was interpreted spiritually.

The hungry soul receives with thankfulness the very crumbs from the heavenly table, and while the bread is of many kinds of the same material and assimilated in the same way, there is no complaint about it being "old." For to the true child of God, it is like his mercies—"new every morning." To Infinite Wisdom there can be "nothing new (spiritually) under the sun," but to us each disclosure of his love and each leading of his spirit or call to service comes with a newness of faith, dedication and inspiration that makes the most common-place duty a joy in the Lord.

Thus it was the apostle esteemed the present

tribulations "not worthy to be compared with the glory that is to be revealed," and this "glory" is continually revealed to the soul that is obedient to its heavenly visions.

The need of a living ministry in our branch of the Church of Christ was sympathetically laid before us. This instrumentality has always had a place in the Divine economy when the hearts of those who might be anointed for such service are in any degree responsive to the call of their Lord.

Some may feel as if they had so little strength or sense of the requirement to speak in the assembly of God's people that they ask for more than they need to act in the simplicity of true faith. This subject is one that concerns us most seriously. The fountain of spiritual life is open to all who will partake of its waters, but those waters, while flowing freely, require a channel that is unobstructed by the human will and mind.

We do not want intellectual conceptions substituted for Divine leadings and promptings, and yet it is essential that the gospel message should be brought home to the hearers in such language as they can grasp, both spiritually and intellectually. The tender dealings of the Most High in preparing sons and daughters for this heavenly service is one of the most simple and gracious in human experience.

The early constraint to proclaim the glad tidings of salvation may come so gently that many misgivings naturally arise as to the authority of one's message; but these may safely be laid aside when the soul patiently waits in a state of perfect resignation to the Divine will, especially when that will is increasingly indicated by a sense of light, or strength, or even sweetness of spirit growing stronger with the conviction concerning the call to speak. The words are of far less importance than the commission or the dedication of the will. The most able ministers have frequently felt as if it was a very delicate and difficult matter always to discern between those openings which may be for one's own instruction and what may be intended for others. But by simply following that which impresses the soul as "the anointing," "the gift" is sooner or later discerned both by those who possess it and by those for whom it is publicly exercised; so let none feel discouraged who are humbly depending upon the Ministry of ministers for direction in so important a calling.

There are not a few young Friends in this Quarterly Meeting who are sincerely desirous of filling up their measure of service and suffering necessary for the upbuilding of the walls of our Zion, and we were made to realize by the offerings of some on this occasion that the Great Head of the Church is graciously disposed to own and equip these for the work of the ministry upon its true foundation.

These co-workers with God were constrained to plead with their brethren and sisters for more complete consecration, as it rests with them to perpetuate a living ministry among us; and a visiting Friend emphasized this tenderly in the meeting for business by reviving "The Master hath need of thee." "I cannot do thy work, and thou canst not do mine"—each member must contribute his or her own share to the well-being of the body.

A sense of that love which supplies all our needs and raises the hope of ultimately triumphing over all our distresses bound our hearts together in a united petition that the favors of this day might remain with us after we should separate.

A memorial of the late Charles Rhoads, prepared by his own Monthly Meeting, was read in joint session. The life and labors of this true disciple of the Lord Jesus were brought vividly to our view.

His natural abilities were much above the average, and his usefulness in the community where he lived was recognized by his fellow-citizens as invaluable, and yet it was the Christ-likeness of his character which left the deepest impress upon those who came in contact with him. This was com-

mented upon by several who had associated with him for years, who greatly appreciated his ministry.

One of the speakers recalled a very touching and characteristic incident, narrating how Charles Rhoads was bowed before the Father of mercies, during the deliberations of a Committee on Society Affairs, when he asked that our children might be visited as we had been by the Day Spring from on high. The uniform Christian courtesy and tenderness of his spirit has influenced the lives of many to be conformed more fully to the gospel standard.

"This is one of God's days, while all days are his, yet some are more so than others to us," was the testimony of an aged pilgrim in attendance at this Quarterly Meeting, and there were not many, out of the hundreds then assembled, but who would echo the truth of it in their own experience.

The answers to the queries usually read at this time gave encouragement to some to believe that the unity prevailing in the several branches of this Quarterly Meeting was an index of that fellowship which is the badge of discipleship; and there was much to cheer the heart under a sense that "the former days were (no) better than these" in some respects, although more simplicity and spiritual-mindedness would doubtless result from a closer walk with God.

J. E.

The Committee having the oversight of the meeting at Atlantic City presented a report showing that meetings for Divine worship had been held throughout the past year, with an average attendance of about sixty-six persons, and many evidences that the holding of the meeting continues to be for the honor of Truth and the promulgation of our distinguishing testimonies with reference to a "waiting worship" and a freshly anointed ministry as being as needful now as ever they were for the extension of Christ's kingdom in the earth.

We are obliged to leave to next week's number a brief "Declaration from the General Meeting of Friends, held at Rich Square, N. C.," last week.

SUMMARY OF EVENTS.

UNITED STATES.—The Senate has passed the bill giving effect to the Cuban reciprocity treaty by a vote of 57 to 18. The treaty provides for a reduction of 20 per cent. from the rates of duty under the Dingley law on all Cuban articles imported into the United States, and a varying reduction of from 20 to 40 per cent. from the established Cuban duty on articles imported into Cuba from the United States. The President has issued a proclamation declaring the treaty to become effective on the 27th inst.

The course of President Roosevelt in regard to the Republic of Panama has been arranged in a speech in the Senate by Senator Hoar, which has made a deep impression. Senator Morgan has introduced a resolution in the Senate declaring that the action of the President in guaranteeing the independence of Panama amounts virtually to a declaration of war on Colombia by the United States, and that the President overstepped his authority. The United States has sent a number of war ships to the isthmus.

A commercial treaty with China has been ratified by the Senate. Among its provisions is an article opening to international trade the cities of Mukden and Antung, the first the capital of the Manchurian province of Zheng Ching and the latter a port on the Yalu River on the road between Mukden and Wiju, in Korea.

The report of the First Assistant Postmaster General, appointed by the President to investigate charges of abuses in the Post Office Department has been made public. It states that the investigation has revealed the existence of deplorable and gravely discreditable abuses during the years 1898, 1899 and 1900 in the Washington Post Office and the office of the First Assistant Postmaster General. The report recommends a thorough investigation of the administration of Washington city and New York post-offices and of the First Assistant Postmaster General for the last three years. It is also recommended that a commission be appointed to devise a plan whereby the work of the offices of the Controller and of the several Assistant Postmasters from all political, personal or other extraneous influences. The report states that all prosecutions for the offenses charged are probably barred by the statute of limitations.

A strike of livery and horse drivers in Chicago has been attended with such scenes of violence that a dispatch says: "Many Chicago families have refrained from publicly announcing their bereavement. In the vaults of several churches the bodies of persons about whose deaths the utmost secrecy is maintained, and whose funerals will be postponed until after the settlement of the strike. In other cases the strikers' relatives have arranged for evening funerals and private burials, of which no announcement is made."

The connection of a dam for irrigation the United States Government planned the construction of the Tonto Basin dam in Arizona. This dam will cover 9000 acres of public land, 4400 of unimproved private lands and 740 acres of cultivated land, nearly 15,000 acres in all, and, it is said, will be the largest dam in the world.

It appears from the annual report of Secretary of the Interior Hitchcock that the total number of pensioners of the United States at the close of the last fiscal year was 996,545. The appropriation for the payment of pensions for the fiscal year was \$138,500,000.

It is stated that a meteor, which fell at Lodi, Cal., has been examined by an expert from the Smithsonian Institution, and reported to be the largest ever found in the United States, weighing over ten tons.

President J. R. Hawkins, himself a negro, of Kittrell College, N. C., is reported to have said that there are in this country forty-one institutions for training the negro; 30,000 negro teachers, 1000 negro doctors and trained nurses, 450 negro newspaper, 350 books by negro authors, 1000 negro schools owned or controlled by members of the race, \$10,000,000 worth of school property, \$20,000,000 worth of church property, and real estate and taxable personalty assessed at \$650,000,000. This computation gives each of the 10,000,000 negroes \$65.

An oil well has lately been opened in Harrison County, West Virginia, which is producing at the rate of eighty barrels per hour.

The level of the Great Salt Lake in Utah has fallen, it is stated, six feet in the last ten years, and the rate at which it is falling appears to be gradually increasing. The receding of the waters has been followed by moving large buildings, visited by visitors, half a mile into the edge of the Lake.

It is said in Abilene, Kan., that 3,000,000 bushels of wheat were piled on the prairies of Western Kansas under the open sky awaiting cars for shipment to market.

There were 579 deaths in this city last week, reported to the Board of Health. This is 83 more than the previous week, and 44 more than the corresponding week of 1902. Of the foregoing 214 were males, 104 were females; 61 died of consumption of the lungs; 94 of inflammation of the lungs and surrounding membranes; 10 of diphtheria; 17 of cancer; 25 of apoplexy; 12 of typhoid fever; 9 of scarlet fever, and 22 of smallpox.

FOREIGN.—A commission has been formed in England consisting of thirty business men of the highest standing to make inquiries among the various branches of trade in that country and elsewhere; whose assistance is requested to enable the Government to formulate a tariff bill acceptable to the country which will not only foster imperial trade, but which will enable Great Britain to give trade advantages to those countries who are prepared to offer her similar advantages. The commission has proposed to the French Government to adopt the schools taught by various bodies of Roman Catholics in that country have been enforced with much strictness against Jesuits, Carmelites, Benedictines and Assumptionists, many of whom have been driven from the country. These measures have not resulted in the entire suppression of these schools, and the Government has proposed forbidding all teaching by these Orders. A new bill provides for the dissolution, accompanied by the sequestration of property, of such congregations as exist solely for the purposes of teaching, and for the partial sequestration of the property of those congregations which, in addition to teaching, also conduct hospitals, asylums, etc. The law also allowed for the complete carrying out of the proposed law, the adoption of which will entail the closing of 1299 schools for boys, 2195 school buildings where girls are taught, and all the schools conducted by the Brothers. The bill also provides for the enlargement of the public schools connected with St. Petersburg says: Jewish emigration to America is constantly increasing in proportions, in consequence of the scarcity of work. Transport agents have opened offices at Vilna and Libau to facilitate the embarkation of emigrants.

An agreement has been reached in Manila for the purchase of 403,000 acres of land belonging to the Roman Catholic order of Friars for \$7,250,000. A despatch from Washington says that in this agreement it is understood that the lands are to be sold, as far as possible,

to the tenants who live upon them now, and, realizing that few of the Filipinos have any considerable sums of money laid by, the Philippine Government proposes to allow them to buy lands on long time payments at very moderate rates of interest on the deferred payments. The main purpose is to create the greatest possible number of landlords in the Philippines, for it is believed that such a body will be a strong conservator of peace, and will do much to discourage future revolutionary movements.

A despatch says: The sea of Azof is disappearing, a remarkable scene are in course of enactment. At Anarog, on the northeast coast, the waters have receded to such an extent during the last five days that the bed of the sea is visible for a distance of thousands of feet. Vessels are lying high and dry, and the greatest confusion prevails in the harbor. Work in the factories has had to be reduced to a minimum owing to lack of water.

The submission of the Venezuelan case, in which less than twelve nations are directly interested it is said "has gained for The Hague Tribunal the general recognition and respect that is needed as the supreme international court of justice and peace."

A resolution has been adopted by the monetary Commission of Japan regarding the proposals of the American Commission for a uniform coinage system has upon the gold exchange standard for China. The resolutions declare that the chaotic condition of the currency as it now exists in China is disadvantageous to China alone, but to those countries that have commercial relations with her, and that a definite and uniform currency system should be speedily instituted and at once put into operation throughout the whole empire, at least in those parts of it that are of commercial importance. If possible, it is desirable that this system should be on the single gold standard. It is suggested also that the ratio for China of 32 to 1 between gold and silver coins should be adopted for other silver countries that may hereafter adopt the gold standard.

NOTICES.

Woman Friend desires copying or writing to do her address, "B." office of THE FRIEND.

Westown Boarding School opens for the Winter Term on Second-day, First Month 4th, 1904. Student should return not later than the 432 train from Philadelphia.

WM. F. WICKERSHAM, Principal.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to matters connected with the school, should be addressed to WILLIAM F. WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

Westown Boarding School.—For conveniences of persons coming to Westown Boarding School, the following trains leaving Philadelphia 7:16 and 8:18 A. M., 1:25 and 4:32 P. M. Other trains meet when requested. Stage fare, fifteen cents; after 7:30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114.

EDWARD G. SMEDLEY, Supl.

MARRIED, on Sixth-day, Twelfth Month 11th, 1903, Friends' Meeting house, Providence, R. I., CHARLES J. SAMPSON ALLEN, son of Samuel L. and Sarah H. Allen, Moorestown, N. J., and HENRIETTA GRISWOLD BENS daughter of Charles and Hannah S. Benson, of Providence R. I.

DIED, at her home in Chester Hill, Ohio, on the sixth Twelfth Month, 1903, MARGARET BURGESS, widow of late Clarkon Burgess, in the seventy-sixth year of age; a member of Chesterfield Monthly and Particular Meeting of Friends, and, when health permitted, a faithful attendant thereat.

Suddenly, at Trenton, N. J., on the sixth Twelfth Month, 1903, Samuel L. Allen, son of Samuel L. and Sarah H. Allen, Moorestown, N. J., in the eighty-third year of his age; member and overseer of Chesterfield Monthly Meeting of Friends, N. J. His dear Friend was stricken with paralysis five o'clock in the afternoon and died at ten o'clock evening. "Be ye therefore ready also, for the Son Man cometh at an hour when ye think not."

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A Fresh Voice to This Generation.

The Society of Friends has throughout its story gained some general recognition as the runner amongst modern churches of the humanity of Christ to man, in mitigation of the humanity of man to man." To a large degree in proportion to its members it has had an apostleship of Liberty against Slavery; of peace on earth and good will toward men, as against War and warfare; of mercy and equity against greediness in the employment of labor; of a co-operation with Christ in coming to save men's lives, and not, by Capital Punishment as well as by War, to destroy them; of the elevation rather than the oppression of Indians and aboriginal people; of the betterment of submerged classes in cities; of Education on Christian lines in schools founded under its godly concern; of charity to minds and bodies in institutions penal, remedial or for relief, to make them illustrative of Christianity in practice; of Temperance, as against degradation in the policy of the State in social and religious practices. All these have been in varied expressions of this one impulse, namely, "The love of Christ constraineth us." And such love hath been successful in containing those followers of the light, if not enough, at least far in advance of their age.

And now people of our age and time seem noticeably to be catching on to the same inspiration, or recognizing that which lays hold of them. The age apprehends later on that for which it has much earlier been apprehending. Men know not what to call this "new commandment," this fresh impulse to which the generation seems awakening. Whether they

choose to name it "altruism" in contrast with the "egoism" of the natural man; or to speak of "the new message to the age" in contrast with a charity abiding and ending at home; or the Christ-life prevailing above a self-contained life; or humanitarianism triumphing above indifference to humanity; or fraternalism overcoming individualism,—the names are nothing but labels, *Christ* is all as the spirit and undercurrent of the new life,—ever new indeed, from the foundation of the world, but new-found and manifest in these last times for us.

For our part, we entertain no jealousy of a modern manifestation of a fruit of the Spirit which we have anciently been testifying for, even though we see it now but in the mixture. Let it be mixed in larger and larger degree with our spirit of self, till selfishness hides her diminished head out of sight. Shall we disown the authority of the fresh message of service to the age, because we see in it nothing but *love*?

There is an angel of light into which Satan may transform himself, that is not an angel of love, or of the light of love or the light of life. But if the light of Christ be not the light of self-sacrifice and of love, as the first and greatest fruit of his Spirit, then we are left at a loss for so chief and confirming a credential of its authority. Faith, or evidence of the unseen, accompanies Christ's light, hope accompanies it, but "the greatest of these is love," as a mark of the Lord Jesus. "For love is of God," and hereby shall a disciple be known.

Love working alone, and without the evidence of the unseen authority to act, is blind, and may make the mistakes of mere emotion. Lovely as the impulse is in its intention, yet apart from the direction of best Wisdom it may not help the cause, or be a love strong enough towards the Master who has bought it with a price, to wait upon Him for his own time and word.

The little boy who saw his father pushing at a log to roll it over, and for love's sake wanted to help him, ran and pushed with all his might on the same log, but on the opposite side,—because he had not waited for his father to tell him just where to push and when. Many a parent knows what it is to let his child under his work, or make more work for him, under the idea of helping; and he knows what it is to accept the mistake for the deed, because

the will of love is greater than success in a work. But far more acceptable would be the patience of love to wait on the parent's will, that the act may be one of obedience, rather than the impatience of taking love's expression into one's own hands. Saving faith is so believing in Christ as to obey Him, and saving love is so to love Him as to be conformed to his will. Thus the love and the faith agree in one.

The second commandment, however, is no rival to the first, but like unto it; while each of them must work into the other's hands. We cannot have too much of a modern revival of sincere interest in the second, under whatever scientific name; for he that loves not humanity, or "his brother whom he hath seen how can he love God whom he hath not seen?" This new commandment, therefore, He gives unto us, "that whosoever loveth God, loveth his brother also." And all beneficial, helpful deeds that are expressions of a love to man, are acceptable to the Father as of love to Him. Their tendency in the spiritual life is Godward, and not selfward or downward; they help in purifying the heart; They sow to the spirit, and of the Spirit shall reap. Show me thy faith without works of love, and another may show thee his faith by such love as is found in deed and truth. This new commandment is abroad in the land, and finding its way as a fresh message to our age,—an age of humanity so distinctive as to make its awful inhumanity in some quarters seem so exceptionally glaring. But the message of love in practice makes a religion which the people can believe in and understand. It speaks to our condition in our present age, as an argument for Christianity against which no criticism, high or low, can prevail to be destructive. Make or unmake what you may of sacred letters, the sacredness of love to man and among men marks its religion as of God. In these times of apparent eclipsing of faith, how reasonable is the much needed argument of love which none can gainsay, to which all hearts not past feeling must bend, and to which ultimately "every knee must bow and every tongue confess."

Let us not, after all we have testified and stood for, be found driving back human love into its shell by discouraging deeds of love, putting any damper on the sense of humanity by epithets about "chicken-heartedness," or

reversing by unsympathetic faith (if there can be any such) the growing social consciousness backward into the each-one-for-himself.

Christianity is the universal brotherhood of the universal and saving light of love, and wants no more walking monstrosities-of-one. They are the most surely alone with God, or seeing as authority no man but "Jesus only," whose lives are so hid with Christ in God, as to rejoice in the fellowship of his eternal purpose in Christ, "that they who live should not henceforth live unto themselves;" but inasmuch as ye have done a blessing unto the least of these his brethren, shall find that "ye have done it unto Him."

FOR "THE FRIEND."

Memoranda of Clarkson Sheppard.

(Continued from page 186.)

Eighth Month 7th, 1843.—The field of labor seems mentally to be more and more opening and extending before me, if I continue faithful. Strong solicitude is felt that I may keep on the watch tower, lying low before the Lord, striving to get down to, and to dwell in his Seed of life and grace in the heart; that through its spiritual illuminations I may in all things know the will of God, and then through and over all, do it. May I never forget from what I have been redeemed; the state from which I have been rescued; nor glorious ransom—the price paid for my redemption.

Fourth Month 23rd, 1844.—After referring to some of the promises in the New Testament, I was comforted by the mental assurance that if I were but faithful to the Lord my God, he would fulfill his ancient promise in being faithful to me, enabling me to do his will more and more; and that all things being his, if I endeavored to serve Him diligently in my measure, He would bless and keep me, so that sufficient inheritance, even in this world; would not be wanting through his adorable love and mercy bestowed upon the unworthy instrument of his creation, redemption and care. Let patience have its perfect work then, oh my soul! be thou faithful unto death, and He who cannot lie hath promised even to thee a crown of life.

Sixth Month 2nd.—No cleansing and purifying river but Jordan; no saving fountain of living water but the well,—Christ Jesus within us. No healing medicine short of Gilead's balm. Thither, oh thither, before the wound is desperate and incurable, and while the spirit is athirst. Thither to this Bethesda with thy might, oh my soul!

12th.—Oh, the state of destitution I feel! Blessed with many temporal blessings, even all the heart could ask, and yet not grace enough, or gratitude enough, or obedience enough, to return the called for reward of a whole heart offering, resigned, zealous and faithful. But this dispensation may be intended for some unseen purpose of good, in the counsels of his will who ever watcheth over his little ones. It may be to humble, to deepen, to make more inward, that so the dependence being more wholly on Him, his blessed will may be more effectually done through me, to the praise of his glory and grace, who performs through

the mystery of his power—inconceivable to men, his work of matchless love.

Eleventh Month 10th.—I think I never felt more of the power of the indwelling spirit of peace and truth, than within these few days past. Cannot the language somewhat be applied,— "My soul is satisfied, O Lord, with Thy goodness?" May I, during the shorter or longer period of probation allotted, be exercised in acknowledging his benefits; in desiring more and more to grow in the fruits of his Holy Spirit; in renewing my covenant in faith and faithfulness with a covenant keeping God; and with increased hunger and thirst after Him, in striving to run with diligence the race that is set before me, looking unto Jesus, the Author, and the Finisher of all.

Twelfth Month 7th.—Attended the funeral of —, aged about twenty years. Many and varied feelings were mine at the solemn gathering, as well as since the event occurred. The uncertainty of life, the accident or circumstance permitted to summon him from works to rewards, all seem to crowd upon the mind, and to solemnize.

— was the third of my pupils in this place, just arrived at mature years, who has been removed by death. The solemn query has again and again presented whether I have, as I ought, discharged my responsibilities! whether, as a teacher, I have both by precept and example, endeavored to uphold the Truth, and walk in the right ways of the Lord before them; seeking to train them up in his nurture and admonition. Doubtless so far as influence is concerned, I shall be responsible; and the accountability is not lessened, because others seem to think or care but little about such matters.

Twelfth Month 19th, 1845.—It has seemed to me the main business of our day is, to do that which George Fox exhorted to, and strongly urged: "eye the light,"—the light of Christ Jesus, revealed in the soul of man,—the law written on the heart. This of ceasing from anything else, and relying in the light of the Lord alone for help, wisdom and special direction, constitute that child-like trust and dependence, and that life of righteousness so becoming our frailty and weakness; while it is at the same time so acceptable to the will of our Father who is in heaven. David says, "Be thou my strong habitation, whereunto I may continually resort."

Second Month 8th, 1846.—Appeared in testimony in our meeting to-day, repeating Matt. vi: 24. Feel quiet after it, with some desires and ability to renew my covenant with the God of my life. Many encouraging things have been remembered, for which I praise the Author of all good. The future no man knoweth. Oh, that I may be faithful to the little that is required, and thus fulfill the language of the psalmist, that has been remembered, "I will run the way of thy commandments, when thou shalt enlarge my heart."

Seventh Month 27th.—I have considered it a great thing in an age like the present, publicly to make a profession of the name of Christ, and with the talent committed to endeavor to uphold his standard before the people. How it altogether calls for an exercise of faith and patience, that flesh or blood can not understand, nor submit to.

Seventh Month 21st, 1848.—It is one thing to believe in the doctrines of our holy religion;—of the scriptural duty of taking up the cross and living a simple, self-denying life before men, but it is quite another to put these in practice. To show by our life at conversation and consistent walk that we really believe what we profess, and endeavor to adorn the doctrine of God our Saviour in a thing. Becoming thus what the apostle speaks of—"living epistles known and read of men." It is written that faith without works is dead, being alone. How should we then strive to work the works of Him that set us. Remembering always for our encouragement, that with God all things are possible, and that without Him, we can do nothing.

(To be continued.)

THE INFLUENCE OF WORDS.—The owner of the celebrated Wedgwood potteries was not only a man of remarkable mechanical genius but a devout Christian. A distinguished man but a dissipated atheist, was taken through the works by Wedgwood, accompanied by his son, the son of pious parents. Lord C— sought an early opportunity to speak contemptuously of religion. The boy at first looks amazed, then listened with interest, then burst into a loud, jeering laugh. Wedgwood soon found occasion to show his guest the process of making a fine vase; how, with care, the delicate paste was molded into a shape of rare beauty and fragile texture, how it was painted by skillful artists, and finally passed through the furnace, coming out perfect in form. The nobleman, delighted, stretched out his hand for it, but the potter shattered it upon the floor.

"That was unpardonable carelessness," said Lord C—, angrily. "I wished to take the home. Nothing can restore it again." Wedgwood replied, "No, but you forget, my lord, that the soul of that lad who has just left I had been molded by parents, friends, and a good influences for years, making him a vessel for the Master's use; that you with your tongue have undone all the work of year. No human hand can bind together again what you have broken." Lord C—, unaccounted to rebukes from social inferiors, stared at him in silence, then, holding out his hand said, "You are an honest man; I never thought of the effect of my words."—*The Baptist Commonwealth.*

In the effort to appreciate various forms of greatness, let us not underestimate the value of a simply good life. Just to be good—to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—*Edward Howard Griggs.*

THE Bible ought to have the best time of the day, and for most men the best time of the day is in the morning hour before a man's mind is soggy, before he is weighted down before he has lost his fresh grip; before other things have come in to disconcert, and turn his mind off into cross-roads and cross-purposes.—*Robert E. Speer.*

Exhortation to the Readers of "The Friend."

It is cause for thankfulness that amid all the range and unrest of these latter days, that there is still remaining a periodical where the truth, as it is in Jesus, as ever understood by the Friends, may find a place in its columns. My mind has of late often wandered over the widely scattered and diversely situated readers of THE FRIEND, as the long winter months are near, when there will be much shutting in of the aged and afflicted, who cannot meet their friends at a place of worship. There are many isolated ones living with children or others who have left the Society, and are, as were, buried in the earth. The weekly visit is to many of these a cherished boon, and voice from any part of the heritage, betokening that "Joseph is still alive," if it is in some off-place, is comforting. In no other way is so many reached in as easy and inexpensive way, and I have wondered if all were instant in season, out of season," and watch to every call of duty, whether we would hear from more in this way; not, however, discouraging the activity of the mere creature-part, which may be set to work by a false al. But if any are striving to be as clay in the hands of the Potter, there will be no danger that they will be formed into vessels to set any unused. There are no idlers in the Lord's vineyard. Some are hidden stones in the church militant, but the structure is weak without these. Many of us naturally shrink from publicity, and plead ignorance or incompetence, and wait for others to do what really belongs to us, and the work is marred thereby. There are still remaining here and there a few Friends where once large meetings flourished on the original ground, but they have lifted out, little by little, into the whirling current of the popular religion of to-day, and but little is left to distinguish them as Friends but the name. Some of these little companies are endeavoring to sustain meetings of the honor of Truth, but for want of a succession of standard-bearers to hoist the banner up before the world, it seems almost trait in the dust. These struggle on with the feeling that they are pilgrims, and strangers in the earth where they sojourn; that they seek a country that is an heavenly. "How is the gold become dim, and the fine gold changed." "How are the mighty fallen and the weapons of war perished." "Spare thy people, O Lord, and give not thy heritage to reproach." "Shall we lose faith in Him who set bars and doors, and said, "Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed?" Man's exstremity is God's opportunity, and we may safely commit all to his care and keeping after endeavoring to do our part faithfully. The reward will be sure, as it was to faithful Abraham. The Comforter will not forsake any who trust in the Lord and obey Him, let their condition be what it may. There is no condition that any can come in that his power cannot reach, if it is patiently waited for. There are glimmerings of light now and then outwardly revealed, and hopeful signs even amid the gloom, if our eyes are open to see them. We are not a forsaken people, but sorely chastised for our backsliding and for departing from the Living God, and for bewing out cisterns with our own hands,

broken cisterns that hold no water. "Thus saith the Lord: Stand ye in the way and see, and ask for the old paths where is the good way, and walk therein and ye shall find rest for your souls."

There are young people, one here and another there, whose hearts have been tenderly visited by the day-spring from on high, and have felt a secret influence drawing them away from the alluring pleasures of this vain and unsatisfying world. May they follow on to know the Lord, not becoming discouraged at repeated failures, and because light does not suddenly arise; for He who knows best the drossy nature of our hearts sits at the forge, and will, if patience is abode in, say in his own good time, "It is enough," and they will be fed with the bread of heaven. But there is no stopping place here, as many seem to think. When Peter had been three times queried with whether he loved the Saviour, then came the imperative command, "Feed my sheep and feed my lambs." When the fetters fall from our own manacled hands then there is work abundant to keep in the right way, and for other souls who are sold under sin. Here again the enemy sometimes appears as an angel of light, and in a zeal for the cause many rush ahead of the true guide, forgetting, "All my springs are in thee." "What I say unto one, I say unto all, watch."

IOWA.

E. N.

Salvation and Good Works.

It is in vain that man seeks through his own works to save himself. Thousands of years ago on Shinar's plain, men planned a tower of their own building whose top should reach unto heaven; but their work ended in confusion. The race has not yet learned the lesson of that primitive experience. Babel is still a-building; men looking heavenward and longing for its peace, but loath to accept the one divinely appointed Way, still try to rear with their own hands a heavenly staircase, whose steps are their own works, such a building cannot stand, for good works, instead of being the means of salvation, are more properly the fruit and evidence of that living faith which works by love and is the gift of God. Necessary as the works are, as the fruit and offspring of faith, the faith is an essential of salvation; even as Paul says, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. xi: 6). Of such a faith works are the natural outcome, as fruit from a healthy tree; and so the apostle James has tersely expressed this vital connection by its converse, "Faith without works is dead." It is quite possible for men to hold a fruitless faith, and that faith, being dead, cannot save. "The devils also believe and tremble." But there is a faith which is "made perfect by works," like Abraham's who had both faith and works. Of him, James says, he "believed God, and it was imputed unto Him for righteousness; and He was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only."

There is need, therefore, to avoid the two extremes of a faith that is fruitless, because dead, and an activity which has its spring in the intellect and will. When men submit themselves to the cross of Christ, and know something of that death of the carnal nature

to which the apostle referred when he spoke of always bearing about in the body "the dying of the Lord Jesus" (2 Cor. vi: 10) they will be less anxious about seeking the heavenly kingdom through good works. For then their hearts will be turned in love to the Lord, and their first care will be to know his will, and obey as He reveals it and gives ability to carry it out. In this pure love of the Father, their hearts will naturally go out in tenderness to their fellow beings, and, after the example of their blessed Saviour, their desire will be to "do good to the bodies and souls of men;" bearing in mind the language of James, "If any lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not. . . but let him ask in faith; and remembering also as a testimony of hope the promise that came by the prophet Daniel, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—*Religious Essays.*

The Lord's Army.

The Society of Friends has always held in substance that the Lord's army should be composed of volunteers. It would be a lamentable departure if this fact should be overlooked now, and the system inaugurated of attempting to recruit our ranks in the ministry, eldership, etc., from "pressed men."

Those who are placed as watchmen upon the walls of Zion ever rejoice at evidences—among the young especially—of a voluntary giving up to serve the Lord, and to know a qualification from his hands for that place in the church militant to which it is the pleasure of the Church's Divine Head to assign them.

The strength and usefulness of our Society are dependent upon its members owing the Lord Jesus Christ as their head and president—they subject to Him in all things as members of his body, his army, his church. There is no force work here, but the service of willing hearts, who rejoice to enlist under the banner of their Lord, and are eager to obey the word of command, whether it be to go forward, or to stand still, so only that it be his will.

Such an army, when loyal to their heavenly Leader, is indeed invincible. Of them it may be said that their appearance is "fair as the moon, clear as the sun, and terrible as an army with banners." But on the other hand, it is a cause for heaviness of heart to consider how the work is marred and the harmony broken, when the volunteers forget Him who has called them, and grow heedless of the voice of the Captain of their salvation. Do we not see evidences to-day of the members of our Society trying to brighten their armor and sharpen their weapons with those things which are of human preparation? Thus, in one direction and another, there is a falling away from the unreserved dependence upon our Heavenly Father which is the children's strength, and a leaning more and more upon human props—the wisdom of this world, and a deference to the will of men who are themselves "out of the way." It was not in such dependence that Paul trusted when he said, "I can do all things through Christ, which strengtheneth me." (Phil. iv: 13.) There is no way ever opened for labor in the Lord's army from under the cross and yoke of Christ.—*Religious Essays.*

GENTILES SHALL COME TO TRY
LIGHT.

Gather up the embers
Pile the fuel on,
Holy is the hearth-stone,
Lo, the joy is come.

Flicking shadows waver,
With majestic sheen;
Hallowed are the voices,
Lo, the Lord is seen.

Darkness rolls away,
Visions clear and fair,
Mental blindness gone
Searching rays appear.

Light is seen from far,
Strangers ask the way.
Soon they flow along,
Led by silent ray.

Gladsome hearts swell out,
Noise of busy feet,
Tread the lightsome way
Holy Light to greet.

Kings rise up to hail
Message from on high;
Surprising mighty love
Answers earnest cry.

Sea with potent roar
Rolls with glad acclaim:
Nations at his feet
Sound the long refrain.

Dimness turned to-day,
Grateful peoples bring,
Streams of grace flow on,
Salvation's glory sing

Springs the mighty flow,
To the heart-stone true,
Glowing light and life,
Welcome, e'en for you.

H. T. MILLER.

BEAMSVILLE, Ont.

PREPARED SPEECH.—Young people especially are inclined to believe that orators are born, and that eloquent addresses made by prominent speakers are entirely extemporaneous and are the thoughts of the moment. It is well for them to remember that there is no royal road to success in any walk of life.

Even great orators have generally refused to speak on the spur of the moment on important themes. Demosthenes, the king of orators would never speak in a public meeting without previous thorough preparation. Daniel Webster, when once pressed to speak on a subject of great importance, refused, saying that he was very busy, and had no time to master it. When a friend urged that a few words from him would do much to awaken public attention to the subject, he replied: "If there be so much weight in my words it is because I do not allow myself to speak on any subject until my mind is imbued with it." On one occasion Webster made a remarkable speech, without notes, before the Phi Beta Kappa Society at Harvard University, when a book was presented to him. After he had gone a manuscript copy of his eloquent "impromptu" address, carefully written, was found in the book which he had forgotten to take away.—*Extract.*

"THE best man never does his best. The very act of a man's doing his best is the creation of a whole brood of new ideals for a man."—*E. Speer.*

Selected.

Robert Searles.

Robert Searles was born at Glatten, in Huntingdonshire, in the year 1764, of parents professing the religion of the Church of England.

In his youth he was a frequent associate with persons of irreligious character; but when about twenty-three years of age, he became seriously disposed, and soon after joined the Society of Calvinistic Baptists; among whom he was esteemed a valuable member. The circumstances which gradually led to a change in his views on the most important subjects, are described by himself nearly in the following words: After regretting that a difference in religious sentiments should produce so hostile a disposition in some minds, as at that period he had observed, he proceeds to remark:

"The great Leader and Pattern of Christianity said to his disciples, 'He that is not against us, is on our part;' but some think, because another does not see as they do, and does not walk with them, he cannot be a disciple.

"Whereas it would be much better to endeavor to imitate our holy Pattern, who was meek and lowly, kind and compassionate, willing to endure the cross and despise the shame.

"I constantly attended the meetings of the Calvinistic Baptists, was very earnest to be instructed, paid all the attention I possibly could, and was glad when meeting-day was near, that I might go and hear another sermon. I also wanted to feel more of that power within, which was so much talked of amongst them; but in that I knew I fell short, although I greatly longed for it.

"I read much; prayed earnestly and constantly; endeavored to get with those who I thought were spiritual; but all would not make me quite satisfied. I thought the people with whom I walked in a religious way were right, but that I was wrong myself. I thought I did not enter in at the right door. Thus I went on until I became a member of their community; took part of the bread and wine; and was immersed in the river Ouse at Holywell; but I did not find myself so fully satisfied, as I thought others were who practiced these things. My conduct all this time was steady and regular. I was respected, but felt a great deal of that about me, which wanted doing away; yet not applying rightly for the perfecting of the work, it went slowly on. I think I went on in this way about eight or nine years, and did not gain much spiritual ground, as I thought. In process of time an occurrence happened which led to another change with me. My master who employed me, died; and another came who professed Quakerism, as it is called. He being observant of his new set of men, and religiously inclined, left books in our counting-house which. . . . I used to get and read.

"One of these books was Robert Barclay's Apology for the Christian faith as held by the people called Quakers. I thought myself a match for that, but was mistaken; for whenever I read in it, it used to reach my feelings.

"I cannot very well remember how it happened, but I went to one of the quarterly meetings of Friends, and there being many ministering Friends that day on an appoint-

ment from their yearly meeting, a great many living testimonies were borne in the power and authority of Truth, tendering of my spirit and a refreshing meeting it was to me. On my returning home, I thought, surely these must be the people who held the solemn meeting and if I were clear of those other people, should go to the meetings of Friends; but did not know what I must do, or how the matter would end. However I was so far inclined to them, that I ventured the next First-day attend their meeting again; and some of the same Friends were there and bore living testimony to the power of Truth, and again refreshed my spirit."

Robert Searles became a diligent attendant of our religious meetings; and in the course of a few years, was with the full unity of Friends, admitted a member of our society.

He was brought up to the trade of a mill and for about the last thirty years of his life resided at Houghton in his native County. . . . His exemplary life and conduct, and unaffected simplicity of manners, joined to humility, and his care honestly and conscientiously to discharge his duty, gained him the love and esteem of his friends. Private retirement was his regular and daily practice and on these occasions as appears by a short diary published since his death, he often in part examined his conduct, and the state of his own heart. At these times too he meditated on those rich consolations which are Christ Jesus, and was permitted sensibly partake of the influence of his Spirit. The record of a lively concern for the salvation his soul, offers an example worthy of imitation by all, and especially by those who are in a dependent situation in life, to be industrious in this most important work. Private admonition was also a duty which he often performed though much in the cross to his own inclination. The discharge of this kind office beneficial to his own mind, was not confined to the members of our own Society, but extended to many others, by whom it was generally well received; being accompanied by that love which breathes 'peace on earth and good will to men.'

Thus dwelling near the fountain of Divine life, he was in due season, enabled to yield an apprehension of duty to appear as a minister in our religious meetings, which was the comfort and edification of Friends. His testimonies were clear and impressive, accompanied by the baptizing power of Truth, as eminently owned, as the duties of a faithful minister of his Lord and Master.

The following extracts from two letters written in the early part of 1820, describe the watchful state of his mind:

1820.—First month 21st. "I feel glad find myself at home again, amongst the concerns relating to this present life: although my service in this matter seems to be on the decline; yet I am most easy to do what proper for me to do. I cannot think that have done any thing, or suffered any thing worthy of the regard of Him, who so plentifully promises to reward in this life, and the world to come with life everlasting; but feel myself as a beginner, desiring to obtain a measure of strength to abide the day of trial and to do the day's work in the day."

1820.—Fourth month 7th. "I long that

ay be one of the subjects of Christ's kingdom, which he tells us, is not of his world; so that I may be redeemed from the roof of all living, patiently submitting unto the Heavenly Father's will in all things. I hope I shall not complain nor think my case hard. I am mortal, and must decay as to the outward, I am at times, (although at some others very much discouraged) in the hope that the inward gains a little strength. But more deepening is necessary, to come to a certainty of being prepared for an admittance into peace on the spirit leaves the mortal tabernacle. "Oh! remember dear friend, how frail man is!—a best but a fading flower, which, while the rays of sunshine and heavenly rain continues, grows, and looks well; but how soon may a blast sweep it, or drought dry it up, and the freshness thereof fade. Therefore learn more and more to cease from man, and trust in the Lord alone for help and strength, to work while it is day, and vigor is felt, before desire fail. Oh! fear not man; neither what he can do unto thee; but look inward, have thy mind centered in the Lord alone, and as that moves, move with it." In the spring of the year 1820, he was taken ill, but generally attended to his work. On the Seventh day the 15th of the Fourth month he became much worse. Although suffering from much debility of body, he attended the meeting at Ives, on the following day, where he was favored to labor as a minister for the first time in a remarkable manner; forcibly impressing upon Friends the necessity of a frequent recurrence to that Divine Power that he called us to be a people, in order to obtain instruction and direction to walk, as happily he found among those, who had not seen the Lord and Master naked, sick, or in prison without ministering to Him.

In a note to a friend, about this time he concludes thus: "O dear friend, what a happy escape, to be removed from these changing scenes to a state of uninterrupted tranquility! I desire first, to bear patiently all that is painful for a preparation for such a pure life." On the 17th, a friend going to see him, in the course of conversation he instructively remarked:—"There is nothing will do for keeping in the cross;" and further observed, that he knew not how it might be, but that his illness he had no condemnation. . . . He had done his day's work in the day time, and having now nothing to do but to die, he emphatically repeated, "I feel no condemnation." He requested his wife to have a few friends to sit with him, when he said, "Now, what I want for us, is that we may be more fully dedicated—more resigned to the will of the Lord, to follow Jesus Christ: there is no other way. . . . Oh! that I were as light as a dove, then would I flee away to be at rest, and hasten my escape from this stormy tempest. I have need of resignation to bear these sharp afflictions."

In this peaceful state of mind, was this great servant of the Lord prepared to exchange time for immortality. This solemnity took place on the 24th of Fourth month, 1820. That Divine Power which had been to enrich in poverty, was now a present help in time of need.

TRUTH does not need any proof of evidence, for the real truth is self-evident."

Our Human Storage Batteries.

There is need of new experiences and of reviving influences for those on whom others depend for good cheer and mental tonic force.

Hours for still, quiet communion with one's own spirit and with God; times in which the mind reaches out without haste or urgent impulse, but takes in, as the earth drinks the night dews in summer droughts, the large and exhaustless influences which come to a wise and cheerful spirit, seeking light and strength from within and above; a spirit looking for hope and rest, and the beautiful calmness which is born of truth and faith. These intervals of silence, these uninterrupted times in which to realize things within and beyond, are absolutely necessary, if one who is a light-giver and burden-bearer in a family is to grow and keep strong.

I knew once a restricted life, intellectually strong beyond most women's, living in a remote country neighborhood, in which nothing came to recreate the mind that reached out after what she could not comprehend, and to which the usual sources of enlightenment were denied.

She was a woman who had loved deeply and buried her dead; she had reared her children, and they had gone forth to their pursuits. She had reached her full meridian. Tall, thin, angular, clothed in dull, unlovely print gowns, with her fading hair drawn back from a strangely expressive forehead, and looking at you with deep, tender, yearning gray eyes. No one suffered in her vicinity who did not call on her for help, let their pain be what it might. Body and soul both claimed her solace.

I met her once coming down a wooded road, with the autumn afterglow of the sun, just set, shining far into the shadowy perspective. She carried a sunbonnet in her large hand, and swung it slowly as she came towards me, unconscious of my presence. Her eyes were unraised and her face was full of delight.

"I have been up to Samp Mortar Rock," she said. "When I feel spent—as if I had nothing left, body or mind—I try to get up there, alone, about sunset. You may think it is a queer idea to climb a steep hill to rest yourself; I suppose it is—but it is the best kind of rest for me.

"When you get to that highest point, where the big flat rock is, where the Indians used to congregate, and can sit there all alone and see the shadows creeping over the valley, and the hill-tops growing brighter and brighter against the sky, there's a something that just says to me: 'Peace, be still.'

"Did you ever feel like that? Did you ever believe that there is something just speaking to you and telling you wonderful, beautiful, everlasting things, that you could not explain, nor tell anybody, and that made you able to live and not be afraid to die yourself or to see any one else die? Well, that's the way I feel when I get up there, and I don't believe I could get along very well without it." You see I was up all last night with poor Sol Jones. He died about sunrise, and his old wife is near the end of her hope and faith, and I had to go up to my hiding place to get courage. Do you understand what I mean?"

Well, I understood, and I remembered Wordsworth's "quiet and exalted thoughts of

loneliness." But most of all I was occupied with thinking how God had given this, His faithful servant, the instinct to refill her lamps from the source of all light.

There seems to many very generous natures a selfishness in providing systematically for their own mental and spiritual sustenance. Far from this, it is a positive duty to keep every power at its highest point of perfection. In proportion as we would do good service, especially as we desire not to show that we are serving, but to give out so freely and spontaneously that those we nourish are not conscious what feeds them, we must fill full those hidden batteries in which we are constantly accumulating and storing our vitality.

A large heart needs a full stream of strong blood to keep up its unceasing throb—a fertile mind must have opportunity to bring forth its quick, questioning thoughts to the light, and receive from the wondrous storehouse of God's quickening power some satisfying knowledge, or its vehemence will turn upon itself and consume the unenriched intelligence, and leave only an arid desert place behind.

Our best usefulness—the power to be prop and staff and song of joy in our homes—comes from the storage of those vital generating forces which are ready to answer to love's call.—*Unknown Paper.*

FOLLOW THE BOYS.—At this time many young people are leaving their homes in the towns and country districts to go to the cities to enter mercantile life or medical and commercial colleges. Most of these young men and women have been regular attendants at public worship. These young people reach the city, and no longer enjoy the sympathy and moral influence of home life. They get into boarding houses where each man and woman is looking out simply for himself or herself. These young lives need sympathy, companionship, strong moral reinforcement, and religious nurture. They often find it a difficult thing to secure a prompt welcome in churches where they are unknown. Every city member ought to be glad to meet and serve these young adventurers, and the home meeting ought to follow them long enough to find where they are attending school, or their place of residence, and then send their addresses or a note of introduction to the city Friends or overseers near the young man or woman's place of residence. Because meetings forget this opportunity many a promising young member has been lost to our communion—indeed, lost too often to the higher life—and some wrecked beyond all human recall. Concerned Friends, follow your boys by prayer and letter.

No great or noble life ever "happens;" always, if one seeks far enough, the key to its success may be found. In the case of Abram S. Hewitt, he himself revealed the secret; he was brought up, he said, "to reverence God, and give an equivalent." In an age when a thousand short cuts to fortune are advertised, and when humanity is often represented as a substitute for Christianity, Abram S. Hewitt's words sound a note of warning. No life can ever reach its highest possibilities which builds upon anything less than reverence toward God, and justice towards its fellow-man.—*Forward.*

WHAT IS SAINTLINESS?

MARGARETTA BARBER.

Doing life's little duties
Under the eye of God;
Following very closely
Where Christ, the Master, trod.

Giving up ease and pleasure
To do the Master's will;
Striving with love and patience.
His wishes to fulfil.

Spending a little leisure
In comforting the sad;
Giving myself some trouble
To make another glad.

Giving a gentle answer
To undeserved blame;
Because to friend and scoffer
The Saviour was the same.

Bearing reproach and railing
Humbly and patiently;
Because the Lord would have me
Just like himself to be.

Repeating to some wanderer
Words from the sacred page;
Being a beam of sunshine
To childhood, youth and age.

Diffusing light and blessing,
Wherever I may go;
Being an imitator
Of God, while here below.

Living in close communion
With Him who died for me:
This is a life of sainthood,
Pleasing, my God, to thee.

INDIAN LANGUAGE.—Like the buffalo, the Indian language will soon be lost forever. It was thought it could be preserved by the aid of the phonograph and graphophone, and parties were sent out to many Indian tribes to have them talk into the apparatus, and thus secure a record of the Indian tongue.

It was found that but few Indians of the present day—and they were the older ones—could talk a pure tongue.

More than half of those now on the reservations, and all of the younger Indians, converse in a kind of pigeon English. Some of the leading Cherokees said they did not know a Cherokee who could talk pure Cherokee, and it was with the greatest difficulty that they could get boys and girls to speak in their native tongue. Half a dozen Cherokees were engaged to talk into the machines, and thus some pretty good Cherokee has been preserved.

A few of the Sioux Indians talk pretty well, but it is a mixture. In twenty years there will hardly be an Indian in this country who can talk his native tongue pure.—*Washington Post*.

HERRERT SPENCER had never been much of a reader; he was wont to say that if he were to read as much as other people, he would know as little as they. Reading is good and necessary. It makes the full man. But thinking is just as necessary. Without thinking for ourselves, we lose independence and freedom, and we shall do no original work of our own, however much we shall imitate the work of others.—*Forward*.

Science and Industry.

The distances over which birds migrate vary, and are often very great. The bobolinks rear their young on the shores of Lake Winnipeg, and go to Cuba and Porto Rico to spend the summer. In this journey they twice go over a distance exceeding twenty-eight hundred miles, or more than a fifth of the globe each year. The twice-a-year pilgrimages of the tiny humming bird exceed two thousand miles. A bird flies on these migrations at the rate of fifty miles an hour each night.—*The Children's Visitor*.

LARGEST SAILING VESSEL IN THE WORLD.—The largest sailing vessel that the world has yet seen, the seven-masted schooner Thomas W. Lawson, lately launched at the magnificent yard of the Fore River Ship and Engine Co. at Quincy, Mass., is unique in many respects. To begin with she is the only ship ever built having seven masts, six being the greatest venture hitherto. Moreover she marks the limit of transition from wood to steel in the construction of the hull, all other schooners having been built of wood which, however, has not sufficient strength for the giant frame of the Lawson. Even her lower masts and bowsprits are of the tubular steel, and her topmasts of Oregon pine tower one hundred and fifty-five feet above the deck. She is four hundred and three feet over all, fifty feet wide and has a load draft of twenty-six and one-half feet. She is designed for the coal trade and will carry eight thousand one hundred tons at a trip, enough for a winter supply for a town of five thousand inhabitants. She spreads over an acre of canvas and her enormous sails are hoisted and lowered by steam, only sixteen men being required for her crew. From her deck in the cabin aft the captain can communicate by telephone with any part of the ship. She has her own electric light plant and is heated throughout by steam, the cabin furnishings, a suite of rooms, being as fine as those of a wealthy city household. In this splendid suite one of the principal owners, brother of the captain, spent his honeymoon—his wedding journey being the maiden trip of the vessel to Newport News, for a cargo of coal.

The names given to the masts are called as follows, beginning with the foremost. Fore, main, mizzen, jigger, spanker, driver and pusher. Excellent speed should be made.

IN THE LABORATORY.—The chemist dropped into his beaker a sparkling cube of sugar and poured over it boiling water and then a few drops of clear acid; tiny bubbles sprang to the surface and the snowy lump became a dark mass.

"What have you turned the sugar into by your magic, my wizard," I asked.

"The acid is the wizard," the chemist answered, and the magic is chemical affinity which has drawn away part of the sugar and left its chief constituent, carbon."

"Black carbon," I exclaimed, "in that pure white sugar!"

"Why not?" replied the chemist. Carbon is at once one of the commonest and the noblest of substances, one of the most useful and the most beautiful; besides warning us with

its stored up treasures of sun-given heat, which it pours out in the burning wood, peat and coal, it does our most needed work for us in the preparation of food, the mechanical arts of transportation; it is a necessary part of animals and vegetables, of the air we breathe and of our own bodies; it feeds, clothes, warms and supports us. And God has given this inanimate servant of his not only the honor of serving the need and comfort man, but also that of being a minister beauty. Carbon is not always black as you seem to think; in one of its purest forms, it gleams in the crystal glitter of the diamond and the living flames of clear green and lucifer red; it is the chief constituent of the lime stone cliffs, which are carved by air and water into the noble mountain scenery which lifts men's souls nearer to God; and it is also the chief constituent of the snowy, shining marble which human art carves into figures of exalted beauty.

"Carbon is remarkable for its allotrop character; it presents itself under various forms in its state of purity, and, in combination, under countless other forms.

"God gives also soul gifts which have an allotropic character. We see in one life bright cheerfulness which brings sunshine in to the darkest places; and in another a perseverance which, undaunted by apparent failures, struggles on toward the highest; in another, a patience which endures serenely a injuries and all disappointments; in another a kindness which is ever seeking and finding some new expression of itself; and in still another, the heart purity which even now secures a glimpse of the highest vision and faintly bright with the reflected beauty leads other souls to climb toward it. In these and other gifts of the Holy Spirit to man, do we not see allotropic forms of that faith which surely believes that the 'earth is Jehovah's, and the fulness thereof,' and that

'God is in his heaven:
All's right with the world,'

and of that love which, fixed upon the God love, pours itself out upon this world for its sake and ever gains new riches, the more ever gives itself to him and to his children. *S. A. Rantitt, in "Forward."*

"I CAN'T DRAW GLORY."—A teacher Alaska went out one day with one of her pup to do some sketching. The little girl she to with her was about ten years of age, and quite skilful with her brush. *Men of To-morrow* give the incident:

When the day was nearly over, the teacher looked at the sky where the sun was setting

"Try to make a picture of that sunset," said the teacher to her pupil.

The little girl looked at the beautiful sky in the heavens, and then she turned to her teacher and said: "I can't draw glory."

It was a bright answer made by that lit Alaskan child. It is God who has painted the sunset sky, and there is no human skill that can draw the glory which he has created.

SUCCESS, as a rule, is the result not of insignificant efforts, but of a long succession patient, faithful endeavors.

Selected for "THE FRIEND."

Thomas Fox.

Thomas Fox, of Wellington, in Somersetshire, England, was a Friend much esteemed for the soundness of his judgment and the religious consistency of his conduct. . . . He was conscientiously concerned in the education of his children, by guarding them from the evils of the world, and by turning their attention, from early life, to the monitions of vine grace in the secret of their own hearts, act in conformity with our high profession, and for many years in the station of elder, office which he filled with acceptance to his friends.

He had been long in a declining state of health, but in the early part of the year 1821, came much more enfeebled; and on the tenth of the Second Month he remarked, by situation is, and must be considered one danger. I do not wish it otherwise. My eyes is nearly run; but I desire to be preserved in resignation and patience, until the night may be pleased to say, 'It is enough!' I have no oil to spare, if I can only keep the purning; but I rely on the goodness of a merciful Creator, through the Redeemer, that change will be for the better."

A few days afterwards he said: "In the midst of my sufferings it is a comfort to look and on my wife and children. Keep in the presence, seeking the manna daily. The Lord will indeed preserve them that are his; may He strengthen and support you all through this trial;" adding, "I may now tell that, notwithstanding all my sufferings, I did not exchange situations with the great-otatote. Everything on earth is nothing; less than nothing, and vanity, compared an interest in Christ. With what I am permitted to feel, nothing is worthy to be bared." At another time he remarked: "I am convinced that we are not left by our own righteousness, I believe that others miss the mark by imagining that the mer in which their lives are spent is a matter of indifference (alluding to their dependence solely on the atonement of our Saviour, but being careful to maintain good works).

I consider a very dangerous doctrine, and there is no safety but in closely following the Divine Guide; no other reasonable ground hope that we shall be favored to participate in the benefits of the great sacrifice." Further observed: "It is an unspeakable consolation to me to reflect that, die when I shall die in peace and love with all kind. I have no malice nor dislike to any, those who have endeavored to injure me I fully forgive. . . . Unknown and unrel as are the purposes of Divine Wisdom in setting me, I desire the prayers of all my children and family, as they may be enabled that I may be preserved in resignation patience to the end, and that I may be freed to render up my account with joy, through the powerful mediation of our Lord and Saviour Jesus Christ." . . . On the tenth of the Third Month he remarked that, notwithstanding all his sufferings and privations had been sensible, and still was so, giving many favors; that as all along, so preserved to be preserved from murmuring,

though it was sometimes difficult to be resigned to do and to suffer whatever might be necessary for the entire reduction of all that was to be reduced. . . . He loved his wife, he loved his children, he loved his friends; but the joys and comforts on which he expected to enter were very great.

He continued gradually to decline, until the twenty-ninth of the Fourth Month, 1821, when, at the age of seventy-three, he was released from all his sufferings.

The Regathering.

The first gathering of Friends to be a people was on a very broad, yet well defined basis, even that Christ our Lord is the Head of his church, and has complete rule in his redeemed children. These not only beheld the inshinings of divine light, but dwelt therein, and hated all the works of darkness. They were made sensible of the keeping power of Christ, and this power remarkably crowned their assemblies to the humbling of the contrite in heart, and the conviction of many who had been rebellious toward God and rejected the faith of his only begotten Son.

A distinct body of people was thus gathered without any design to be a sect or society, only desiring to be the Lord's people, and to advance his cause among men—bound together by a common fellowship in Christ Jesus, their Head and Ruler.

A people of this sort could reject none who came to their meetings and departed themselves in an orderly way. Their membership was therefore undefined, yet included all such as attended their meetings and were submissive to the baptism with which the saints are baptized. Those who were called forth as leaders in the work, were preserved in close unity and sympathy of spirit, and they convened often, for the wise ordering of the affairs of the church. Against the actions of those who, after walking awhile in the Truth, fell away from it, they issued testimonies, that their mistakes might be a warning to others to look well to the path they were treading.

If the precious principles of the first Friends are to be revived and a people raised again as at the beginning, will the work not have to be in like manner to the foregoing? with little stress on form, but with no violation of the good order that early Friends valued so highly; and in complete dependence on the weapons of Christian warfare, which are *spiritual weapons*, mighty and powerful to the pulling down of the strongholds of darkness.

When will there be a rallying again to first principles, and a regathering under the banner of the Prince of Peace, exalting the Lord Jesus Christ in our souls as priest and King Immanuel—being ourselves in Christ, and inviting all who will come, to partake of the waters of life freely? When this time comes the standard will be high, but the mercy and compassion toward all nations, kindred and people who love the Lord will be great, and the main joy of the Friends of Jesus Christ will be, without boasting, to see His kingdom spread.—*Religious Essays.*

A RECENT speaker said that he believed in "a fence at the edge of a precipice, rather than a hospital at the bottom."

Items Concerning the Society.

The editor of the late *United Friend*, Charles Francis Saunders, having returned with his wife from a year's sojourn in California, is announced as the author of a volume of poems, entitled "In a Poppy Garden." Besides several of these poems, which have not heretofore appeared in print, the majority of them have been issued in some of the leading magazines. Presented now in an attractive form, with decorations by his wife, E. M. H. Saunders, from the "Gorham Press" of Richard G. Badger, No. 194 Boylston Street, Boston, it is pronounced one of the most pleasing books lately placed upon the market.

From the General Meeting of Friends, held at Rich Square N. C., Tenth Month 30th and 31st; also an adjourned session held at Cedar Grove, N. C., Eleventh Month 30th, 1903. To the meetings and members of Friends, and to others concerned.

Dear Friends:—

In order that our position may be more clearly understood, we are constrained to declare that we are convinced of and plead for the same belief and profession of religion as did our fore-fathers, members of the Society of Friends, in and since George Fox's day.

We are, therefore, neither innovators nor separatists, but are endeavoring to stand in the unchangeable truth as it is in Jesus.

Now, it is evident that in the several Yearly Meetings, which have adopted the Uniform Discipline, there are existing conditions, which have proved derogatory to that waiting spiritual worship, enjoined by our blessed Lord, and which true Friends should value above every other thing in this life.

We believe said discipline fosters these conditions, thereby dimming the spiritual eye, and making Heavenly Father's will concerning individuals and the church less understood.

For this reason we have felt and still feel it right to reject the Uniform Discipline.

We are jealous of the honor of our Holy Head. He is all in all to us—our Shepherd, Priest and King, our foundation and the only way to the Father.

To Him and to the word of his grace, in his inward spiritual manifestation, we would commend our fellow-men everywhere.

Signed on behalf of the meeting,
ALBERT W. BROWN } Clerks.
JULIANNA PELLE }

Notes in General.

All concerned will be greatly helped in their study of the Japanese language by the decision of that Government to adopt the Roman letters.

General Booth, of the Salvation Army, says his death will not affect the working of the army. He has chosen his successor, and his name is now in a sealed envelope.

Cato learned Greek at eighty, and Caleb Cushing acquired the French language with a Parisian accent at about the same age, but Professor Maveins Willson, of Vineland, N. J., at ninety is so busily engaged on a series of new text-books that he has no time to spare for a birthday reception.

The late William E. Dodge, Sr., used to relate that his honored father, David Dodge, an earnest Christian, was once in conversation with a devout and ardent Quaker, who, like himself, greatly desired to hasten the triumph of Christ's kingdom. They were dwelling upon the strange apathy of the Church; the inertness, dullness, and sluggishness of most Christians as to the salvation of souls, the progress of the Church, and, in general, the glory of God on earth. They agreed as to the im-

measurable importance of greater zeal, the sin of unbelief, of indolence in Christ's service, and the instant demand that Christians should awake to agonizing prayer, when the honest Quaker broke in: "Friend Dodge, suppose thee and I make a beginning."

Helen M. Gould, of New York, offers \$1750 in prizes for the best essays on the double topic: (1) The Origin and History of the Version of the Bible approved by the Roman Catholic Church; and (2) The Origin and History of the American Revised Version of the English Bible. The occasion of the offer is in a disagreement between Helen Gould and "Father" Earley, of Irvington, which led to considerable correspondence, concerning the versions of the Bible. The whole matter arose through the offering of sandwiches to some Roman Catholic children who attended Helen Gould's sewing school. In the course of the correspondence, Father Earley declared the Roman Catholic Church encouraged the reading of "the Authentic Version of God's words as authorized by the Church, and which has come down to us unchanged from the time of Christ himself. But the Catholic Church does object to the reading of the Protestant version, which goes back only to the days of Henry VIII of England, and was then gotten up for obvious reasons." To clear the air, Helen M. Gould has offered these prizes through the Bible Teachers' Training School of New York.

RECENT SCRIPTURE TRANSLATIONS.—There is, says the *New York Evening Post*, no more shining example of the spirit of the modern Christian scholarship than Bishop Scherewschewsky, who, paralyzed many years ago, has, nevertheless, continued with what of strength left him his share of "the day's work," and a lion's share it is. With Hebrew as his native language, his knowledge of the Chinese is probably equal to that of any Englishman or American. He wrote out in Roman type on his typewriter with his few unparalyzed fingers the whole Chinese Bible in one language—a task which took him eight years; and now, more than seventy years of age, he still toiling on, putting the final touches on his last labor—a pathetic figure, comparable to the venerable Bengali, whose fingers finishing his translation of St. John's gospel.

The same thing might be said of Dr. Hepburn, of Japan. Though not ordained as a minister, but a medical missionary, he is famous for his mastery of the Japanese language, and as one of the principal translators of the Bible. He lives still in one of the suburbs of New York, venerated alike by the Church at home and in Japan.

Strange stories come to us of how the Book wins its way. It has often been said that the genealogies have no religious uses apart from the establishment of historical data. A Chinaman, however, some time ago was so impressed with the genealogy of Jesus Christ that he was led to investigate, and finally accepted the claims of Jesus as the Saviour of the world. It is a curious fact that in Siam the best "sellers" to use a mercantile phrase, among the books of the Bible, are not, as in other countries, the Gospels, but the three books of Jonah, and the "Esther." Whether these stories attract by the brevity of the facts, or by the bare stories, thousands of them are gladly taken up by Siamese readers, and with them also the Gospel story.

SUMMARY OF EVENTS.

UNITED STATES.—The troubles in Chicago resulting from the strike of livery drivers, appear to be lessening. Policemen have accompanied funerals to prevent molestation, and more than one hundred of the strikers, it is reported, have returned to work. It is expected that an effort will be made to end the strike by arbitration. Figures lately published by the Bureau of Statistics for the past eleven months seem to indicate that the total commerce of the United States during the year about to end will be greater than in any preceding year, but that the total exports will fall a few millions below those of 1900 and be about equal to those of 1901, but materially

in excess of those of 1902, while the total imports will exceed those of any preceding year.

MINING.—From Altona, Pa., says: As a result of strikes and the falling off in the coal trade in this field, it is estimated that there will be at least 15,000 coal and coke workers idle by First Month last.

A discovery of anthracite coal has lately been made in a locality about twelve miles south of what has hitherto been supposed was the southern boundary of the anthracite field. The property is in the south Manchester township, Schuylkill County, Pennsylvania. A valuable vein, six feet in thickness, it is reported, has been found.

A dispatch says: The Department of Agriculture has made arrangements to establish a plant clearing house on the Pacific coast in connection with the export station at Berkeley, Cal. The purpose is to facilitate the introduction of ornamental plants, both ornamental and useful. The Department receives every year hundreds of plants from the tropics which cannot properly be taken care of in Washington. They will hereafter be sent to the California station. Those that are found to be valuable acquisitions will be propagated and distributed from there. A new bridge across the East River, between New York and Williamsburg, has lately been opened. It is 7200 feet long and 118 feet wide and has cost about \$11,000,000. It is said to be the greatest suspension bridge in the world and is surpassed in length of span only by the bridge across the Firth of Forth in Scotland.

UTAH.—It is said, however, that the introduction also in that it can be produced in larger quantities in Colorado than in any other part of the world so far as is known.

The amount of anthracite mined in Pennsylvania during the present year is stated to have been 59,000,000 tons, which is 5,000,000 tons more than in any previous year.

An official statement is published that total of 26,670 persons were killed or injured on the steam and street railways of the Commonwealth during the year ending March 31, 1903. The number of deaths were about 3500, including passengers, employees, and others.

A recent railroad wreck on the Baltimore & Ohio Road, near Centerville, Pa., has lately taken place, resulting in the death of fifty-five persons.

A distinct earthquake shock was felt at Ogdensburg, N. Y., and also at points near the St. Lawrence River, on the 25th ult., accompanied by a noise resembling thunder. On the same day a severe earthquake shock occurred at Los Angeles, Cal., causing some buildings to sway as though they would fall.

The mortality from tuberculosis is higher among the negroes than among the whites. It is said that consumption causes the death of 435 out of every 100,000 negroes, while only 126 out of 100,000 whites die of this disease.

There were 654 deaths in this city last week, reported to the Board of Health. This is 25 less than the previous week and 84 more than the corresponding week of last year. Of the foregoing 288 were males and 266 females; 59 died of consumption of the lungs; 98 of inflammation of the lungs and surrounding membranes; 18 of diphtheria; 25 of cancer; 18 of apoplexy; 10 of typhoid fever; 10 of scarlet fever; and 1 of small pox.

FOREIGN.—The authorities at Bogota, Colombia, have sent a protest to Washington against the action of the United States Government in aiding the establishment of the Republic of Panama. In this, they say: "The orders given by the United States Government to its navy helped to favor the secession movement, and Colombia was at once put in a position of nearly total severance. The conduct of the Washington Executive has been and now is favorable in every way to the rebellion, but not to the maintenance of order, which is contrary to the principles and antecedents of the United States Government, and to the policy established by it during the American war of secession."

A protest also has been presented to the present day by General Reyes representing Colombia, now in Washington, which is said to be a dignified but forcible protest against action by the United States, and an appeal to this Government for reconsideration of the recognition accorded Panama.

Information has been received at Washington that there are no indications of an attack by Colombians upon the inhabitants of the Isthmus.

The State Department has been officially advised of the recognition by Great Britain of the Republic of Panama. Italy has also recognized the Republic of Panama.

Recent elections in England confirm the view that the country is now strongly inclined towards a change in the tariff.

A treaty of arbitration between France and Italy has been signed, which is reported to be identical with that between France and Great Britain.

A dispatch says: The trial of persons charged with

the massacre of Jews at Kischeneff, Russia, in the First Month last, has taken place. Two Russians were sentenced to penal servitude for seven and five years respectively. Twenty-two other persons, charged with being involved in the massacre, were sentenced to ranging from one to two years each. One person was sentenced to six months' imprisonment and twelve were acquitted. The number of Jews killed is placed at less than forty-five and eighty-four were seriously wounded. It is believed that the two investigators of the massacre were not brought to punishment, and that the trial resulted in a great miscarriage of justice.

The principal States of the Australian Commonwealth are said to be losing their population rather than gaining theirs. Immigration has fallen off, while emigration has so far increased that at the time more people are leaving the two chief States than are entering the same. The cause of this exodus is laid to the trouble caused the working man by labor unions.

Up to 1900 most of the furs of the world came from Russia, but since that time the United States and Canada are stated to have been the principal fur-producing countries.

The London market is said to have lately been supplied largely with poultry from Italy, Serbia, Hungary and Rasia. The extension by Russia of her farm produce has been a formidable form of competition. Siberian butter reaches London of a quality and at a price which competes favorably with the butter which was once shipped to England from New York with profit.

NOTICES.

Wanted.—A young woman as stenographer and typewriter. Address "G," Office of THE FRIEND.

Wanted.—A young woman or middle aged person to assist with the care of children and house. For particulars, address "M."

89 East Stratford Ave., Lansdowne, Pa.

Friends Educational Association.—The next meeting of the Association will be held at 140 N. 1st Street, Philadelphia, on Seventh-day, First Month II, 1904, at 2.30 P. M., which all interested are invited to attend.

PROGRAMME.

"The Deeper Meaning of the Teaching Function." Dr. Luther H. Gulick, of the Teachers Institute, Brooklyn, N. Y. A general discussion will follow.

EDITH WHITCREE, Secretary.

Westtown Boarding School opens for the 1st Term on Second-day, First Month 4th, 1904. Students should return not later than the 4.32 train from Philadelphia. WM. F. WICKERHAM, Principal.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM F. WICKERHAM, Principal.

Members on board of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westtown P. O., Chester Co., Pa.

Westtown Boarding School.—For conveniences of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are when regular Stage fares, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114.

EDWARD G. SMEDLEY, Secy.

MARRIED, on the eighteenth of the Eleventh M., 1903, at Marlboro, N. C., SOLOMON E. BAKER, of Wilmington, Delaware, to SYBIL J. DAVIS, of Edgar, N. C.

DIED, at his home, near Chesterfield, Ohio, on the twelfth of Eleventh Month, 1903, ELIYU TODD, a member of the Friends of Philadelphia Monthly Meeting, and a member of Friends, in the eighty-seventh year of his age. "Precious in the sight of the Lord is the death of saints."

—, at her residence in Woodbury, N. J., 7th Month 20th, 1903, SARAH PIKE, in the eighty-fourth year of her age; a member of Woodbury Monthly Meeting Friends.

WILLIAM H. PILE'S SONS, PRINTERS. No. 42 Walnut Street

THE FRIEND.

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Where to Find the Message to the Age.

In our last week's number attention was turned to what seemed to us, as it had to others, a voice to the times. Since then the question has inwardly been presented, "In what direction do we look for the 'message to the age?'" Is it to be a study or a vision? An echo from the age, or a prophecy from above.

The divine Word accepted the aspect of the heavens as an index of the kind of weather that was to be expected. "Ye can discern the face of the sky," said He, "How is it that ye do not discern this time?" The secret of the inability of that age to discern the signs of the times was thus disclosed, in their not "seeing the heavens above the earth." Had they been as heavenly-minded as weather-wise, they would have had spiritual discernment of the message and the Messenger of heaven to their age. The source of information as to the signs of the times is observable only in the heavenly places in Christ Jesus, the word of God "forever settled in the heavens." They who are risen with Him as being born from above, will "seek the things which are above, where Christ sitteth." Here the qualification is found for discerning the face of the spiritual sky and horizon so as to recognize the signs of the times.

As is our daily weather-talk, so is much of our cheap assuming of new messages to the times. We get them from one another and not by openings from heaven. We read up the magazine literature of the day, and the fruits re-echo salient points of convention discourses that have taken best hold of many minds, and the public press disseminates a consensus of public opinion on the new thought

or thought newly dressed, and then it becomes easy for an essayist to reiterate the "vox populi" as the "vox Dei."

And he may be right in the contents of the announcement, and then again he may not. A thing may sometimes become the voice of the people because it is the voice of God, but a message is not the voice of God because it is the voice of the people. They that look no higher than the people, or the consensus of general opinion, for a divine message to the age, look to a source which in many ages has devastated the times with murderous errors and horrors of thick darkness. History is almost a bundle of general popular delusions, often enforced by church and State on the one side, and on the other side cleared away by the gradual working of the Spirit of Truth from on high outleaving and overcoming them. But the messages of divine authority to the age have still a vast amount to do before the popular voice on many a question and practice shall become a faithful echo of the Divine.

Where then is a man to get an idea of the Lord's will for this generation—if not from the periodicals, the speeches, lectures, conversations and ablest sermons of men? None of these, as echoes of each other, are mediums of the message, but they can be indicators of it only so far as they are prophets of the Source. This baptism, that movement, or the other trend of sentiment, "is it from heaven, or of men?" "We cannot tell," our wise ones may say. "Neither tell I you," says the one Authority, since they cannot discern spiritual authority. Summarizing the prevailing thought of a generation is likely to be announcing a conception much lower than the thought of God toward it. "For as the heavens are higher than the earth, so are my thoughts higher than your thoughts," saith the Almighty. We cannot ascertain his message to a generation from the generation itself; we must ascertain it by the Witness for Truth in our own hearts,—not from every witness in our hearts, neither because it is our own hearts that entertain it, is a conception true, for the human heart is deceitful or very fallible,—but there is where God is pleased to give witness to the living sense of Truth's own immediate Authority. "Greater is He that is in you," as the Messenger of his

covenant with every age, "than he that is in the world." And they who have, by obedience to his inward behests, learned most clearly this criterion of Truth, Right, and Revelation, as it is for a man, are the very ones who are empowered to discern the same as it is for a nation. These have learned to read the face of the sky. God shining into their hearts hath given them of his light and knowledge in the face of Jesus Christ.

To know the signs of the times for others,—the message of Divine Providence for an age or generation,—look not abroad in the earth, and everywhere else except within, but look to the Word which is nigh thee,—in thy heart, else it can never be in thy mouth to confess it,—the word of the evidence of the invisible, that is, the witness for truth. So far as thou and I are concerned, the revelation to the age is our sense of individual convictions; and the Divine message which the age apprehends at any given time is the sum of all the convictions to which individuals are giving heed. God has given thee a page in thy own heart to read thy part of it from, and to fix the writing by obedience; and as others of our generation are faithful to the holy writ on their hearts' pages, we can safely risk the universality of the message.

How many of us, when young men, have seen visions of truth, and let them pass as the morning dew, because we thought we stood alone in the conception of them. Later on we have awakened to the sight of vallants of truth as prophets of the same conceptions, meeting a responsive generation whose hearts had been prepared from the same source. And these became partners and witnesses of the same advanced standard, while we were not there; for we had lagged behind, or if we had kept it in sight at all, had followed it afar off. How knowest thou, young man or maiden,—or thou aged pilgrim in the evening sowing thy seed,—when a vision of fresh truth or duty is borne in upon thy solitary consciousness, that thou art not one of a host to whom the same view is at such a time as this committed? What if thou art one of a multitude who will learn first what it is to be singly true to individual convictions, that afterwards they may be valiants together, of a fresh message to the age? Then well enough may these look abroad upon the num-

ber of their co-believers, co-thinkers and co-workers,—not to conjecture from what is the divine message to the times, but to confirm by the unity of so many spirits, that which they had embraced alone in the secret revelation of light to themselves. The manifestation of the Spirit of God to thee singly, is thy portion in his message to the age.

FOR "THE FRIEND,"

Memoranda of Clarkson Sheppard.

(Continued from page 194.)

Tenth Month 1849.—The desire of being a man too soon, even in religion, may be hurtful to the right growth in the Truth. It will not do to catch up the mere letter of experience, without having come to it honestly, and felt it in ourselves. The experience of others is not ours, till we are brought to it. We must know the inward travail of soul, the depths of Jordan made a way for deliverance,—each one for himself, if we expect to overcome our spiritual enemies, and be able to sing the praises of the Lord on the banks of deliverance, with stones of imperishable memorial in our hands. And for this, the Lord is to be looked to, and waited upon. Oh! for more littleness and simplicity,—more keeping as on the back part of the mountain, till the full time come to be presented. "My time is not yet come; but your time is always ready," said the blessed Exemplar and Master. How little we see or hear some of the prophets in the inspired records, excepting when especially anointed and charged with a message from the Lord to the people.

22nd.—It is so hard to be a fool in the midst of a wise and prudent generation. May I be preserved single and simple, and child-like unto the Lord, that mercy may compass me about.

23rd.—Last Fourth-day I attended our meeting of ministers and elders for the first time. Nothing in particular to note, except the queries. But oh! how searching! I had read them before, but surely never knew, or felt that they had so keen an edge. May singleness of heart, chasteness and faithfulness to the Lord, attend me and us in these stirring, yet solemn assemblies.

No date.—Our early Friends, as one of their biographers represents them, were engaged in seeking earnestly, yea, panting after the saving knowledge of Divine Truth. They were men of prayer, and diligent searchers of the Holy Scriptures. They believed that they had found the Truth in a more full reception of Christ, not only as the living and ever present Head of the church in its aggregate capacity, but also as the Light and Life,—the spiritual Ruler, Teacher and Friend of every individual member. Ah! here was the saving knowledge; here the heartfelt experience of hungering and thirsting wrestlers after eternal life; even of those who accepted that precept, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." They were athirst with a deep and burning thirst, insatiable and unquenchable, save by that water, which Christ told the Samaritan woman should be in her well of water, springing up into eternal life. A thirst which water, only this pure water,

could satisfy, and that at whatever it might cost.

Eleventh Month 22nd.—Excepting once at a funeral, I have not opened my mouth, in the line of the ministry for many weeks. Why is it so, I have queried. Keep me prayerful and watchful unto Thee, O Father of spirits, that whether in suffering, in silent hungering and thirsting, or in more manifest labor, Thy holy will may be done in and through me, according to thine own good pleasure. That this soul which thou hast created, and for which thy well beloved Son has opened up a way to be saved, through his blood, and in loving kindness and tender mercy, hath quickened and called by his Spirit, may glorify thee, not only now, but forever and ever.

First Month, 1850.—Was engaged in meeting to-day, in recommending obedience to the Lord's Holy Spirit, revealed in the heart of each one of us, as the only way to make straight steps toward the heavenly kingdom, etc. Felt stripped and trembling through the remainder of the meeting, but no condemnation. An elder came to me after we had separated, saying with tears, he had been engaged in meditating on the same subject, and felt much unity with what had been said. That he desired my preservation and welfare with his own.

Oh, my faithless soul, when wilt thou learn to trust the Lord, and therein abide.

Tenth Month 15th.—Yesterday week, my dear wife was very unexpectedly attacked with acute illness, which was very alarming; and though she seems more comfortable, so that her physician thinks she will ere long get about again, I have sought to be prepared for whatever may be in store for me. I believe we both desire to profit by the dispensation, not doubting but that it is in unerring wisdom. And though no chastening for the present seemeth to be joyous but grievous, yet, may there be that exercise of faith and patience, and watchfulness unto prayer on our part, that afterwards the peaceable fruits of righteousness may be experienced. My soul craves thus to profit by the Lord's dealings with me. That I may more and more be entirely given up to his righteous will in all things, and thus know Him in the greatest straits and trials, as well as at other times, to be the God of my salvation, in whom alone I can trust.

[The decease of Anne G. Sheppard took place the second of First Month, 1852.]

First Month 23rd, 1852.—"The hidden manna." The inwardly and immediately revealed power from on high. The true Wisdom, which alone is profitable to direct unto every good word and work. The Wisdom which is obtained, as the disciples of old obtained it, by tarrying at Jerusalem until they were endued with power from on high, even after they were anointed and commissioned to preach the gospel with the baptism in the Holy Ghost.

Third Month 1st.—The first day of Spring, though its coming has ceased to excite the animated, joyous feelings of earlier days. The Winter just past, has been an eventful one to me, and long to be remembered. Quicken in me, O Heavenly Father, through the power of thy Spirit, such an inward perception and consciousness of thy presence, that I may lose none of the benefit intended by thy chastening providence in this great bereavement. But

keeping me in the child's state before thee, there may be an increase in the knowledge which is of thee; and a deep abiding with thy precious Seed, even through suffering. My soul greatly longs at this time to be more and more united to thee, the Author and Source of all true consolation and comfort, that the precious life of thy holy child Jesus, through the eternal Spirit, may grow in power and dominion in me, that in all things thy name may be glorified, honored and served now and forever Amen.

[At this period the diary of Clarkson Sheppard was discontinued for a series of years.]

(To be continued.)

A Daughter's Influence.

So much has been written in this world about a mother's influence, and rightly too—for there is no love like her's, no nature so self-sacrificing, no one surely who cares for us in quite the devoted way that she does, consequently her influence over us is great.

But the daughter? Did you ever stop to think of the many quiet, sweet lives hidden away, whose influence may not radiate far beyond the home circle, but just there, what a power for good they are? The mother, how naturally she turns to her for companionship, comfort and sympathy. The brothers, what a grand opportunity to win their regard, their love. "Tis said we are born brothers and sisters, but love and affection we must win," as much so in our own homes, as we do abroad. How full of all charitableness, uprightness, truthfulness, and integrity she should be.

How often have I heard girls whose lives are shielded and protected, have pleasant, bright homes, say that they are disgusted with life it is not worth the living, etc., the result, perhaps, of some annoyance, loss or disappointment. How little they realize that

The sweetest lives are those to duty wed,
Whose deeds both great and small
Are close knit strands to an unbroken thread,
Where love enables all.

And surely our duty is to those whom God has placed nearest to us. Perhaps sometime influencing them unconsciously, but always continually and surely. God grant that it may always be to his honor and glory, thus making this world better and brighter for having been a daughter and a sister.

May the exerting of this sweet influence always be yours. No life is so hidden, insignificant or obscure, but that it may somehow influence some one. Do not weaken it, and may it be for good towards all who come in contact with you.—Selected.

We are prone to call upon friends, to pour our griefs into the ears of strangers, to fly this way and that for help, when the Divine command is "Call upon me!" There is one eye that ever watches, there is one ear that never closed, there is one arm that is not shortened that it cannot save, there is one helping hand that is ever stretched out to those who call upon God. Let us make Him our trust and refuge in every dark and trying hour, as sure that He will never suffer the righteous to be moved.—Hastings.

HE who offers God a second place offers Him no place.—Ruskin.

FOR "THE FRIEND,"

The Horace Mann School.

[Two Friends have recently visited the famous Horace Mann School, in New York, and these notes have been written by one of them at our request.—Ed.]

Attention has been much turned recently to the work of the Horace Mann School, New York, which, with the Dewey School, Chicago, attempts to illustrate the most advanced thought of the age along educational lines. The germ from which this work has developed is Industrial Education.

Benevolent individuals desiring to add to the comfort of those about them, started a school or training in house service; finding, however, that their efforts were not appreciated by the house-keepers, whose troubles they had hoped to relieve, they turned their attention to the aiding of those who would sometime become the heads of households.

The congested conditions that exist in large cities, and especially in New York, where life is at elevated altitudes, makes the bringing up of children a constant problem and anxiety, cause one to sigh for the good old times, when such conditions did not exist, and to consider how these disadvantages can best be overcome. The ideal life then, as now, was that of the farm, where, with good intelligent parents, the child grew up amid wholesome surroundings and in contact with industries in which he early took a part. The changes of the seasons with the interests of each, the growth and development of plant from seed, and of fruit from blossom, the richness and freshness of the summer time, and the gathering in of the harvest, the thoughtful and humane care of the domestic animals around him, were constant sources of interest and of instruction to him.

All these and a host of other lessons, which from a large part of the unconscious education of the child in the country, are eliminated from him in the city, and unless we can take the child to these surroundings we must, if we would give him a well-rounded development, bring some of the lessons to him. And this was the problem that confronted the founder of the Horace Mann School.

How can the motor-activities of the child be developed on wholesome lines, so that he may be educated to understand and to appreciate these things, to become a useful factor in the city, active life of the world around him, is the problem which confronts all educators to-day.

The efforts of those who were instrumental in founding the Horace Mann School were so successful and highly appreciated by thoughtful persons that the success of the school was phenomenal, and it attracted attention from the most intelligent thinkers of the day. The first quarters, with the Teachers' College, were soon outgrown, and two years ago a splendid building for the school alone was erected on the heights between the Hudson and Harlem rivers, near Columbia University, by one of its wealthy friends. Here, with extended views in many directions, and the fresh, pure air sweeping freely around it, we found this model school, with an equipment which is probably superior to any other in this country, and other pains nor money having been spared to make it complete.

At first a school of practice for the Teach-

ers' College, it is now a school of observation only, all the instruction being given by trained and experienced teachers. The work is constantly one of experiment, the object being kept always in view that the child is to be developed mentally, morally and physically, so that he may become a wholesome member of society, and any subject that is felt to fall short in advancing this development is at once dropped from the curriculum.

The atmosphere of the school impresses one at once; each child seems busy and happy, often over some industrial effort adapted to his understanding and ability, too busy to be disturbed by on-lookers, and too interested in his own work to be overmuch attracted by his neighbors. We were told that the industrial work in the elementary classes occupies but one forty-minute period each day, but in reality it is brought in frequently in connection with reading and other subjects, so that the time spent in that way with the younger children is often much greater.

The thought that is constantly in mind is that the life of the child repeats the life of the race, influenced, of course, by many things, especially by his environment and his own personality. With this thought in mind, in the primary grades the child is brought as nearly as possible into contact with the life of primitive peoples. He is led to solve for himself some of the problems which must have confronted them, realizing that these problems must be solved without the aid of modern tools and appliances. He accordingly constructs rafts by tying twigs together with grass or rapah, as well as fences and ladders in the same way.

He builds cabins with twigs and mud, and thatched roofs, and caves for those who had less architectural skill, and thus learns to overcome many obstacles by his own efforts. The study of wool may serve as an example of the manner in which he is led to investigate many things. The children are made familiar with sheep from pictures, and also by being given an opportunity to see them in the fields, after which each child shears some wool from a sheep-skin brought into the school room.

He washes and cards this wool with little combs, which he has made under the teacher's direction, and then twists it into a thread with a spindle, which he has also made; the next step is to make a simple form of loom, upon which he weaves a little rug, using first his own thread, and then wool which is provided for him.

He dyes this wool after much discussion about where to obtain dyes; here he is permitted to use his own judgment, and may extract his coloring matter from beets, carrots, onions, cranberries, grapes, or anything else that he may suggest, using the very complete small cooking outfit which occupies one end of the Handwork Room. This may cover months or years of work, and is followed later by an acquaintance with spinning wheels and various looms, from the primitive loom upon which the Navajo Indian weaves his blanket, to those which are much more elaborate, and at length a complete hand-loom is made and set up, large enough to weave rugs of ordinary size. Cotton and many other subjects are treated in the same complete way, and while it may seem that much time is taken in the telling, the work pro-

ceeds so gradually, grade by grade, that the time really spent on each subject is short, and the children never tire of this method of presentation.

They have also gained what no book can possibly give them, a sense of power and a confidence in their own ability to work out problems which urges them forward into new fields of discovery; and the quiet, earnest demeanor of those thus employed speaks volumes for the system. Clay and wood are much used as means of expression, as are also raphia, reeds and willow-twigs in the making of baskets; the handwork room contains much finished work of many kinds—bowls made of clay, and burned in their own kiln, baskets of many shapes, sizes and decorations, windmills, bridges, boats, houses, furniture, etc., which reflect great credit on the skill and training of those who made them.

After a time the girls take up sewing and cooking, while the older boys do advanced work in wood and iron.

A sewing class of girls about 13 or 14, was very busy making aprons, after having made, from samples with prices attached, a study of quality and values of materials. The work of the girls in the eighth year was making shirts-waists; these, partly finished, were hanging in a closet, ready for the next day's lesson, and they were neatly and tastefully made.

The study of textiles goes on side by side with the sewing, as does the study of food products with the cooking, so that by the completion of their course a good, practical understanding of what, where and how to buy, constitutes a valuable part of the training given.

There was a business-like air about the children in their school rooms, an air of quiet confidence which is not akin to conceit. While they worked scarcely a word would be spoken, excepting the asking in a low tone some careful question of their teachers, all being intent upon their work; and that quiet and order was characteristic of all classes that we saw, and of their behaviour throughout the building.

But, you will ask, what becomes of the three Rs, a knowledge of which is so essential to every well-educated person. We were told that the progress during the first two years of school life is not so rapid as by the usual method, but that the development of brain which comes with the training of the hand imparts a strength and vigor to the mind which makes the mental grasp stronger, and that the progress is much more rapid as years go on, so that the boy or girl prepared in this way to enter college, comes to that period with a broader outlook, a more intelligent understanding of the problems of life, and a mental poise which makes him earnest and self-reliant, looking upon labor as ennobling and uplifting. When to this broad outlook is added a profound sympathy for mankind, and a desire through some appreciation of the problems that must be met and overcome, to relieve those who are less fortunate, what a power for good such a person becomes. This training of eye and of hand as well as of brain, gives an appreciation of the honesty and dignity of labor which must in time lead to an understanding that the interests of capital and labor are identical, and thus help to solve one of the most difficult and important questions of the age.

A. Y.

No Flowers on the Casket.

When the death of John B. Gough was announced, wagon loads of flowers were turned away from the door of his home with the orders that these flowers should be distributed among the poor. When the vast congregation of people came to the funeral there was not a flower upon the casket; the only decoration was a little, faded, red-stained handkerchief, and the story of that handkerchief was this:

Many years before, a young lady had married a young man, who took her to the city of New York to live.

After they had settled there the wife found that he was a drunkard and gambler, and soon he began to leave her alone at night. Two little children came into their home, but he cared not for them seemingly, for he would be out all night. Then he began to abuse his family, cursing them, and pawing the furniture. After a while this poor woman had to go out and wash for a living, that her children might have bread to eat. She had one treasure left, that was the piano that her mother had given her on her wedding day. She would take her little tots and play on the piano and sing to them, then they would say their little prayers and go to bed.

She came home one night and her piano was gone. She knew what it meant. The last thing she had to tell of her old home had been pawned by her husband for drink. Her heart was breaking, but the babies came and asked her to sing. She put her arms around them, and tried to sing the best she could without her piano. Her husband came home that evening not so drunk as usual. He looked in at the window and saw the children and his wife singing a lullaby song; then they prayed, kneeling down beside her. Each one asked God to bless them, and to bless papa and help him to be good and to come home sober. He slipped softly in and kneeled down by his wife's side and said, "Wife, if you'll forgive me, I will never do it again." She said, "Tom, will you sign the pledge to-night?" He said, "I will." They went down together to a hall where John B. Gough, the great temperance lecturer, was giving a lecture. Tom went up and put his name down.

At the time of J. Gough's last illness, there came to his home this noble woman. She said, "I hoped I might give some present to Mr. Gough, but I cannot do it. I have just brought my handkerchief. I have not shed a tear since the night Tom signed the pledge." When John B. Gough heard this he told his wife to send all flowers that were presented at his funeral to the poor, and put nothing but that little handkerchief on his casket, and tell the people that there was one soul on earth that he helped make better. When the people saw that little handkerchief on the casket it taught them a deeper lesson than wreaths of roses and lilies. —*Kam's Horn.*

FIVE minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake or for any one's sake.—*Drummond.*

From a Manuscript by Samuel Hooton*

Something concerning my travell and of the dealings of the lord with mee since the lord brought mee from my dwelling.

I was brought forth by the hand of the lord who hath led mee as one by the hand and upheld mee by his power, both by sea and by land, many times in danger, yet always preserved in the armes of the love of God, Glory to the name of the Lord for evermore. The Lord at sometimes was pleased to let mee see what I was of myself, then was I even ready to sinke for a moment, but when the strength of my god appeared in mee so was I made perfect, through weakness, exalted in the powerful word of God Christ my redeemer, who now lives in mee, therefore I live by him, in him and through him; by his power I am upheld, with his love hee doth embrace mee; by his Spirit & wisdom hee teacheth mee, & with grace & truth hee doth season & establish my heart in the path of light and life, hee fills me with sweet smelling savours, perfumed with heavenly odours, & all things very pleasant, he waters mee with the heavenly dewes, and poures forth a blessing every morning, I am his workmanship created and borne againe, hee hath facioned mee according to his will, a vessel fit to put in what hee will; I am not mine own but the lords; I am my beloved's and my beloved is mine, he hath sought me out when I was lost, and redeemed mee by his precious blood; hee gave his life a ransom even for my sake, when I was undone without Christ; hee helped mee, yee hee stepped in & relieved my wants, hee opened my mouth with praise, hee lyghted my soule on high, and caused mee to rejoice over mine affliction. Hee taketh mee to himself, therefore how can I but praise his holy name, and declare of his loving kindness, and of his wonderful deliverance towards mee, even towards me both inwardly and outwardly, when sorrows of death compassed me about, when first I came from my being, when no outward thing in y^e world would comfort mee; for I cryed where is my beloved gone? that I may finde him? So was I led forth in sorrow; hee had mee by the hand, and I knew not that it was hee, for mine eyes were shut; I went amongst mine owne people & acquaintances, and they saw mee to bee one of a sorrowfull countenance, and they stood a distance off from mee, and made my grief the more; then had I none to trust in but the lord, who led mee forth for all other comforters failed, they were vaine. So was I brought to see amongst an other people, that there the lord raised up some amongst a strange people that administered to me and delighted in mee, that were even willing to do what they could for mee. Then was I glad that the Lord had raised up some good desires towards him. So after much travell and hardship, and great deliverances by sea I was brought to Boston, where my bretheren were martyred for y^e testimony of Jesus; but when there I came, I found their blood ly cold in the streets, and none regarded. I could not have a place in Boston to abide in that night, but was faine to goe three miles for a lodging when it was late, & I was

weak. This also was small encouragement to mee that so much suffering and bloodshed as there had been in Boston, and nothing brought forth. And also the Anabaptists, another people that appeared not in time of friends suffering, were gotten up to have great meetings in Boston & gotten the preeminence of what friends had travelled for, and friends no place in Boston to meet in, neither did any regard. Therefore I saw this to be a great evil. Then was I made to take a house in Boston for the sake of such as had suffered, for friends to meet in; and also to live before them in the spirit of meeknes & love, & with as much tenderness of heart towards them, as I could, to gather them together againe; for friends were much scattered and shattered in their mindes one against another, in so much that their first love was cooled, by y^e disorderly spirit that had been amongst them; for truly I laboured amongst them as one for life, to bring them to unity that so their first love might spring againe in their hearts to god and one towards another. So wee had meetings in Boston; for Boston had said, The Quakers are now downe, and had broken one another to peeces; and so they did rejoice and make merry over the martyr of Jesus, having gotten strength of our owne people by their unrighteousness. So after this one first day I was made to goe to y^e Baptists meetings in Boston; where many of them were met together; So when I had waited a great while whilst the man was speaking about a desolate state, or an undone state of man without Christ, and then made nothing of it, so I came in moderation and took hit by the hand and said, I desired that ha might bee made plaine to the people that hee had bene about so long, for it was of concernment that the people might understand the truth; for I said, there had been man that had been brought into a very low estate, seeking Christ, the living among the dead, and then at last have been healed wrong by vaine mans apprehensions & imagination of things that were not truth in the ground as all may see by y^e sudden & divers professions & mens opinions that are in y^e world so have destroyed y^e good & living desire that have been in man, but once breathed by god, by false fancies. But y^e Baptists could not endure mee to speake y^e truth; so they thrust mee out of their Assembly. The hee saide, why did they absent from y^e publick worship of the towne; for all may see they are one in the ground to persecute, if you had but the same power. So there were severall that came after mee, whose hearts god had reached, & were tendered & said to mee they had [hoped] that y^e Baptists had not bene soe, for they saw now that they were all one with the publick worshippers. So I told the man of the house he would forethink this act of putting mee forth of the meeting. So I went from thence to y^e priests meeting house to see their assembly; and they also thrust mee forth of their Assembly; but truly I have seen many tender hearted people in Boston, but dare come forth. So at night severall of these Anabaptists came to me where I was, in much tenderness to me, and told mee that the man that put mee forth was troubled for his act, & told them hee had done wrong in putting mee forth. So sev

* This appearing as its first printing, we prefer not to modernize the spelling.

were brought very tender & loving to mee & some among them were broken into weeping. And when I had done the Governor asked me to whom I prayed. I needed not to answer him, for his own people answered him & said I prayed to god. And when I came away several of them took mee by the hand & said, they knew that the lord was with me. Thus the lord brought mee over Boston with an high hand that day: my soule doth praise & magnify his name for evermore. This was the meeting in which the lord brought forth his number, the seed ordained of old. There was never such a victory wrought before in Boston as the Lord wrought that day in the sight of all the heathen. And before I was made to warne friends to come to meet mee at Boston. I was brought over all their heads and to break downe all their trenches round about Boston, both at Rocksbury, Dedham, Cambridge, Charlestowne & all places in New England; for the Lord was with mee, and his anngel of strength went along with mee. Happy had friends beene, if they had minded, for the deliverer was come out of Zion. I beare witness to him, but they were not fit to be delivered because they were gone from the ground ever from the beginning. Thus hath the lord been with mee in New England through his mercy, & preserved mee out of all their snares, my travell hath been in it unutterable with all sorts of people, as one for life, for it was ye nick of time. Glory, praise & honour bee to the lord for evermore, for he hath cleared mee of thee & New England, and so thy owne weight bee upon thee for God hath set mee free, for I was innocent before him. My soule praise thou ye Lord.

SAMUEL HOOTON.

Copied from an ancient manuscript in the possession of the Society of Friends, Devonshire House, London, E. C.

SAYS *The Christian Advocate*: "There are difficulties in many families which others little dream of, and one of the hardest things is divided counsel, where husband and wife are not one; and yet the one who has the deep spiritual life (and especially if she be the mother), will, I believe, win in the end. I read some time ago of a deeply devoted Christian mother, whose husband had become skeptical, and the mother endured untold agony, as the father made sport before the children of what was to her most sacred and dear. Not one word passed her lips, however, as she would not lower him in their estimation. When they were in bed she took her New Testament, and read the life of the Saviour to them, making no comment on what they had heard from their father, and the truth was the effectual antidote. Three of her boys she lived to hear preach Christ, and all her children followed her into the church. She had religious life in her family."

Not in husbanding our strength, but in yielding it in service; not in burying our talents, but in administering them; not in hoarding our seed in the barn, but in scattering it in its season; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.

Science and Industry.

THAT the straw in the ancient Egyptian bricks was used for the sake of the tannic acid in it, which imparted strength to the clay, is asserted in the *Engineering and Mining Journal*.

RECENT scientific investigations show that there is an actual increase in the average life of the people, the gain being something over seven years in a period of about seventy-five. The reasons assigned are more natural ways of living, through better knowledge of sanitary and hygienic laws, and more out-of-door life.

FARMING.—Every man has an exceptional respect for tillage, and a feeling that this is the original calling of his race. This occupation has an ancient charm as standing nearest to God, the first cause. All trade rests at last on his primitive activity. It is the beauty of the great economy of the world that makes his comeliness.—*Emerson*.

THE BABIES' DIRECTORY.—A recent and very interesting work of the New York Board of Health is the Babies' Directory. The names and addresses of all the babies born since 12th Mo., 1902, have been enrolled upon cards and the cards sorted according to street and house numbers. With these cards it is simple for the inspectors to find out about the health of every baby in the city. The daily reports of the inspectors are filed with the name cards, so that the department will have a complete health history of every baby within Manhattan.

LORD KELVIN, perhaps the greatest of present-day scientists, has recently declared that modern science, instead of tending to materialistic belief, takes an entirely different attitude, and accepts a creative power. "Every action of human free will," he asserts, "is a miracle to physical and chemical and mathematical science." Science confesses itself unable to explain life, and the spirit behind life; and this confession has come with more knowledge than the earlier materialistic scientists possessed. Unbelief is forever a shallower thing than faith. "The devout astronomer is mad," is an old saying, but the atoms, as well as the stars, proclaim the power and glory of the Creator to the modern student.

RECOMMENDED FOR NEW SETTLERS.—Louis P. Hampton writes to THE FRIEND from Wenatchee, Washington State, commending that region to the attention of Friends desiring homes where good crops can be raised "without irrigating and without cultivating, as the soil is very rich and loose." Corn, wheat, alfalfa, and all fruits except tropical do wonderfully well. A few Friends have settled there, and they seem much pleased with their places. The country is two thousand feet above the sea level, and excellent for those who have lung trouble. The growing town of Wenatchee, on the Great Northern Railway, has near two thousand inhabitants. Almost all desirable advantages to be expected in a northern temperate region are particularized by him, who should be consulted by letter by any who may be interested in that direction.

THE COMING RIVAL IN OUR ORANGE SUPPLY.—Not only may Florida soon overcome the effects of the great freeze of a few years since which spoiled her orange trees, and became a large competitor with California for the orange trade; but Porto Rico now begins to rise in prominence as a great rival to both.

Florida promises two million boxes of oranges for the coming season, and a constant increase thereafter. But at best, says the *York Commercial*, Florida is uncertain. Another freeze may occur in any winter and injure the trees for years again. Different climate influences may affect California's crop. Porto Rico is situated far aside from the frigid line, the soil is fertile and naturally moist, bor is cheap. The cost of transportation New York is twenty cents a box, from California one dollar per box, from Florida abridges ninety cents.

The Porto Rico oranges will begin to come along next year. They are propagated principally from cuttings from Florida trees, and the fruit is like a Florida orange at its best flavoured and juicy. The groves are being scientifically cultivated under men who in the Florida orange what it is. American capital is invested in the groves, and American enterprise is pushing the project.

VERBATIM REPORTING.—Psychologists find an interesting field for investigation in intellectual processes that are involved in rapid short-hand writing. There are at least distinct mental operations carried on consciously during verbatim reporting. First, there is the sensation of sound received by the ear; secondly, there is the perception by the brain of the word uttered, practically simultaneous with the sensation in the case of a distinct speaker, but often delayed a large fraction of a second when a preacher "drops his volume" or a witness in court has a foreign accent; thirdly, the stenographer must analyze the consonantal structure of all the common words in the sentence, all except stock words and phrases, which he writes word signs by a practically automatic habit. Fourth, these relatively uncommon words must be put on paper according to the principles of the system employed. This operation involves many subordinate and infinitely swift efforts of recollection, association and decision.

Fifth, all these mental operations are carried on while the pen or pencil is from the three words to an entire sentence behind the speaker—this, of course, in rapid speaking, thereby complicating the situation by compelling memory to keep pace with attention. Other words, while the scribe is writing the predicate of one sentence and analyzing a familiar word in the subject of the next, are at the same time giving his auditory attention to the predicate of the second sentence being uttered by the speaker. This is impossible to an untrained mind. The average uneducated person cannot retain more than perhaps six or eight words of the exact phrasing of a speaker at one time. The competent stenographer can hold up ten, fifteen, twenty words or even more in his memory, while at the same time taxing his mind by the writing the words that preceded.—*The Times To-day*.

Items Concerning the Society.
 The "Lynching" Committee reported to the meeting for Sufferings [London] that a letter had been received from Dr. R. H. Thomas, of Baltimore, offering out that the next year, being full of excitement preceding the Presidential election, it would not be a favorable time for any Deputation attempt to arouse public opinion on the matter; but that a commission sent for purposes of quietude and conference might be very useful. The committee has this matter under consideration. It reported that Baltimore Yearly Meeting of another branch," as well as several smaller meetings of that body, had sent communications warmly acknowledging the "Plea for Humanity." *British Friend.*

Coming to a number of orders from local and early purchases by local customers, the Society of Friends' Calendars for 1904 is now extended. In order that all who desire them, may be able to purchase, a second edition is now in the printer's hands, and is expected about the 15th inst. All orders received by mail or otherwise, will be filled as near this date as practicable, at a regular price of 5 cents each, by mail 10 cents; a dozen by mail, 90 cents. By the hundred, delivered, \$4.00. The appreciation of a calendar upholds the testimony of Friends, is voiced and received from a young woman in Mexico, who writes: "I have established a new home, very far from my (childhood) home, yet I feel I would like to be without a Friends' Calendar, even if I am where Friends are very little known." Another person (not a Friend), writes: "When I read the envelope and saw it was a real Friends' Calendar, I was delighted. I am so glad to have had given me much pleasure already, and this year is not yet begun. I read a number of helpful thoughts, and then bung it up in my bag as a constant reminder of what I want my life to be."

Australian Friend for Tenth Month 20th now come to hand, and is mostly occupied with proceedings of the General Meeting of Friends in Australia, held in Sydney from twenty-first to the fourth of Ninth Month last.

Give the following expressions on the reception of Philadelphia Yearly Meeting of the Epistle to Australian Friends:

After was read from the Clerk of Philadelphia Yearly Meeting, in reply to an epistle sent by this Society last year; also a letter from Saml. and Jonathan Rhoads, received by the Clerk at the close of our last General Meeting. Several Friends spoke of the brotherly spirit in which communication from this Meeting had been received by the Friends of Philadelphia Yearly Meeting; and also of the pleasant recollections of a visit of Samuel Morris and Jonathan E. Alden. Their keen interest in the affairs of Australian Friends, and their unflinching courtesy with respect to matters of difference, were spoken of as a mark of Christian brotherly kindness, which will long be remembered. The following Minutes were read in reference thereto:—

After from William Evans, Clerk of Philadelphia Yearly Meeting, has now been read, acknowledging the receipt of our message of last year, and reciprocating the brotherly interest expressed forth. It expresses satisfaction in the fact that all Friends in Australia now have an opportunity once in the year of meeting in conference. Read in conjunction with the Minutes our dear Friends, Samuel Morris and Jonathan E. Rhoads, which arrived after the close of our annual Meeting last year. This letter has been very grateful and tender memories, and expressions of love we owe to Philadelphia Yearly Meeting, and to our dear Friends, Samuel Morris

and Jonathan E. Rhoads, of Philadelphia Yearly Meeting, which reached us too late to be read at our last General Meeting, has, by the desire of those Friends, been read at this time. We welcome with earnest gratitude the continued loving care of those dear Friends for the Friends of these Australian States, whose visit among us many years ago, remains with us a very pleasant and helpful memory."

Our Friends at Fritchley, says the *British Friend*, in this General Meeting, have indited a beautiful and earnest epistle to certain meetings in America with which they correspond, expressing their sympathy with them, and their hopes of much blessing in the future, the result of increased individual responsibility for the growth and establishment of the Truth.

Notes in General.

About one-third of the famous tribe of Sioux Indians are Roman Catholics.

The number of Passive Resisters who have been summoned thus far before English courts for refusing to pay the education tax has reached over 6000. Several clergymen have been sent to jail.

Pope Pius has decided upon beatifying Joan of Arc on the sixth of this month, which is the anniversary of her birth. On the morning of that day the decree of beatification was to be solemnly published in the Sistine Chapel.

The church building for the Seneca Indians on Cattaraugus Reservation, western New York, has been consecrated and named the Church of the Good Shepherd. A large number of very beautiful memorials have been placed in it.

R. J. Campbell says in the *British Weekly*: "The present may be a time of indifference in regard to theology or religious conventions; but it is not a time of indifference to religion, provided the message of religion is delivered through the moral sense."

Edward Everett Hale, we observe, is counted on to make "interesting" prayers in the United States Senate. There is nothing in all the teaching of the religion that Dr. Hale professes, to make that an essential quality of prayer.—*New Bedford Standard.*

A recent letter from the venerable John G. Paton states that his health is better than it has been for several years. J. G. Paton is now in Australia, but hopes soon to return to his beloved islands of the New Hebrides, from which he receives very encouraging reports concerning all the mission stations.

One of the cardinal beliefs of the Society of Friends has been that a nation which persistently practiced righteousness towards others would be safe, though unarméd. Tibet, if stagnant, has at least been inoffensive. In the light of England's action towards her, what are we to say?—*The British Friend.*

A Mormon bishop is said to be in the city of Mexico arranging with the Government the details of a concession which he has obtained in behalf of his Church for the establishment of a number of colonies, to be located on the western coast of Mexico. It is reported that more than 25,000 Mormons are to be located in Mexico within the next eighteen months.

The tribe of Indians visited by Joseph S. Elkington, Job S. Gidley and other Friends in Mashpee on Cape Cod, Mass., in last Eighth Month, are now enjoying the preaching and other services of their pastor's wife, he (a white Baptist minister) being obliged to go to Florida on account of his health.

An Indian of the tribe tells us her preaching is equally acceptable.

The Kishineff trials are ended, and the punishments have been announced. Two men, accused of the authorship of the massacre, have been sentenced to seven and five years' penal servitude respectively; twenty-two other persons have been sentenced to periods of imprisonment ranging from one to two years; one person has been sentenced to six months' imprisonment, and twelve have been acquitted.

The German lieutenant who was cashiered a short time ago for writing a novel that dealt disparagingly with army conditions, is reported to be living in Vienna in great comfort from the royalties of his book, and the fact that Emperor William has ordered also the suppression of Count Tolstoy's pamphlet "Thou shalt not kill" will not only flatter the author's purse, but will give widespread publicity to the peace doctrines which are so dear to Tolstoy.

An eloquent plea for Peace has appeared from the publishing house of L. C. Page & Co., Boston, entitled "Militarism—A Contribution to the Peace Crusade," by Guglielmo Ferrero. The *Transcript* says that the author has evidently studied the question from all sides, and his scholarly discussion of conditions, ancient and modern, contains many new ideas and gives a clear view of a much complicated topic. He shows that above all the present desire of the world is peace.

HOLD FAST THE FORM OF SOUND WORDS.—In a recently discovered letter of Horace Bushnet to Charles Brooks (the "father of normal schools") occurs the following declaration:—"I totally object to giving up fit words because they have been abused, especially when relating to such a subject as the work or sacrifice of Christ where the very forms of the subject are as Divine as the sacrifice itself, a celestial terminology prepared by the art of heaven and by long ages of history. Nothing but these forms can carry the Christian ideas. It is not in the art of man sufficiently to express Christ by any of the words that stand on more natural bases. No; the true fight is to recover the words and use them rightly till they resume their sense, and let the misunderstandings look out for themselves."

This week the course of University Extension Lectures at Fifteenth and Chestnut streets is resumed, when E. L. S. Horsburgh, of Oxford University, England, begins his work. He is to deliver eighteen illustrated lectures in Association Hall during the next three months. His first course will consist of six illustrated lectures on "The French Revolution," on Third-day evenings, beginning First Month 5th. This will be followed by an illustrated course on "The Age of Napoleon," beginning Third-day evening, Second Month 16th. Besides these evening lectures, he will deliver a course of six illustrated lectures on Third-day afternoons, beginning First Month 7th, on "Renaissance Art." These will be followed by six other Fifth-day afternoon lectures by Frederick H. Sykes, of Columbia University, on "Victorian Poets."

E. L. S. Horsburgh is Staff Lecturer for the Oxford University Extension Society. In his entire devotion of his time for twelve years to public lecturing, he stands unique among University Extension lecturers in England. Thoroughly equipped for his work, he impresses his audiences with his earnestness and commands a sympathetic hearing.

A YET UNWRITTEN CHAPTER.—If there should be war between the United States and Colombia, it would be in all probability an affair of a few weeks. None the less, it would be one of the most deplorable chapters in the record of American history. It would be a war utterly uncalled for. It would

be the unhappy product of a course so ill-calculated that it has already aroused the resentment of all men jealous of their country's good name, and will provoke a still wider indignation if it issue in a wickedness so gross as the shedding of blood in a quarrel totally gratuitous. What astonishingly poor diplomacy that has been, men will reflect; what colossal inaptitude, what imbecile blundering that has been which has led us into war over a canal! In the early days whose history is mere fable a Romulus might kill his brother because he laughed at the piece of wall he had built, but it is simply hideous to think that men to-day can go to slaying each other for the sake of a ditch. Though President Roosevelt be the paragon his most devoted friends acclaim him, it were better a thousand times that his services be lost to the country than that the country be plunged into unjust war. It were better that the waters of Atlantic and Pacific should roll on to eternity still divided by that fatal strip of Panama than that the windows of a single American home should be darkened for the homecoming of a husband or a son slain in this wretched business.—*Philadelphia Ledger.*

SUMMARY OF EVENTS.

UNITED STATES.—On the 30th ult., during a fire in the Iroquois theatre in Chicago, five hundred and sixty-six persons lost their lives in about fifteen minutes, a large number of them having been trampled to death in the panic that ensued. A dispatch of the 31st from that city says: "The appalling calamity of yesterday in the Iroquois theatre has cast Chicago into the deepest grief and gloom, and for the time being, at least, seems to have chilled and deadened all the ambitions of life." Deaths which have since occurred among those injured increase the total number to 588.

The experiments which have been going on to test the effects of certain articles used as preservatives of food, by the Department of Agriculture at Washington, show that salicylic acid injures the health seriously.

In the New York City directory are reported to have been killed in street accidents during the last year, in London only 158 deaths have occurred in the same way and time.

The records of the Department of Health, of New York City, show that the percentage of deaths for each 1000 of the population for 1903 will be 18.15, which is considered very low. In the last few years, and the great influx of foreigners in that city who require sanitary oversight. Among the causes operating to lessen the death rate in that city are the enforcement of sanitary regulations, the better housing of the masses, improvements of tenement life, the opening of parks and air spaces, the supervision of the milk and food supply and the advance in medical knowledge, particularly in the direction of prevention. From the census reports of 1900 it appears that the death rate in several large cities was as follows: Boston, 20.1; Buffalo, 14.8; Detroit, 17.1; Jersey City, 20.7; Newark, N. J., 19.8; Washington, D. C., 22.8; Baltimore, Md., 21; Chicago, Ill., 16.2; Cincinnati, 19.1; Cleveland, 17.1; Louisville, 20; Milwaukee, 15.9; Minneapolis, 10.8; New Orleans, La., Philadelphia, 21.2; Pittsburg, 20; St. Louis, 17.9; San Francisco, 20.5.

A dispatch from Washington says: "Estell Reel, Superintendent of Indian Schools, in her annual report to the Commissioner of Indian Affairs, calls attention to the advancement made by Indians in civilization. The Indians have under cultivation twenty-five per cent. more land than in 1890. Those wearing citizens' dress have increased in the same time from 118,196 to 143,974; more than half that can speak English from 27,822 to 62,616, and number of dwelling houses from 19,120 to 26,629."

The orange crop in California this year, it is stated, reached a total of 32,000 cars of 360 boxes each, against 24,000 cars last year. Lemon shipments reached 3850 cars of 312 boxes each; walnuts, 11,500,000 pounds; almonds, 6,000,000 pounds; beans, 117,500,000 pounds; salmon, 3,420,000 cases; wheat, 9,517,000 barrels; barley, 9,850,000 cents; fuel oil, 23,000,000 cents; prunes, 115,000,000 pounds; peaches, 30,000,000 pounds; raisins, 19,000,000 pounds; raising, 112,000,000 pounds; canned fruit, 2,600,000 cases; wool, 22,500,000 pounds, and beet sugar, 154,000,000 pounds.

From statistics lately published it appears that the population of the United States in 1903 was 80,372,000. The per capita wealth is set down at \$1235 in 1902 and \$37 in 1850, having thus more than quadrupled meantime. The interest on the national debt in 1904 amounts to \$1,000,000,000, and in 1880 and 2046 millions

in 1870. The per capita indebtedness of the country in 1870 is \$11.51, against \$60.46 in 1870.

Dr. Henry Thomas, translator at the State Department in Washington, recently died in that city at the age of 68 years. He had been connected with the State Department since the year 1869, and had mastered twenty different languages, among which were Latin, Greek, Hebrew, Sanskrit, Chinese, Japanese, Polish, Portuguese, Italian, German, French, Swedish, Spanish, Norwegian, Danish and Dutch.

A case of cancer in the face is reported to have been cured by means of radium in a patient under treatment by Dr. Wm. H. Vandenberg, of New York City.

At Washington, D. C., the State Department is making active inquiries, through United States diplomatic and consular officers in Russia, to ascertain the facts in regard to reported massacres and contemplated massacres of Jews in Kischeneff. This action is at the instance of President Roosevelt, who has interested himself in the subject. It is understood that this Government will do nothing in the way of calling the attention of the Russian Government to the threatened renewal of atrocities against the Jews until that course shall be justified by reports from our diplomatic and consular agents in Russia.

A recent discovery of gold near Harwood in Southwest Texas is reported.

It is announced that the Philadelphia and Reading Coal and Iron Company has struck a vast basin of hard coal at Pine Knot shaft in the anthracite region, the marketable value of which will amount to many millions of dollars.

The recent official health reports of both New York and Philadelphia show extraordinary mortality from pneumonia. Doctor Martin, Director of Health in Philadelphia, declares it to be his opinion that the disease is contagious, and that the crowded street cars are the chief sources of contagion.

There were 607 deaths in this city last week, reported to the Board of Health. This is 63 more than the previous week and 75 more than the corresponding week last year. Of the foregoing 332 were males and 275 females; 62 died of consumption of the lungs; 95 of inflammation of the lungs and surrounding membranes; 23 of diphtheria; 17 of cancer; 33 of apoplexy; 20 of typhoid fever; 5 of scarlet fever; and 11 of small pox.

FOREIGN.—Information has been published respecting the loss of the Colombia to raise the canal treaty during last summer, which indicates that a plan had been formed by certain senators in that country, as stated in a dispatch, to cause the extension to the canal company, granted in 1900, to lapse and then forcelose on the canal and begin de novo to negotiate with the United States and get the \$40,000,000 for Colombia and themselves, instead of allowing it to be paid so the canal company.

It is stated that the Republic of Panama has informed Great Britain that it is willing to assume its proportion of the debt which Colombia owes to foreign countries or about \$1,000,000.

A dispatch from Paris mentions a successful experiment with motor cars, consisting of a motor carriage, resembling an automobile, with five cars attached, over roads other than railways. This French invention appears to consist in the plan adopted to transmit sufficient power from the motor to move each car so as to prevent the alignment of the train, and it is expected it will be widely applied to present methods of transportation.

Grave apprehensions exist that war between Japan and Russia is imminent.

The Legislative Council in Pretoria in South Africa has agreed to the introduction of Asiatic laborers in the mining region, which since the close of the Boer war has been in a state of industrial stagnation. It is stated that "Not only the mines, but the railways, public works and agriculture were affected, and white labor was obtainable only at prohibitory wages. The importation of Chinese labor has been resisted as tending to retard the eventual employment of the native population in the mines. As all expedients have failed to meet the emergency, the Legislative Council has decided to admit Asiatic labor, the only escape from the disaster which confronted the country."

A dispatch says: The United States expedition to Abyssinia under Consul General Skinner, of Marseilles, has successfully carried out the principal features of the mission. A treaty between the United States and the Emperor of Ethiopia, providing for the most friendly commercial relations, has been negotiated and signed.

Recent orders of the czar of Russia respecting Finland, it is said, practically deprive that country of self-government.

It is stated that in the agricultural districts of southern Greece many primitive instruments are still in use, in-

cluding plows similar to those used in the time of Moses, the old-time reaping hook and hand-made hoes, etc.

By the Siberian railroad, it is stated the distance from Moscow to the Pacific can now be traversed in six days. The trains run in luxury any in the United States. The hydroscopie an instrument of an engineer, of Genoa, Italy, named Cavaliere Pina, enables persons to explore the bed of the sea at almost any depth. It is said with its help salvage companies can locate sunken vessels; explorers may map the land beneath the waves; and companies can see where their cables are lying; any one may find corals, pearls, sponges, or examine the mineralogy of the sea-bed. But perhaps one of the important uses of the hydroscopie will be its application to sea-fishing.

NOTICES.

Wanted.—A young woman as stenographer and typewriter. Address "G," Office of THE FRIEND.

Wanted.—A young woman or middle aged person to assist with the care of children and house. Preferred. Address "M," 80 East Stratford Ave., Lansdowne, Pa.

Friends' Educational Association.—The meeting of the Association will be held at 140 N. 3rd Street, Philadelphia, on Seventh-day, First Month 1, 1904, at 2:30 P. M., which all interested are invited to attend.

PROGRAMME.

"The Deeper Meaning of the Teaching Function." Dr. Luther H. Gulick of Pratt Institute, Brooklyn, N. Y. A general discussion will follow.

EDITH WHITCARE, Secretary.

Westown Boarding School opens for the winter Term on Second-day, First Month 4th, 1904. School should return not later than the 4:32 train for Philadelphia. WM. F. WICKESHAM, Principal.

WESTOWN BOARDING SCHOOL.—Applications for admission to the school and interest in regulations, instruction and discipline should be addressed to Wm. F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westown P. O., Chester Co., Pa.

Westown Boarding School.—For convenience of persons coming to Westown School, the stage meets trains leaving Philadelphia 7:16 and 8:18 A. M., 2:50 and 4:32 P. M. Other trains are met when requested Stage fare, fifteen cents; after 7:30 P. M., twenty cents each way. To reach the School by telegraph. West Chester, Phone 114.

EDWARD G. SMEDLEY, Supt.

DIED, at Medford, N. J., Eighth Month 12th, A. ZEBEDEE HAINES, son of Clayton and Lydia B. Haines the eighteenth year of his age. Though of a very disposition, when brought upon the bed of extreme fever his serious thoughtfulness and patience, combined with his calmness and self-control, afforded convincing evidence by his expression that he had looked his Heavenly Father in his hour of need, and left a sweet fragrance to his deeply afflicted family.

—, on the second day of Twelfth Month, 1, ELIZABETH RICHARDSON (nee Valentine), an elder in Erie, Ontario, Monthly Meeting of Friends, aged ninety years and nine months, at her home "The Willow," near Erie, Pa. She was born in 1814 in Belfast, emigrating with her parents and their family to Canada when she was seventeen years old. The next year she was married to James Richardson, who died thirty age. They had twelve children, all of whom lived to mature age, and eleven survive her. She was the remaining among Friends of the pioneer generation, and she remained faithful to the principles of the gospel, held by Friends, and throughout her long life was a play in the practice of Christian virtues. The kindness was to her a rare of life. To the last retained her patience and cheerfulness, and was cared for by her daughters at home, a home which had been unimpairedly preserved to her in her old age, and lived a full, full of faith and confidence in her Redeemer, in a blessed and assured hope of being permitted through mercy to enter into her eternal rest.

WILLIAM H. PILES' SONS, PRINTERS
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THE FRIEND.

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"A Declining Membership."

Friends in Philadelphia have had their attention directed to a declining membership, by somewhat general circulation of a monograph on that subject. More recently one of the weekly journals has shown the annual loss of membership to the Society outside of Philadelphia Yearly Meeting to be about seven hundred. There can be no doubt that this is a serious situation and that it is calculated to excite sadness wherever true Friends have their Society and its interests rightly on their hearts. The annual decline of seven hundred members Philadelphia Yearly Meeting entirely, as far as we have no official figures in that Yearly Meeting. It may not be unfair therefore to say that the pastoral system, now well nigh universal throughout the remainder of the United States, has failed to arrest a declining membership. Quite recently in one of the Yearly Meetings that is counted a very stronghold of that system, we heard Friends regretting the passing of the old type of Friend and saying that modern methods had failed to give them any new type that could adequately compensate for this loss. If then the pastoral system so far developed, fails to maintain a membership and to produce the desired type of Friend, what is there that we can expect from it? These considerations come naturally to the mind of a Philadelphia Friend, but they represent of course only the negative side of the question and serve chiefly to allay the anxiety caused by a declining membership. Is there another side to the question, or are there some meliorating circumstances to reconcile us to the belief that our situation is not wholly an indictment of the privilege and duty?

Almost at the same time as the publication of our statistical situation President Jordan of Stanford Junior University was giving an address in Philadelphia. In the course of his address he said: "It is reported with good authority that the church is losing ground in numbers and in members, but I am justified by

facts in saying that there never was a time when the power of Christianity was more potent or more wide spread." This very unexpectedly brought to mind a situation that came to view last summer within the limits of a declining meeting in one of the country districts. The meeting is an old one and is located in a community of about eighteen hundred souls. Two other religious bodies have had a history there of about one hundred years, but at least fourteen hundred of this population is not in any "church membership" at all. Speaking of this somewhat appalling fact to one of the most sagacious as well as to one of the most religious members of the community, he said, "Yes, these are the facts, and they represent the condition in a religious community!" Actually, as shown last summer, the condition in that isolated village is better than the condition in London, and on a par, probably, with the general condition throughout our country.

But what of the fourteen hundred non-church members? Is it true that they are religious? Eliminating a small portion of them the balance doubtless are God-fearing men and women, with signs of religious life in their daily walk. Can it be true that the "churches" have so promulgated Christianity as to make the church organization useless? Or is there something about the church organization that repels human nature? One hesitates to answer these questions. A careful study on the ground might modify the opinions that seem in the light of a little knowledge perfectly reasonable. One is however constrained to feel that the setting aside of religion into a department, even under the caption of a church, has failed to satisfy the needs of the average heart. The religious life must be made the whole of life, so that there shall be no secular part, or it breaks down. If there is truth in this view, Quakerism should find it possible (not easy) to meet the need. It was conceived as a protest against professionalism and against the distinctions of lay and religious.

In any case, and leaving the larger issues for study and prayer, is it not true that a declining membership is not a Quaker problem exclusively? Josiah Strong, also speaking in Philadelphia, about a year ago, said, "Not more than one of the church organizations (excepting the Catholics) is holding its own in numbers against the advancing flood of population." Truly we need the antidote of those words of President Jordan to preserve us from entire discouragement.

J. HENRY BARTLETT.

It is as hard to walk through the world safely, unless "one like the Son of God walks with us," as it would have been for the three Hebrew children to have passed through the furnace unharmed without Him.

To Advocate Arbitration.

Philadelphia, under the influence of its founder and the Society of Friends, was ever inclined to whatever makes for peace. The principle of international arbitration is consequently strongly favored here. It is reflected in the resolution adopted yesterday by the Philadelphia Maritime Exchange that "the public good would be promoted by the adoption of treaties between the United States and other leading countries of the world, and at the present time more particularly with Great Britain, providing for the reference to arbitration of international questions in dispute."

Such expressions are just now timely, in view of the prospective meeting of the Arbitration Conference in Washington city on the 12th inst. It is called by the Executive Committee of the National Arbitration Committee, of which John W. Foster is chairman, and its purpose is to strengthen and increase the present arbitration sentiment, with a view to secure the adoption of a treaty between the United States and Great Britain for the settlement by arbitration of a certain class of disputes. The obstacle in the way of such a treaty has been heretofore in the Senate, but there is reason to believe that that body would not now refuse to ratify a proper arbitration treaty with Great Britain. It is true that such a treaty was at one time rejected, but that is because of certain provisions in which Senators did not concur. There has been an advance in the world's thought on this subject since that time. It ought not to be difficult to draft a treaty of this kind that would meet with little or no opposition in the Senate.

Great Britain and France are in harmony on this subject, and all other nations should also agree on this method of settling differences. Russia is the nation that proposed an international tribunal to settle such questions, but Russia does not seem to care to settle her differences in that way. At least she has made no definite proposition of that kind to Japan.

If arbitration tribunals could take the place of great standing armies the world would be immeasurably improved. The vast armies now withdrawn from active production and supported by those who do work in field and shop might then be dissolved and the greater number of the men would support themselves and help support those dependent on them by engaging in productive work. The benefit would be so great that it almost seems too much to hope for.

The world is moving in the direction of arbitrating its differences, and everything that helps in that way is to be encouraged. Hence it is gratifying to learn that a number of Governors of States and other eminent men are to participate in the Washington gathering.—*Philadelphia Press.*

For "THE FRIEND."

Letters of Clarkson Sheppard.

(Following his "Memoranda" on page 202.)

(To one of his friends).

GREENWICH, Sixth Month, 1840.

How interesting and instructive is that passage of the apostle: "For ye are not your own, but are bought with a price." And what is that "price"? The world with all its pageantry and pleasure, and with its less censurable delights, can furnish no substantial food for the mind of the Spirit. What is of the world is owned by the world; and all its indulgences and gratifications are infinitely below and unworthy the true hunger and thirst of an immortal soul. Even literature, perhaps the most noble and unexceptionable of pursuits, becomes in this balance less than nothing and vanity. For as the wise man saith, as the conclusion of the whole matter, "Fear God and keep his commandments, for this is the whole duty of man." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

We may wear the crown of literary distinction, lay hold on the gerdoun of superior intellect, may add, year by year, some new study to the hearts' calendar, and in the attainment think that we are doing God service. But if in the acquisition of this lawful and to a certain extent laudable substance, we are only gratifying the desires of the flesh; if we wish by it to attain a name amongst men, without a watchful, holy and due regard to the Lord's honor: if we do not feel that we are deriving sap from Him, the living Vine, I can distinguish but little difference between such an aspirant, and him who, month after month, and year after year, is adding figure to figure, cypher to cypher, barn to barn. For in either case we know not but that the sentence may go forth, "This night thy soul shall be required of thee." "Then," &c.

I had no expectation whatever, my dear —, of writing thus; but what presented has been penned, knowing that to myself it has not been inapplicable, and that perhaps by thee it will not be deemed amiss or unsafe. I want us to strive together for the hope of the gospel, remembering the advice to Timothy, "Meditate on these things; give thyself wholly to them, &c."

I feel now, and hope ever to remain, be it either in suffering or rejoicing, thy faithful friend and coadjutor,

C. S.

(To the same).

GREENWICH, Eleventh Month 28th, 1841.

My Dear J. — I have desired for both of us, according to my measure, that we may hold on and hold fast; for it may be that eternity rests upon our fidelity and obedience now. It has been years since I read "Paradise Lost," but there is an expression which I think Gabriel makes use of, when upon a certain occasion Satan was seen approaching, that has often of late come into mind: "Stand firm, for in his looks behold lowlyers." Yes, truly, even now, he who resists the devil, with the lusts of the flesh and of the world, must stand firm, or not at all. For this is a day wherein if we live at all, it

must be by binding the cords of our obedience, to the very horns of the altar.

Let us then strive to be faithful. Time is short, eternity infinite, God omniscient and just. Let us now take heed to the day of small things. Let us do the "first works." Let us search diligently; "enquire ye," &c.

(To the same).

GREENWICH, Eighth Month 22nd, 1842.

The true believer should have no motto but that of obedience; know no duty but faith; no rule but love. To deny the efficacy of this celestial influence in the breast, is infidelity, not much noted perhaps, but still infidelity; to reject it is to reject and resist the means of grace and salvation purchased for us by the atoning blood of Christ, to crucify the son of God afresh and put Him to open shame. To be unfaithful to the least of these, is to be unfruitful, and every step only leads into greater blindness and darkness.

That prophecy and testimony of Moses, with regard to the offices and character of Christ, have often presented of late, with solemn interest: "A prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear in all things, whatsoever he shall say unto you. Obedience unto his in speaking voice, is our whole duty: "the one thing needful," and continued watchfulness and prayerfulness unto Him the means by which the knowledge for the due exercise of this obedience is obtained.

To — and —

GREENWICH, Eighth Month 25th, 1844.

Dear Friends:— . It seems to me that unless we come back to the simple teachings of the spirit of Christ in the heart, apart from all the maxims, traditions and interpretations of men, from all the numerous "lo here's" and "lo there's" which abound, unless we are willing to be influenced and governed by that same power, revealed in the secret of the soul, which was the guide and unction of our early Friends, their peculiar faith; unless also, through this spirit, we endeavor to live up to the precepts and injunctions of the Holy Scriptures, as set forth by Christ and his holy apostles, thus showing our faith by our life, as the tree is known by its fruits, we are in the great danger of becoming one of the most formal people upon earth: with much profession, without any of the life or power of righteousness—hypocrites unto the world, and what is infinitely worse, hypocrites unto God.

"Be strong and of a good courage, I will be with thee: I will not fail thee nor forsake thee" (Josh i: 5, G.) God calls upon us to be strong in faith; and strong faith will make men cheerful and courageous, and enable them to overcome strong difficulties. Therefore, if thy feet and heart are bound for Canaan, trust stoutly in the Lord to carry thee safely through all the trials and temptations that beset thy path, and to defend thee in all thy conflicts with the world and with Satan. Feeble as thou art, yet go on, and fear nothing, for God is with thee. He that has but this one care and fears to displease Him, need not care for or fear anything else.—*Dogstky.*

WORDS of fresh truth to one generation are often a dead formula to the next.

From "The British Friend.
THE MYSTIC.

(Written after a reading of Fox's Journal.)
Let them keep silent thoughts who may,
Cold, solitary lives, who can;
My thoughts go forth and far away
With all my heart to every man.

I, too, kept silence, till I heard
The song that wheels the worlds about
Alone I dwell, until there stirred
A life beneath my heart of doubt.

But that which stirred beneath my heart
Has ta'en my body for its own,
Till now I am become a part
Of God, and cannot be alone.

For He is all that Fellowship
Of life I greet where'er I go;
Whose word is ever on my lip,
And whose heart-welcoming I know.
RICHARD ASKHAM.

Christ Lifted Up.

Jer. xii: 32.

Who is on the Lord's side? let us rise
and build, and the God of heaven will prosper us.
Christ our High Priest forever. Ti-
sons of Kohath no longer required to bear the
Ark of the Covenant upon their shoulder
"One Lord, one faith, one baptism."

Faith is the altar. Christ, the Sacrifice
Obedience through the power of the Holy
Ghost to the death of sin by the Cross to the
flesh. Walking in the Spirit, not fulfill
the desires of the flesh. These are contra
the one to the other. The one baptism
through God the Father, God the Son, an
God the Holy Ghost.

The resurrection of the life of Christ with
our mortal bodies is the seal of our faith. Ti
Covenant (2 Cor. vi: 16); "I will dwell
them and walk in them; and I will be the
God and they shall be my people."

Revelation is the rock upon which Christ
said He would build his church (Matt xix: 17
No dependence upon L. L. D.'s nor D. D.'s
as substitutes for the revelation from God
All Scripture is given by inspiration of God
and can be interpreted only by the Holy
Ghost whose words they are. "For who hat
known the mind of the Lord?" (1. Cor. ii: 16
He shall take of the things of God and sho
them unto you (Jer. xvi: 13, 14, 15).

No man made ordinances, no schools f
making preachers. Regular meetings for wo
ship in Spirit and in Truth, received thro
silent waiting before God according to th
ability which He giveth.

A correct statement should be pub
yearly of what has been received and how
has been used, trusting in God alone for th
means and plans of tearing down the stron
holds of satan, and lifting up the Cross o
Christ, which must prevail against myster
Babylon the Great (Rev. xvii: 5).

Who is on the Lord's side? Let him co
to our help, not of constraint, but of a wi
ling mind. Our house is open for the pr
ent for meetings for worship. But peopl
not come to private dwellings for meet
and we by the help of the Lord desire to e
plain, unpretentious building for the ve
use herein described, to be maintained on
for Christ's service.

NAPANEE, Ontario.

JANE SNIDER.

A Perverted Clericalism.

The following reflections were returned in response to a Friend who had sent the writer a brilliant religious book of the present day, and who understands that the contents of the letter received may be used in our columns.

Many books I have read coming from the same class of writers, and but little calculated to promote the cause of truth and righteousness in the earth, tending as they do, to perpetuate and develop the system of "Church Christianity" which has so largely hindered the progress of the race towards the light. However correct in historical allusions regarding the past, and disapprobation of error and vice found in general society and associated with church affairs, they fail to give prominence to the teachings of Christ so fully set forth in the Sermon on the Mount. To me, it seems marvellous that nineteen hundred years after the advent of Christ and with his testimony to eternal realities outwardly as well as inwardly revealed, that conditions then existing, giving character and impetus to the ecclesiastic of that day, and which Jesus condemned so forcibly, should be ruling place among those who claim to be his followers in our time.

It is true that among the great body of the people, many of whom do not profess to be Christians, there is unmistakable drawing to the principles of Christ, the impress of his spirit everywhere being in that direction. But the human influence stands in the way. No individual human nature merely, but the idea of a class claiming to be ministers of Christ, with Divine authority coming to them down the centuries from Christ and his apostles—though, themselves know well, that it is not from them from the indispensable training of the schools, not literary only, but from dogma and ritual, devised by the ingenuity of the trained like themselves; and, however noble their aim, has resulted in producing an organized system, dividing what is looked upon as the Church of Christ into clergy and laity; the former, a self-appointed class released from duties in ordinary life, and making their business, from education and environment, to trade in the souls of men. Substantially, theirs is an academic profession, devoid of livelihood, with social advantage accordingly honor in view, to maintain which, the Christian people and others are kept in subjection by means of erroneous teaching. If I understand rightly, the substance of the book in question was first offered to young men at college, to encourage them to devote themselves to that course.

I have no wish to speak lightly of the authors of the book in question, or, of members of this class, or to indulge the thought that they are not good men and useful among men. I am far, far from that, being satisfied that there have been, and still are, real men within their pale. But, as a Friend, unconcerned to follow Christ, I have no sympathy with their system, and as an abiding self feel constrained to condemn it.

Most to a man, the clergy accept, and endeavor to continue, traditions of the Fathers substitutes for the commandments of God. It is clear, too, that in the early centuries of the Christian era, the church was

largely influenced by its Jewish inheritance of the concept of God, as a being angry and vengeful against sinful man, demanding attention to outward labors and endless formularies, for even the hope of redemption. Not at all what the Creator ever was,—or required,—the Father pitying his erring children, pleading with them, and extending assistance that they might return to the parental home and bosom, as the Saviour presented him and still presents.

It is also evident that a large number of cultured Pagans were attracted by what they saw to be good in what they grasped of Christ, but far from clear of what they imbibed at their mother's knees and at the shrine of strange gods; from this it appears, many were never wholly freed. But, being acknowledged teachers of the day, with large natural and acquired gifts, they deeply impressed the contemporary religious mind; imparting tone and character to the thought and profession of the generations since.

Hence in the outward presentation of Truth, so subtle and powerful with the masses ignorant of the methods of the learned, yet anxious to possess the Truth, these came to acknowledge ritual and compromise with human fancies, as the verities their souls longed for. Then, too, it may be accounted for, how the legion of mistake and fraud came to be associated with and almost supersede the simplest of all testimonies, and grandest of all exemplifications, given to lead men into the kingdom of righteousness and peace and joy in communion with their Maker. Here I am reminded of Jesus' endorsement and enforcement of the Sixth Commandment, "Thou shalt not kill." While the Doctors of Divinity and Masters of Arts and the thousands of Reverends of the rank and file of the "Apostolic Succession," teach that Jesus did not mean that men were not to kill their enemies in war, for that is patriotism, and commendable, and worthy of highest honor. And of these same teachers thousands enter the military ranks as spiritual instructors to the more active soldiers in their work of murder and destruction. And that, they may pray to the Lord Jesus that He would strengthen their arms and increase their skill, so as to kill a greater number of their so-called enemies. And the horrible inconsistency often occurs on both sides of the combat, when clergymen of the same faith pray to the same God to assist their several compatriots, the more effectually to destroy each other. Can it be that men so taught and engaged, are rightly qualified to preach, or by writing publish what manifestly they do not know, or, if in some sense knowing, they ignore or compromise? "Men do not gather grapes of thorns nor figs of thistles."

And now we know that every soldier in the armies of the world, in all civilizations, and under all professions of religion, pagan, Jewish, Christian, has to swear absolute obedience to the authority over him in the army. And the oath is so formulated as to effect him in the most vital part of his being, his sense of religion and manhood, the object being to release him from all that these imply, there being, for him, no higher power in heaven or earth, than army law. Thus it is that men become the tools of oppression, surrendering every personal and social bond natural to the

race, and, awful to think of it, led thereto by the instruction and example of professed ministers of Christ! It may not be doubted that the Saviour had this oath in view when He commanded his disciples to have nothing to do with it. "Swear not at all, but let your communications be yea, yea; Nay, nay, for whatsoever is more than these, cometh of evil." What shall we think of a Christianity that denies this commandment of Christ? Yet the clergy, almost without exception, tell the world that it was only profane swearing, using foul words, that Jesus forbade. And this interpretation of the words of Jesus, on the authority of the clergy nearly all Christendom accepts, and the oath enters into social arrangements and almost every process of government.

We are all aware of force or rule in our environment, and of the personality of the men and women we mingle with, said intercourse being always an influence of character upon character. In every day life it is not what is said about a matter that touches us most deeply,—but the thing itself, its character, its nature. The appearance may attract to the subject, but can give no abiding result. And that is eminently the case in regard to religious teaching. Whatever the clergy may say in sermons or published in books, their conduct, their position as clergy, is in conflict with the plainest commands of Him whom they profess to serve, some taking the Bible for the rule and all for a Rule of life, by far the greater number change what is on record, to suit the requirements of what is known as Christian civilization. Many declaring that if what a few zealots assume to be the teaching of Christ was followed, society as it is could not exist. But if these could only understand the Truth, it is just such result Jesus said must needs come about before the will of the Father could be done on earth as it is done in heaven. He also said that it was for that very purpose He made his appearance on earth—that He might bring truth and error into conflict. Though the Prince of Peace He gave no indication of attempting to establish peace on the basis of human policy—compromise with sin—never. Rather disturbance and destruction of the closest and seemingly needful relations in outward life to be inevitable as internal warfare in the individual soul. And what an overturning there must yet be. In the limited vista permitted us, we see the forces in opposition to truth, appalling in character and volume and fortified in seemingly impregnable positions, and mainly within the pale of religious profession. Without referring to the gross imposition of means and methods in the Greek and Roman churches where by far the largest portion of the Christian profession still is, the portion understood to be reformed retains much that was professed before reformation, especially among the teachers, who all along have exercised great power in moulding general society. Authority assumed on their part comes to be acknowledged by the people, and it is not to be wondered at that it has been abused. Few men are good enough to be entrusted with limited authority over their fellows, and not any can wield it almost unrestricted, for good to himself or to others. Yet the ecclesiastic holds practically that position.

Strictly speaking, the business of the clergy is not to preach the gospel of Christ, but to teach the dogmas of the church, administer its sacraments and encourage liturgical and ritualistic practices. If they did otherwise, they would be accounted subordinate and heretic, and at least removed from office. And sure enough, if said performances were not attended to, the whole ecclesiastical fabric would fall, however grand that fall might be, for it is built upon sand.

In regard to what is looked upon as the ethical part of clerical work, it seems difficult to understand, that the cultured intellectual elaboration touching causes and conditions, so much used and sought after, can be needed to enable men to grasp the outward presentation of essential truth: the simplicity of the utterances of Christ being in bold contrast with it all.

Friends in the beginning understood this and revolted from ecclesiastical preaching as well as from its authority, but not in anger or ill-will, rather with pity and love for the men themselves, and for those they ruled. Thus the Society of Friends is a protest against the clerical system as a grand obstruction in the pathway of human progress. And they painfully realized that the clergy had no use for them, the Quaker contention being that teaching religion was in the prerogative of the Eternal, and all human effort in that direction could only be true when exercised as instrumentality in the Divine hand, the ability being the gift of God, coming as the light comes, involving all of life in the instrument, verbal utterance being subsidiary and conforming to Divine requiring. "Let your light so shine before men"—as the lamp on the stand giving light to all in the house, "that they may see your good works and glorify your Father which is in heaven."

Thus it is the calling of all in the truth to be laborers together with God—class and all human appointments nowhere. Bearing the daily cross, crucified with their crucified Lord, their teaching is a living testimony to the power of God unto salvation. The heart being far more effective in service than the tongue.

Men come into the world as they have been coming through all the ages, and the evident purpose of the Creator has been to abilitate each person to be and do, what is required of him in the degree made known. In the Bible it is again and again affirmed that man, every man, is a responsible being, and with something of choice in his nature, however immense the variety in outward condition, and it is this choice that gives reality to spiritual experience. It appears, however, as if the trend of literary work, especially among ecclesiastics, was to magnify organized effort, as against individual concern. And it is assured, too, that literary education is the handmaid of religion. In any case that can only be in like manner as physical culture becomes favorable to religious perception. The man working in the field, or as a mechanic, and ignorant of approved philosophy, classic theology, definitions of doctrine, and the reason for certain forms in religious profession, may be a good man, and there are myriads of such. At the same time we know there are vast numbers of men with the highest attainments in mental

culture, who are far from being men after God's own heart. The fact is that the greatest evils perpetrated and endeavored to be perpetrated in human society, are due to men found in the educated classes.

Education necessarily gives its possessors greater powers of performance in matters concerning temporal life, and in that regard it is right to endeavor to obtain it. But from its very nature, it does not, and cannot make the bad man good. Of the same character as riches, great learning can only produce like results, having the same difficulty in making the right use of possessions, even when innocently acquired. How manifest this is, as we listen to the devout words of Jesus, "I thank thee, O Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes; for so it seemed good in thy sight." Egoism, and pride of caste, and the sufficiency that says, "I am rich and increased in goods," applies to more than grain and gold.

The ordinary school training of to-day largely encourages youth to cultivate their minds to enable them to get clear of productive labor, and occupy positions in which they may control or exploit their fellows less privileged, or in some easy fashion they may become the tools of those who do such things. And too many parents take pride in fostering that feeling and effort in their children, sometimes remarking in their hearing, "I had a deal of hard work when I was young, but I will do my best that my children shall be excused from such." And the means taken to accomplish this, is not always burdened with scruples.

This care for outward circumstances is really the snare of mankind, within the professed church of Christ as well as without, and very conspicuous within—almost amounting to religious requirements—though with the ban of God on its forehead. Silently, but surely as leaven, the church, the school, general intercourse, are all seriously affected by this widespread materialism which blunts the spiritual sense, dims the spiritual vision, and begets unwillingness to conform to what is felt and seen.

This love of the world, which is but the love of money that answereth all things, is truly the root of all evil. It is the first temptation and really the only one continued to the race, because it includes all others. "Good for food, and pleasant to the eyes, and a tree to be desired to make one wise;"—when yielded to it is always sin, doing despite to the spirit of grace, entailing immeasurable suffering in all forms and degrees, from the secret condemnation in the heart of the individual man to the rack and ruin along the war-path and the thousand times more terrible and voluminous distress, occasioned by concentrated wealth, all over civilization, but awfully manifest in rankest misery at its centers. And veritable history proves to us, that this embodiment of selfishness, in its incipient degrees, as in those more fully engrossed in particular members of the race,—abusing their greater gifts in the lust for aggrandizement and power, has again and again, by incident corruption, turned the fruitful field into a desert, and the stately city into a den of wild asses, and blotting out whole nations from the earth. And all this by a law more continuous

and inevitable, than that of gravitation, or jot or one tittle of which cannot fail, the law of eternal righteousness, and which by destroying the Mosaic code typical of all human law, the Saviour came to fulfil.

There was a time in our own history as there was in the early days of the Christian faith when that which was considered important an endeavor after, was spiritual well being a separation from the world's spirit, with willingness to undergo privations that such might be attained. Sacrifice of outward interests was heartily rendered as part of the testimony to eternal life, while indulgence in all forms was studiously avoided. Mostly poor and untutored in the world's ways, and apart from style in outward living, individually and collectively they prospered in all best things attracting numbers to their fellowship. But the course of time does not run back, and that past knows no recall; so the outward conditions of the fathers cannot be duplicated today. Nevertheless their inward experience and motive for living present life is not only possible but demanded with fuller development, from those claiming to be their descendants, for development and revelation go hand in hand as continuous and abiding forces. An no matter how men may reason, great men learned men, rich men, governors and other powers among men, there is no other meat under heaven to reform or regenerate a human being and eventually remould human society but self-denial, bearing the daily cross, an following Jesus.

Bible study as history, and talking about what Christ did for men outwardly, and being lying in that, yields of itself but a nominal religion that proves a snare to many. An when pursued in league with learned men, dignitaries of the church and of the school, with their titles, honors, and emoluments, it can be looked upon with more than suspicion as a duty avoided. The voice is the voice of Jacob, but the hands are the hands of Esau. And however this may be esteemed by some it is not unfair or harsh to say, that in all round character and surroundings it savors greatly of indulgence of the fleshly mind, physical and intellectual enjoyment having large place in motive for pursuit,—while the self-denial the Saviour prescribes for his follower is not conspicuous. And those so occupied know well that the great human family—the brothers and sisters—suffer terribly in body and soul from social evils produced and continued in large degree by political privilege possessed by many professing Christians who make but little effort or even show little willingness to let the oppressed go free by a relinquishment of privilege and power to accumulate wealth. Yet some of these give time and labor and seemingly rapt attention to exegesis and definitions concerning literature expressed truth, at best but incidental matter in human duty, and not to be compared in importance with following the Master in his mission of preaching good tidings to the poor proclaiming release to the captives, recovering of sight to the blind, setting at liberty them that are bruised, and proclaiming that acceptable year of the Lord.

I am persuaded that this book-religion is a far greater trouble within the church than many pious souls dream of. With admitt

in the economy of life, by some it is called as the Alpha and Omega of practical effort. They read, they study, they even write concerning religious thought and feeling, and some others to do likewise, giving a proxy price which of course has characteristic reward. But how much more seemly and hopeful the service in which character impresses character and life touches life, the line of duty Christ ordains, securing results emanating from participation of his concern, literally to clothe the hungry, clothe the naked, and equally important, break every yoke in this work-a-world world, where all men are divinely required to glorify God, in their bodies and in their spirits which are God's.

Thy true friend,
ARCHIBALD CROSBIE.

Big Buildings.

When worldliness and apostasy took the place of piety and devotion, and a church corrupted by worldly alliances climbed into positions of power and authority, then great buildings were erected, more to the glory of their rulers than to the glory of God. Throughout the heathen world we find magnificent temples presided over by pampered priests, who, in want, and poverty, and squalor rule the multitude around. And so in Christendom, where magnificent the cathedrals, the meaner dwellings of the people; but where places of worship are chaste, and plain, and comfortable there, there are happy homes and prosperous and contented peoples. Some of the ecclesiastical structures of the present day are of immense size. The following figures published giving the number of people that are accommodated in some of the great cathedrals of Europe.

St. Peter's Church, Rome.....	54,900
St. Mark's Cathedral.....	37,000
St. Paul's London.....	35,000
St. Peter's, Rome.....	32,000
St. Mark's, Bologna.....	34,400
St. Peter's, Constantinople.....	24,300
St. Mark's Cathedral.....	24,000
St. Sophia, Constantinople.....	23,000
St. Mark's Lateran.....	22,900
St. Anne, Paris.....	21,000
St. Peter's Cathedral.....	18,000
St. Mark's, Vienna.....	12,400
St. Mark's, Bologna.....	12,000
St. Peter's Bologna.....	11,400
Cathedral of Vienna.....	11,000
St. Mark's, Venice.....	7,000
St. Mark's Tabernacle, London.....	7,000

Of course most of these huge structures are built up for purposes of Gospel preaching and soul-saving. It would be impossible for a speaker to make himself heard by such a vast assembly. This is not at all the intention; the acoustic properties are such in many cases that it would be extremely difficult for a large congregation to hear. But these great edifices were designed as places of pomp and show. For vast multitudes assemble, and these places are used as places where gorgeous pagans exhibit their splendor, and religious officials are honored and exalted. The structures are for the celebration of rites and ordinances which the Lord has never commanded, and of which the Scripture knows nothing whatever. They cost an immense amount of money, and are of very little use in the world.—*The Common People.*

An Epistle from Stephen Grellet.

MORLAIX, France, Sixth Month 24th, 1813.

To the Monthly Meeting of Friends of New York.

DEAR BRETHREN AND SISTERS:—My spirit has often saluted you in near gospel love which knoweth neither bounds nor space. And under the fresh flowings of it I cannot forbear attempting in this way to convey unto you a few expressions of the nearness, sympathy and travail of my spirit. Under all our trials let us make the Lord our refuge; He is a strong tower where there is safety, a safe habitation indeed. The scourge of war so long afflicting these nations has reached your borders: my heart has been moved with tender feelings for you under the various exercises, and also temptations you are thereby introduced in. Stand faithful, my dear friends, to the Lord and his testimonies. Keep out, my dear brethren, from the world's maxims and politics, out of heats and tumults, that so if sufferings are brought upon you they may be for righteousness' sake, upon which our blessed Master has pronounced the blessing, and not upon such who partaking of Babylon's sins are to receive of her plagues.

Many among you are introduced into the mourning chamber, and I believe that not a few of my beloved young friends are therein your companions: be not discouraged at such a state; everything round about us loudly calls to mourning, and to weeping, to baldness, and to girding with sackcloth. Some among you may think that you are thus sitting alone as solitary; engaged in your mournful accents for yourselves and others like the sparrow alone on the house-top; but, my friends, my spirit rejoiceth in beholding among you a precious company of mourners in Zion, whose voice has but one echo. This morning while visiting you as from house to house, I have been contrited before the Lord under a sense of this. Keep under your exercise and you shall see of the travail of your soul and be satisfied. You, my most beloved friends, with whom I have drank various cups, in whose company we have also taken sweet counsel before the Lord; do not stumble at the signs of the times; for I believe the Lord is not only at hand, but present with you to support you; take not your flights in the winter season, fear not the fears of the heathen, neither be afraid. Sanctify ye the name of the Lord and he shall be unto you a sanctuary. Stand fast in these days of conflict, your feet abiding as in the bottom of that river of judgment passing over the nations till the end of the Lord thus exercising you being accomplished, you bring out from the deep your memorial not only of the wonders you have there seen, the gracious help you have hitherto received, but also how through your faithfulness you have become helpers to others through this day of exercise.

And you, my very dear young friends, whom the Lord has tenderly visited, whom he is preparing to bestow unto himself in the bonds of the everlasting covenant; oh, keep near Him, he has done great things for my soul. We may well say with one accord, what shall we therefore render unto Him for all his benefits. Let us unite in the answer, "I will take the cup of salvation and call upon the name of the Lord, now in the presence of all his peo-

ple I will pay my vows unto the Lord. Thou hast loosed my bonds." He has indeed done so, even strong bonds; He has enabled some of you publicly to acknowledge yourselves to be on the Lord's side; he is strengthening to bring the sacrifice vowed unto Him in the day of trouble on his holy altar; may no part be kept back! then will yet mouths be opened with the voice of thanksgiving to publish all his wondrous works. You who have in any degree witnessed his protecting care and redeeming power, yield, I most affectionately entreat you, to the visitation of his love. I am one among the many witnesses that it has often been sweetly and powerfully extended to you. Oh! My dear young friends, dear young men, some of you especially, why do ye put it off from you? and for what? for lying vanities, forsaking your own mercies? My love runs strongly unto you in the Lord and I entreat you, even with tears, whilst writing this, not to put off any longer; leave off your strong reasonings, submit to the cross, come under the yoke, and the cup of God's salvation will be handed unto you.

Could you but understand your many privileges you would appreciate them and walk more consistently with your profession; it is a high one, my friends, no less than servants of the Lord of glory. You feel, many of you tenderly feel, I am persuaded, for me, under my many and close exercises; especially now when separated from the bosom of the visible gathered church. Yet not so in an inward sense; the spirit of many of my dear friends both from England and America, being at times felt like encompassing me, and may you by a close indwelling near the Life be my helpers.

To tell you, my dear young friends, that at times whilst engaged in upholding those testimonies unto the Lord, and his truth given us to bear unto the people, that I have been much discouraged from the consideration of the unfaithfulness of many amongst us may perhaps provoke you to an increase of zeal and faithfulness. It is a subject that at seasons has much depressed me and drawn out many tears. I feel the need I have of the help of the spirits of you all, of the prayers and therefore faithfulness of all, though in the unbeaten path I have now entered none can help nor preserve, but that Holy Power, under whose guidance and protection you have committed me. Yet I believe the prayers of the faithful are not unavailing before God. Whilst Peter was in prison "prayer was made without ceasing of the church unto God for him." So may yours be my dear friends for your poor brother.

It is but a few days since I came into France; the Lord alone knoweth when I may be restored to you. I desire in this as in everything else to be able even to say, "Not my will but thine be done." My gracious Master has thus far mercifully helped me in this solemn work He has committed me; day by day, he has renewed both the inward and outward man, so that with much diligence I have been enabled since I left you to prosecute my solemn engagement. I have attended most all the meetings of Friends in England, Scotland and Ireland, besides have had many meetings where Friends do not reside, and in most places I have found among those a pre-

cious seed, which I rejoice in believing is gathered under the one Shepherd.

Farewell, my very dear friends, with whom, though absent in body yet is my spirit united in the life that flows from the Holy Presence. Your affectionate friend in the Lord and brother in gospel bonds,

STEPHEN GRELLETT.

FOR "THE FRIEND."

Deceiving Children, Causing them to Believe and Tell Falsehoods.

Having occasion to call on some of our neighbors a few days after the day called Christmas, the writer was brought into some exercise of mind to know how to acquit himself of what seemed an unpleasant duty to parents and children, seeing that the lesson which duty would point out, in love of right and in love for both, would much conflict with that in which they had been occupied with great delight. In one of these houses tattered clothing and general appearances denoted a shortness of the necessities of life. The father was unwell and partly out of employment, yet in one corner of the occupied room was a green bush or tree called "a Christmas tree," the lading of which had cost both money and time. A little boy approached me saying "Chris Kinkle did not bring me anything, though I hung my stocking up."

In another house where everything bespoke plenty, the father having a good trade, a much larger and more costly laden pine bush filled a corner of the room, and a number of children around it. A little son of the occupant of the house came to me greatly delighted with the false stories he had been made to believe, what "Chris Kinkle" (which is taken from the German meaning the Christ-child) had done, and made demonstrations showing how he got in at the top of the chimney, and tumbled out at the bottom of it.

It is not supposed that any of the readers of THE FRIEND are guilty of so deceiving their children; and we hope that the fewer number are guilty of setting the example of needless waste of means on any of the so-called "holy days." But we could but feel sorry for both parents and children of the said families. And on reflecting how, no doubt, many thousands are doing after the same manner, the query arose whether we, the people called Friends, are as clear as the Truth requires that we should be in order that we may, by example and words, be patterns and rightful helpers in these and other things, by heeding the teaching of Divine Grace, which teaches to deny "ungodliness and the world's lusts," all that will not work for the glory of our Heavenly Father, and to the furtherance of his cause of Truth and righteousness in the earth. We have for many years believed that the increase of waste of money in unnecessary and even useless things, as well as the other evils which are getting more and more to abound, calls for a plain and open testimony against the keeping of all so-called "holy days," and especially against the manner in which they are kept. J. D.

FERNWOOD, Pa., Twelfth Month 31st, 1903.

"MEN talk about the things which Christ said and did, and forget that Christ still says and does."—R. J. Campbell.

Who Shall Fill Their Places?

FOR "THE FRIEND."

Thoughts such as these are often the companion of many an exercised mind at the present day, as fathers and mothers in Israel are being called from works to rewards in many parts of the heritage. The language seems applicable, "The fathers, where are they? The prophets, do they live forever? Yea, where are the true nursing fathers and mothers who are concerned for the preservation of our Zion and the enlargement of her borders, and for the encouragement and establishment of the sincere inquirer after the Truth as it is in Jesus Christ our Saviour, the alone sure foundation.

There is a remnant preserved in places, valuable worthies unto whom the ancient and true principles and testimonies of our Society are still near and dear, feeling it their duty patiently but earnestly to contend for the faith once delivered to the saints, which is cause for thankfulness. And unto such as these the young and inexperienced may look with confidence for strength and nourishment from time to time as they are permitted to receive a fresh supply from the Fountain and Source of all Good and hand it forth to them. But the enemy of man's salvation would deceive, if it were possible, the very elect. Should any of these prove unfaithful, and through unwatchfulness get so far astray that their example would not be safe to follow, it would cause sorrow of heart to all who feel the pure unchangeable truth to be near and dear to them. There would be mourning as when a standard bearer fainteth.

Does this language apply to us, "Although we have ten thousand instructors in Christ, yet have ye not many Fathers." Should any fall short it would be no evidence in the least that the principles and testimonies were at fault. It would rather indicate the frailty and weakness of human nature by at last forsaking the truth after having known it. Sad indeed if it be so. May it never be said of us, "My people have forsaken me, the Fountain of living waters and hewn to themselves cisterns, broken cisterns, that can hold no water." And it is encouraging to see the seats left vacant in many meetings being filled with consistent promising young Friends who no doubt look to the Great Head of the Church himself for Divine guidance. May the number of such be increased.

We "thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." This is the secret petition of many hearts. No doubt that blindness in part has happened to Israel through a lack of faithfulness. Remove the cause and the effect will cease. May we realize wherein our strength lies, being faithful in all things called for at our hands by the alone Healer of breaches and the Restorer of paths to dwell in.

If the Church ever comes forth out of the wilderness, will it not be by leaning upon the arm of her beloved? But if we compromise our precious principles and speak lightly of our testimonies, calling some important things merely forms which were the fruits and outgrowths of faithfulness to the light of Christ,

and which our worthy forefathers in the Truth suffered so much for, and thus lower the standard in order to draw the world to us, we shall never gather them but they will scatter us.

Can we not see evidences of this already those under our name not in sympathy with us, who we fear have in a great measure forsaken our principles and seem inclined to shun the cross and seek a way more congenial to the natural wisdom and will of the creature? But wherein have they succeeded in adding either numbers or strength? Will it not apply the same to the Church as to individuals: "They that despise the day small things shall fall by little and little; but they that are faithful in the little shall make rulers over more!" We cannot believe that our mission as a people is now fulfilled. Was there ever a time when there was no need of Christianity being revived in its ancient purity? Then much of the burden must soon fall upon the younger members, and a few, we hope and trust, will receive the fallen mantles and endeavor to fill the places being left vacant in many meetings; and some have realized that true religion is not something merely to be endured but to be enjoyed, receiving a hundred fold in this life as in the world to come life everlasting. May there be judges raised up as at the first as counsellors as at the beginning. And may never be said of us, "Ephraim hath mixed himself with the people. Strangers hath devoured his strength and he knoweth it not.

JOSHUA P. SMITH.

EMPORIA, Kansas, Twelfth Month 25th, 1903.

Science and Industry.

The cheapest postal service in the world is that of Japan. For seven-tenths of a penny letters are conveyed all over the empire.—*The King's Own*.

No less than twenty-nine hundred silk worms are required to produce one pound of silk but it takes twenty-seven thousand spiders to produce one pound of web.

THERE exists in Algeria a small stream which nature has turned into ink. It is formed by the union of two rivulets, one of which is very strongly impregnated with iron, while the other meandering through a peat marsh, imbues large quantities of gallic acid. Letter have been written with the natural compound of iron and gallic acid, which forms a small yet wonderful stream.

ALUMINUM cooking utensils are being pushed by many of the big shops. They are brought out in shapes as attractive as the fine silver copper and gold-lined cooking vessels used in wealthy households. The stew pans, terrapin dishes, coffee urns and tea-kettles of aluminum have now such beauty of contour and finish that they seem almost more appropriate to the dining-room table than the kitchen.

AN observant housekeeper got rid of little red ants by feeding them. At least she confined them to one spot in the pantry, and thus prevented them from raiding around over the house. As she had discovered grease to be their favorite food, she placed a piece of ba

...rind near the crack where they entered, they formed two constant streams, coming and going, and left the other parts of the pannelone.

BOTTLE may be cut off by wrapping a cord around in coal oil round it several times, setting fire to the cord and just when it is finished burning, plunging the bottle into water and tapping on one end to break. Any shaped or prettily colored bottles make good vases. The top of a large bottle with a small neck makes a good funnel. Large glass bottles make good jelly glasses. Sheet glass may be cut in the same way when one uses a glass cutter.—*Good Housekeeping.*

FOSSIL QUARRY.—Puck tells us of one of the strangest quarries in the world. It exists in the little town of Kemmerer, Wyoming, at an elevation of eight thousand two hundred feet above sea level. This quarry is worked by dynamite, and no blasting being permitted owing to the fragile nature of its output. The latter consists solely of fossils, mostly those of the Silurian varieties of fish. In operation the shale is split into slabs, broken with sledge hammers and thrown over the bank by hand. When slabs containing the specimens are cut and taken out, they are very moist and have to be dried out to about one-third of their original weight. Many of these fish fossils are exceedingly beautiful, every bone being plainly seen in the outline. They rank as the finest specimens of fossil fishes yet discovered.

GOVERNMENT CATS.—Some three hundred odd cats are maintained by the United States government, the cost of their support being carried as a regular item on the accounts of the Post-office Department. These cats are redistributed among about fifty post-offices, their duty is to keep rats and mice from getting at and destroying postal matter and canisters. Their work is of the utmost importance wherever a large quantity of mail is collected, as for example, at the New York Post-office, where from two thousand to three thousand bags of mail matter are commonly laid away in the basement. Formerly great damage was done by the mischievous rodents, which chewed holes in the sacks, and thought of boring clear through bags of letters in a night. Troubles of this sort no longer occur since the official pussies keep watch. Dead of the postmasters in the larger cities are allowed from eight dollars to forty dollars a year for the keep of his feline staff, sending him a stipulate for "cat meat" to Washington at the beginning of each quarter.

John McNeill relates how a ship was once wrecked on the Irish coast. The captain was a cruel one. Nor had the weather been so severe a kind as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much of interest attached to the disaster that a ding-bell was sunk. Among other portions of the vessel which were examined was the compass, which was swung on deck; and inside the compass-box was attached a piece of steel, which appeared to be the small point of a pocket-knife blade.

It appeared that the day before the wreck a sailor had been sent to clean the compass and had used his pocket-knife in the process, and had unconsciously broken off the point and left it remaining in the box. That bit of knife-blade exerted its influence on the compass, and to a degree which deflected the needle from its proper bent, and vitiated it as an index of the ship's direction. That bit of knife-blade wrecked the vessel.

"GREATNESS consists in serving. It is harder to lead a martyr's life than to suffer a martyr's death."

Items Concerning the Society.

Caln Preparative and Particular Meeting will be held in Elizabeth B. Calley's parlor, Coatesville, for three months, commencing First Month 10th, 1904, at 10 A. M.

We trust readers mentally drew a line, which our last number omitted, between the notes on the Australian and the Fritchley General Meetings, distinctly to separate the two.

The first number of "The Journal of the Friends' Historical Society" has reached us. It is published by Headley Brothers, London, and its Philadelphia office is at No. 718 Arch Street. The contents are: A Foreword, by John S. Rowntree; Notes and Queries; The Handwriting of George Fox (with a specimen page) by Isaac Sharp; Grangerized Books, by the Editors; Our Recording Clerks; L.—Ellis Hookes, by Norman Penney; The Case of William Gibson (illustrated); Two Quotations in the London Yearly Meeting Epistle, 1903; The Quaker Family of Owen; Letters of William Dewsbury and John Whitehead; Friends' Reference Library, Devonshire House; Book Notes; and a List of Members of the Association, who become such by the payment of \$1.25 per year.

This publication contains, and is likely to contain, matter of much historical interest to all interested members of the Society of Friends.

Having seen a notice in "THE FRIEND" relative to the settlement of Friends in the Canadian North West, it is with pleasure I can inform thee that some Friends, having a lively interest in the welfare of the Donkohobers, have received a promise from the Government of Canada to hold in reserve two townships for settlement by Friends. The land adjoins the Donkohob settlements, and lies in the southern part of the country enclosed in the south end of the North Saskatchewan, which river flows through the eastern township. It is about thirty miles northwest from Saskatoon, and extensions of both the Canadian Northern and the Canadian Pacific Railways either cross or touch the river from one to two miles from the south boundary. The tract is highly spoken of as being fertile, free from sloughs, well watered, with patches of timber for fuel and other purposes. The railways own every alternate section, and the Government retains two others for school purposes, leaving, out of thirty-six sections in each township, but sixteen for settlement. Each section comprises one square mile or six hundred and forty acres, divided into four farms of one hundred and sixty acres each, for free homesteads.

The Government charges \$10 as an entry fee, and the buyer is bound to break so much prairie sod each year for three years. The railways hold the adjacent farms at \$6 per acre.

Omitting the farms reserved there remain but one hundred and twenty-eight free grant farms, fully half of which have been spoken in England; and the main purpose is not merely to attract settlers, but rather is it to encourage Friends, desiring to emigrate, who are faithful to the long established practice and principles of Friends, to settle

near to each other, that by a walk and conversation becoming their profession, they may prove to be a mutual help to one another and to their neighbors, the Donkohobers.

All enquiries will be answered on applying to Benjamin W. Wood, Pickering, Ontario.

To the General Meeting of Friends for Pennsylvania, New Jersey, Delaware, etc.; to Scipio Quarterly Meeting, New York; and to the Quarterly Meeting of Friends for New England.

Dear Friends,

Met again as a General Meeting, our sympathies go forth to you, our beloved distant brethren and sisters, in your varied situations and allotments, with desires for your preservation and encouragement.

Fellow members with you of the same household of faith, and fellow sharers in the afflictions and consolations of the Gospel, though conscious of our weakness and poverty, we feel like saluting you with a word of encouragement.

"Cast not away your confidence which hath great recompense of reward."

"Fear not little flock, for it is your Father's good pleasure to give you the Kingdom;" and in due time ye shall reap if ye faint not.

"Fear thou not for I am with thee; be not dismayed for I am thy God; I will strengthen thee, yea I will help thee; yea I will uphold thee with the right hand of my righteousness."

Under great outward discouragement the Apostle could say: "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day;" and, "the foundation of God standeth sure, having this seal, that the Lord knoweth them that are his."

As a religious society we have had many discouragements. The beacon light of Truth, as upheld with so much faithful zeal, and at the cost of so much personal sacrifice and suffering by our early Friends and their immediate successors, has long been in great measure dimmed through unfaithfulness on the part of its professors, and the blighting influence of a formal and superficial profession.

But may we not take comfort from the gracious language of the Most High through his prophet to his people formerly? "For thus saith the Lord God: Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. I will feed my flock and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. But I will destroy the fat and the strong; I will feed them with judgment."

Amid the unrest and commotion around us in which the foundations of many are being shaken, we believe we can see some breakings in the clouds, some dawns of a brighter day, when many hungering and thirsting souls will seek sustaining food and true refreshment; and shall come to a true experience of sitting under their own "vine and fig-tree," where none can make them afraid.

We have been reminded of the Saviour's language to his disciples, "Say not ye, There are yet four months and then cometh harvest?" Behold I say unto you, "Lift up your eyes and look on the fields, for the earth is already white to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, and both he that soweth and he that reapeth may rejoice together." Therefore mind your calling, brethren, for in every age the Lord has had some faithful witnesses—Prophets, Apostles, and Ministers, whom he has sent forth to declare his messages of love to men, and to call them unto Himself.

And earnest have been our desires at this time that those in the younger walks of life, both with you and with us, may rightly value their birth-right, and not barter it away for anything that this fleeting world can give. It is not enough for any, though it is a responsibility and privilege, to be the children of concerned parents. We must each buy the Truth for ourselves and know a growth and establishment in it, if we would be partakers of its virtue and sharers in its joys and consolations. Oh, that this may be the blessed experience of all our dear children, "that our sons may be as plants grown up in their youth, and that our daughters may be as corner-stones polished after the similitude of a palace!"

Acceptable epistles from your meetings were received and read at our last General Meeting, and again at this time.

With a salutation of love we are your friends. Signed in and on behalf of a General Meeting of Friends, held at Fritchley, the eighth of Tenth Month, 1903.

THOMAS DAVIDSON,
Clerk this time.

Notes in General.

The *Pilot* says that Pius X. takes a special interest in promoting the reading of the Scriptures, and has praised the work of the Association of St. Jerome, whose object is to introduce the Gospel into the houses of the people of Italy.

The *Advance* published on the 10th ult. what is called the powerful discourse of T. B. McLeod on the question: Shall we have Religious Instruction in the Common Schools? He says that every Protestant and every Catholic knows well that the danger which threatens our free institutions lies, not in the direction of sectarianism, but of avowed unbelief.

The consensus of expert opinion is to the effect that there is no more comfortable place for a boil than upon somebody else's neck. The liquor saloon is in the nature of a boil upon the body of the public. It offends wherever it is located, and the part affected always feels that its grievance should be removed to some other part. In the fulness of time it is to be hoped the saloon will be banished to the limbo of extinct institutions.—*Boston Transcript*.

The *Guardian*, one of the leading journals of the Church of England, recently contained an appeal from a Roman Catholic priest for emphasis by both communions on the things of the heart wherein they agreed and a forgetting of the things of the head on which they disagreed, if thereby they might make common war against the forces of materialism and degeneration which fill the hearts of British Christians of every sect with sadness.

SUMMARY OF EVENTS.

UNITED STATES—On the 4th inst. President Roosevelt sent a special message to Congress in reference to the Panama Canal, in which he reviews the attitude of the United States Government towards Colombia and the Republic of Panama, and justifies his position with reference to recognizing the latter. He says: "In conclusion let me repeat that the question actually before this Government is not that of the recognition of Panama as an independent republic. That is already an accomplished fact. The question, and the only question, is whether or not we shall build an isthmian canal."

Statistics showing the average number in the family in different States has been published. The average reaches, or slightly exceeds, 5 in Texas, South Carolina, Indian Territory, West Virginia and Virginia. In Pennsylvania it is a little over four and a half. New York and the New England States are lower, Vermont and New Hampshire scarcely exceeding an average of four to a family.

By a recent decision of the Supreme Court of the United States, citizens of Porto Rico are not aliens of the United States, and are entitled to enter this country without obstruction. The question of the right of citi-

zenship in this country has not been decided by this case and remains unsettled.

On the 6th inst. the temperature in many parts of the Eastern and Middle Atlantic States was lower than for 25 years past. At New York State and Massachusetts the thermometer stood at 40 degrees below zero. A despatch from Nantucket, Mass. of the 7th says: "The ice embargo, now on the seventh day, has reduced the stock of provisions to such an extent that the several hundred residents of this sea-girt island have had recourse to nearly every expedient for procuring food. It is expended the day fishing for eels through the ice in the harbor or shooting duck. Immense flocks of wild fow are constantly alighting on various parts of the island, and several ducks and geese have been shot on the main street. The supply of butter, sugar and fruits is practically exhausted, and there is no indication of a steamer being able to reach the island for many days. The island to the north and west is completely hemmed in by a great field of ice, which extends out five or six miles, so that no clear water can be seen in that direction."

It is stated that in the New England States there is one insane person for every 359 of population; in New York the public has been going on in various cities throughout this country. In Chicago upwards of 400 halls, ranging in seating capacity from 50 to 500, have been closed by orders of the Building Commissioner because the provisions of the law providing for the safety of the public had not been complied with.

An outbreak of small pox in Washington Co., Pa. has been followed by the closing of 177 schools in that county, and hundreds of persons are now quarantined.

A deposit of kaolin which is said to be the largest and richest deposit of the kind in the world has lately been discovered in Tom Green County, Texas. In some respects it is stated to be superior to the celebrated kaolin of France used in the manufacture of porcelain.

The 656 deaths in this city last week, reported to the Board of Health. This is 104 more than the previous week and 49 more than the corresponding week of last year. Of the foregoing 322 were males and 334 females; 58 died of tuberculosis; 94 of pneumonia; 62 of congestion of the lungs and diseases of the surrounding membranes; 16 of diphtheria; 18 of cancer; 26 of apoplexy; 22 of typhoid fever; 6 of scarlet fever; and 25 of small pox.

FOREIGN—The Chinese Emperor has ratified a treaty with the United States, which, it is expected, will greatly aid in the commercial development of China. It protects the rights of American diplomats and citizens in China, provides for the extradition of foreigners in the same manner as other ports are now open to foreign trade, the cities of Mukden, Manchuria, and An-Tung; a port on the Yalu River between Mukden and Wu-ju, Korea; permits the establishment of bonded ware-houses at the open ports; protects trademarks and patents; provides for a uniform currency to be legal tender throughout the empire, and guarantees to missionaries protection in the free exercise and teaching of their religion, and gives them the right to lease property in perpetuity. It is yet to be acted upon at Washington.

President Palma, of Cuba, has vetoed a bill to establish a lottery in that country. A dispatch says: "The President has vetoed a lottery bill pending in the Senate, and that the Government would be culpable in taking money of the people obtained through such a scheme, no matter what the end at which the lottery aimed. President Palma has been assured that the bill cannot be passed over his veto."

A number of Montreal says: There are approximately 1000 cases of typhoid fever in Montreal, and the half dozen smaller municipalities which join it on three sides. This alarming toll is being added to rapidly, despite the vigorous precautions adopted a week ago to forestall the spread of the disease. Policemen have gone from house to house distributing printed warnings that a deadly typhoid epidemic exists, and urging householders to boil their drinking water.

The Mexican Government is lending financial aid to General W. D. Snyman, the former Boer leader, in the es-

tablishment of a large colony of Boers in the State of Chihuahua, Mexico. Under the terms of the contract granted by the Government, the Boer settlers are exempt from military service, except in case of foreign war, and from all taxation except municipal and stamp tax and from import duties on the farming implements they bring into the country.

In Japan, it is stated, a letter is conveyed to any in the Empire for about seven-tenths of a penny. Salmon are exported from Siberia to England in refrigerated cases.

A heavy earthquake shock is reported to have been in Guayaquil, Ecuador, on the 3rd inst. Violent eruptions of Mount Colima volcano, in Mexico have alarmed the inhabitants of the adjacent country. Many of the people have left their homes.

Severe measures have been directed by the Czar Russia to be taken with natives and afterwards with the impure water, the organic matter of which rapidly oxidized, the water thus becoming purified aered.

A method of purifying water for drinking purposes means of ozonized air is reported to have been adopted in France, and water from the Seine, which has passed through this process, is to be provided for some of the towns in the neighborhood of Paris. The air is ozone by means of an electrical machine and afterwards mixed with the impure water, the organic matter of which rapidly oxidized, the water thus becoming purified aered.

The mystery of the "sleeping-sickness" in Uganda, writer in *Knowledge* says, appears to be ended. They generally suppose that a species of tsetse fly is the carrier of the disease.

NOTICES.

Friends' Educational Association.—The meeting of the Educational Association, advertised to be on the 16th inst., has been postponed to the 23rd inst., 2.30 P. M. at No. 140 North Sixteenth Street, near Luther H. Gulick, of Pratt Institute, Brooklyn, N. Y. discuss "The Deeper Meaning of the Teachers' Luncheon" All interested are cordially invited to attend.

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM WICKERSHAM, Principal. Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent. Address, Westwona P. O., Chester Co., Pa.

Westwona Boarding School.—For convalescent of persons coming to Westwona School, the stage most trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when request stage fare, fifteen cents, after 7.30 P. M., twenty-cent each way. To reach the School by telegraph, W. West Chester, Phone 114a.

EDWARD G. SMEDLEY, *Supl.*

Friends' Library, 142 N. Sixteenth St., Phil.—Open on week-days from 11.30 A. M. to 2 P. M., and from 3 P. M. to 6 P. M.; also on evenings in which Friends Institute Lyceum meetings are held from 7 to 7.45 P. M. Among the books recently added are the following: ADAMS, O. P.—Some Famous American Schools. BIRNHAM, A. P.—Geographic Influences in American History.

HOWE, M., and Hall, F. H.—Laura Bridgeman. DAWSON, T. C.—South American Republics. FOX, George—Autobiography ed. by R. M. Jones. HOWE, G. P.—Autobiography of Seventy Years. MCCARTHY, M. J. F.—Five Years in Ireland, 1845-1850. MCCARTHY, M. J. F.—Priests and People of Ireland. RUS, J. A.—Children of the Tenements. TROWBRIDGE, J. T.—My Own Story.

DIED, at his home, near Damascus, Ohio, on the twentieth of Fifth Month, 1903, JAMES LEE CLEMSON, in the eightieth year of his age; a member Upper Springs Monthly Meeting of Friends. Although for several years he was prevented from attending meetings by poor health, he was nevertheless in his latter days a firm adherent of the principles of Friends. His relatives and friends had a comforting belief that his end was peace.

—, at Pasadena, California, on the eleventh of Tenth Month, 1903, THOMAS WARD, in the eighty-second year of his age; an esteemed member of Pasadena Monthly Meeting of Friends.

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The Amen.

When the Tempter would induce the Son of God to cast himself down from the temple to prove that he was superior to the law of gravitation, he quoted Scripture for his argument: "It is written," said he, "that angels do not bear thee up." Had Jesus appropriated to himself a bare text as his only authority for this strange experiment, what a mistake would have been made!

The Tempter could not say for that special text, "It is spoken," or "Thus saith the Lord." Jesus had been hearing the voice from heaven immediately, "This is my beloved Son;" and he had just been claiming the "word that proceedeth out of the mouth of God" as the authority to live by. But Satan could only quote, "It is written;" and when Jesus answered him, "It is written," he quoted a living truth, and in a living sense that it was the immediate truth of God for himself at that time.

There are moral and spiritual commands of Scripture which are permanently true in their nature and always to be observed. There are also positive precepts, the application of which to one's own conduct at any given moment must be made by the witness for Truth to his heart. Shall I cast myself off from the roof because "it is written," or shall I follow the witness for Truth to tell me when "it is spoken" from God to my particular case? Shall I go on this religious visit because it is written, "Go ye into all the world," or shall I wait on the Lord for his immediate authority which way to go and when? Shall I suppose I have no diseases, because it is written, "He healtheth all thy diseases," or shall

I co-operate with Him in so true a life as shall reduce disease? Shall I step out on a text of Scripture as a blank verse, or as it is borne in upon me as a message of God to me individually?

Satan could preach, "It is written," but He who spake as one having authority preached as being himself the Word,—“Verily, I say unto you,”—which in the original reads, “AMEN, I say unto you.” There is no stronger averment of truth than his *Amen*. It is his witness for truth, being Christ in us. “These things saith the Amen, the faithful and true witness.” And “the promises of God in Him are Yea and Amen forever.” This Divine Amen, is the very spirit of living authority inwardly felt and witnessed. It is the effect of no logic, for reasoning cannot reach to it. It is an inspiration from God, and every Scripture so given to any one meets the witness, and “is profitable for doctrine, for reproof, for instruction in righteousness.”

We have feared some were bracing themselves up on literal texts of Scripture to fly in the face of Providence; to justify extravagant courses by stepping out on a promise in the letter, apart from the witness of the Spirit applying a message to their condition. To step out upon the power of God authoritatively witnessed as the evidence of things not seen, is indeed noble, faithful and blessed, and if that power seal itself upon the soul in Scripture language, then it is a case of Scripture given by Divine inspiration, and surely none the less calling for obedience to the heavenly vision. The letter does not conflict with the Spirit, but our interpretation of it may; or our application of it to a particular act may kill, where the Spirit of it would have made us alive. It is the Spirit that quickeneth, and the Spirit is Truth. It is the Word Christ that opens Scripture to the disciples' understanding. “Ye think ye have life in them, but will not come to me to have it.” “Let life be your commission, your well-spring and treasury.”

Some will even decide what to do, by opening the Bible at random as a fortune-telling book, and putting the finger on such text as it may touch,—and then trying to wrest the text into an oracle for the day or deed, without the Master's Amen, they may wrest that which “is written” to their own destruction. Some (there is at least one denomination that does

it) choose texts by lot and hand up to their minister to preach from,—but by what witness for truth? Some are said to preach from a text, whereas one should speak from the Spirit who lays the text, or no text, upon him. There is a ministry, as Wm. Penn says, which “however sound in words, can but reach the ear, and is but a dream at the best; there is another soundness, that is soundest of all, namely Christ the power of God. This is the key of David, that opens, and none shuts; and shuts, and none can open; as oil to the lamp and soul to the body, so is that to the best of words, which made Christ to say, “My words, they are spirit and they are life.”

Of one period of his life George Fox said, “I used in my dealings the word ‘verily,’ and it was a common saying among those that knew me, ‘If George says verily, there is no altering him.’ Now when Jesus Christ says unto our souls, ‘Verily, verily I say unto thee,’ He is the Amen, the faithful and true Witness, the “oath or God” unto men, that may make that which is written seem to leap into life and authority, as addressed to thy condition. We are glad that the living Word says *thou* to a man; that He brings his commission for an errand, whether in Scripture language, or in wordless authority, personally home to a man.

FOR "THE FRIEND,"

The Theatre Peril.

For the space of thirty years the undersigned has ceased not to labor against the great and abounding evil of stage plays in the city founded by William Penn. I know not whether so prolonged a concern, eventuating in many endeavors wherein the Divine direction has frequently been sought, has fallen to the lot of any other person, whether a member of our religious denomination or of some other.

To-day, in view of the awful holocaust at the Iroquois Theatre in Chicago, when nearly six hundred persons were sacrificed, as it were, to the idol of the vaudeville stage, the Mayor and Councils of Philadelphia, and many advisers and helpers (and the same may be said of most of the cities of the land), are manifesting exceeding diligence to see that every theatre and other public place of amusement is made altogether safe for every one who may venture within to witness the spectacles. Especially are the exits being searchingly looked after, that never again may be published to the world the tale of horror about hundreds of victims of congested or blind passageways,

piled, crushed, fatally suffocated together in heaps. And there must be phosphorescent or luminous letters of light, it is ordered, always burning while the performances are under way, and the people are coming in and going out. How well, indeed the exits are guarded, and yet it is the entrances, the ways that lead within the play-house, upon which the pure light of heaven should be led to shine, revealing paths that are full of peril. "And He [the Lord God] placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

If the danger be great as relates to those who make up the audience, what must it be to those whose lives are spent in a career which brings them so publicly and often immodestly upon the stage. The following paragraph, quoted from the writer's printed essay upon "The Relation of the Press and the Stage to Purity," points briefly to the moral perils of such a life, while it should operate to discipline every right-thinking person from lending encouragement to those engaged therein:

"One of the most convincing statements that I ever read in proof of the position that the theatre is not a safe school of morals, was furnished by an article upon 'Divorcees of the Stage,' written by a theatre goer who had given a great deal of attention to the domestic life of actors and actresses. Actuated by the wish to contribute a very readable sketch, and yet not to appear to decry the profession, he apologizes for his subject with the remark: 'Don't think that I belie the profession. I'll give you the cold, hard facts to prove that almost every actress of note of the day has been separated or divorced from a some-time lord and master. Tragediennes, comediennes, chorus girls, and others engaged in the pursuit, few have escaped the contagious unbecoming conditions of stage life. It has always been thus.' Then follow confirmatory facts concerning about one hundred and twenty actresses of note of the several classes above given."

It was the feeling of a beloved Friend, the late Joseph Scattergood, of West Chester, that it were well to avoid frequenting the houses where theatricals were given, even though at times they were made use of for objects that were unobjectionable. Even the association was felt to be painful.

J. W. L.

"WIDE is the gate and broad is the way that leadeth to destruction." But destruction is not wide and broad. It is narrow, stifling, enslaving. "Narrow is the gate and straitened the way that leadeth unto life." But life is not narrow and straitened. It is wide, infinite, boundless. We get in the end just the opposite of that which we chose. The broad gate leads to the narrowness of death. The narrow gate leads to the breadth of life.—*Forward.*

"To do personal work a man must be a man of prayer, must have the Spirit of Christ and be obedient to Him. The fundamental difficulty is that we fear we cannot do things. Take God as your strength and do not judge what you can do by what you think you can."—*Michever.*

FOR "THE FRIEND."

The Present Status of Arbitration.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."

To those who are inclined to think that the world is growing worse it is or may be some comfort to know how the cause of arbitration is gaining recognition among the nations of the world, notwithstanding the very serious conflict threatening in the Orient.

Time and space do not admit of an extended review of this benign movement in the interests of humanity but a cursory glance at the historical development of the thought of so sane and simple as well as economical remedy for international disputes might be in place.

Dante in his *Monarchia* speaks of peace as the basis of all sure progress and civilization. Two centuries later the Bohemian Pödiebrad laid his plan "for the emancipation of peoples and kings by the origination of a new Europe." Another century passed before Henry of Navarre and Sully conceived their "great design" of a "Christian Republic" of free nations. With the opening of the seventeenth century Emeric la Croix published his *Nouveau Cynce* in which he argues for a permanent international diet to be intrusted with the powers of all international differences.

In 1793 William Penn proposed "a Plan for the Peace of Europe," which was a plan for a United States of Europe and more remarkable than any which had preceded it, for the federation of the world.

It was a prophecy and earnest of the United States of the World, which is the ultimate political object to-day.

We would not overlook the great dream of Saint Pierre or the "Eternal Peace" of Immanuel Kant, in which the idea of universal peace is the natural sequence of universal federation.

"When the war-drum throbs no longer, and the battle
Flags are furled
In the Parliament of man, the Federation of the world."

This tractate was published in 1795 and lays down three principles:—self-government, the federation of free states and universal hospitality. In his essay on the "Principles of Progress" he says, "the evils arising from constant wars by which the States seek to reduce or subdue each other must bring them at last, even against their will, also to enter into a universal or cosmopolitical constitution."* Of all the pleas made by American statesmen for the rule of peace on earth, the great oration of Charles Sumner on "The True Grandeur of Nations" is considered the noblest and most comprehensive.

This great utterance on the nation's birthday in 1845 contains almost every argument to be summoned against war and as Edwin D. Mead well says, "The advocate of peace in all the years returns to it; and returns again, for support and inspiration."

But the reader may ask, how do all these idealistic pleadings affect the present actual attitudes of the nations toward so desirable a practice. It was humiliating indeed to witness two of the foremost nations who took part

*"Organize the World," by Edwin D. Mead.

in the establishment of a permanent Court of Arbitration at The Hague immediately ignoring the very purpose of its creation. However, better days are at hand. Those who attended the International Peace Congress at Rouen, France, last summer reported a greatly increased interest in its proceedings. One of these visitors said, "The Congress at Rouen surprised all of us Americans who were there by its vigor and hopefulness and definiteness. It marked a great advance upon two years ago when we were present at Glasgow."

"The most inspiring thing was the local atmosphere. Never before has the Peace Conference had such large measure of official recognition. French public sentiment is roused on this whole subject of militarism and the waste of the people's resources on great armies and navies as public opinion is roused nowhere else in the world at this moment."

"The Anglo-French treaty followed almost immediately upon the Rouen Congress; and every such treaty now will expressly recognize the Hague Tribunal and refer its cases there. The rapid advance of The Hague Tribunal in popular favor in all diplomatic and political circles is the noteworthy thing in the last year; and the universal and most emphatic testimony at Rouen was that nothing did so much to promote this as the firm insistence of our own government that all the Venezuelan differences should be referred to The Hague and not to any other sort of arbitration."

The immediate outcome of this increased interest has been the careful preparation for an international Congress to be held in America during the year of 1904. To prepare the better for such a convention a conference was held in the city of Washington on the twelfth of First Month. This was attended by the friends of peace from all parts of the United States and gave promise of a far larger interest in promoting similar gatherings in several of the cities east of the Mississippi during the coming summer.

One of the most encouraging features of the recent conference was the kind and even generous reception accorded the committees appointed to interview the Senate and House Committees on Foreign Relations. Members of the Society of Friends were not wanting in manifesting their interest in this most important movement, and one of these who waited on the Committee of the House of Representatives reported, "one hour was devoted to the hearing which was most attentively and courteously given by the Congressmen and cordial approbation expressed."

The President also responded heartily to those who waited upon him. He said he would devote his most careful consideration to the subject, and take all possible practical action in the direction of bringing about such understandings between this country and other nations. Senators and Representatives also conferred together in order to organize an American branch of the Interparliamentary Union which was first organized in 1888. They jointly endorsed the principles of universal arbitration and made preliminary arrangements for the entertainment of this International Body which is to assemble in St. Louis this year.

Another phase of this world-wide movement is the part business men are taking to pre-

le it. Thomas Barclay of London, Eng-
 l, who represents the commercial interests
 the United Kingdom, has appeared in per-
 to our representatives at Washington and
 conferring with the leading business men of
 country to unite in a demand for an inter-
 national treaty of arbitration between this
 ntry and Great Britain. His efforts in be-
 of this worthy cause on the other side of
 Atlantic were promptly followed by the
 glo-French treaty of arbitration and con-
 cation, now in operation.

h a recent utterance he said, "If there is
 thing that distinguishes business methods
 n other methods, whatever they may be, it
 hat the business man tries in his mind to
 ace every question to its just proportions.
 e business man has what is very often lack-
 to the politician, the right sense of pro-
 ution."

rganized labor is also lending its aid. Sal-
 l Gompers, President of the American
 eration of Labor, said before that great
 meeting in Washington: "Both as a
 and as a representative of the interests
 rganized labor, I pledge you that I am in
 a heartiest sympathy with the movement of
 h we do of distinguished men."

hen we add this testimony of so large a
 ion of the community, to the fact that all
 the Chambers of Commerce of two such na-
 tions as England and France are pledged to
 arbitration it would seem as if the time was
 ripe for action.

ne of the pleasant incidents of the late
 conference was the part, voluntarily taken, by
 Chinese Minister. He presented the flag
 of his country, encircled by a border of white,
 which is the emblem of peace, to be forwarded
 to the Hague as binding his nation to submit
 to the decisions of that tribunal.

is a matter of some interest that this flag,
 like the original "Star-Spangled Banner,"
 was designed and adopted in Philadelphia,
 on the twelfth day of Tenth Month, 1891, in
 dependence Hall, the Pan Republic Congress
 committee adopted the White-Bordered Flag
 as permanent emblem of the cause of uni-
 versal liberty and peace. It was designed by
 Henry Pettit, who was the grandson of Chief
 Justice Thomas McKean, signer of the Declara-
 tion of Independence.

he two largest flags thus bordered with a
 silk of the finest quality, will be pre-
 sented to Baron W. A. F. Gevers, Envoy Ex-
 traordinary and Minister Plenipotentiary from
 the Netherlands for the Peace Cathedral which
 Andrew Carnegie is building for the Interna-
 tional Court of Arbitration at The Hague.

These flags, of the United States and Great
 Britain, were on exhibition at Washington,
 and with a very appropriate white streamer,
 bearing in letters of gold, the motto, "Peace
 to all Nations."

"When Peace, from her far heavenly height,
 Flung out her banner on the air,
 She wove the seven strands of light
 In one white beam of beauty there;
 And round the standard of many lands,
 Emblems of patriots' love and worth,
 She set those shining silver bands,
 To bind together all the earth."

JOS. ELKINTON.

is no affliction to be compelled to lead a
 life.

The Arbitration Conference.

Fifty years ago the cause of arbitration
 could scarcely have mustered a dozen advo-
 cates outside of the Society of Friends. It is
 a cause of deep thankfulness that many of
 the most distinguished citizens of this country
 have recently met in Washington City with
 the avowed purpose of furthering the cause of uni-
 versal peace. This gathering of the champions
 of arbitration of international differences was
 notable and important not only in its purpose
 but also for the character and eminence of
 the participants. On the 12th instant a mass
 meeting in the interest of the cause was held
 in one of the large audience halls of the city.
 The reserved seats on the floor were for the
 delegates. Here sat the heads of great uni-
 versities, leaders in Congress, members of the
 bench, distinguished Christian ministers. On
 the platform confronting the immense assem-
 blage was a galaxy of the republic's most
 eminent citizens whose presence and earnest
 appeals gave force and dignity to this re-
 markable occasion, and evoked a striking
 demonstration of enthusiasm.

It was intended by the Executive Committee
 that ex-President Cleveland should preside, but
 recent events prevented his attendance. He
 gave expression to his sympathy with the
 object of this conference by a letter addressed
 to the chairman of the committee. The pre-
 siding officer finally selected was John W.
 Foster, whose distinguished services in the
 highest type of diplomacy have been recog-
 nized in both hemispheres. At the right of
 the president sat Cardinal Gibbons, Rabbi
 Joseph Silverman and J. M. Dickinson, the
 senior counsel before the Alaskan boundary
 tribunal. On the President's left sat Edward
 Everett Hale, Andrew Carnegie and General
 Nelson A. Miles. These were the speakers
 selected to support the resolutions proposed
 by the Executive Committee. These resolu-
 tions were read by the secretary, Thomas
 Nelson Page. After some preamble, reciting
 precedents and the great value of arbitration,
 it was "recommended to our government to
 endeavor to enter into a treaty with Great
 Britain to submit to arbitration by the per-
 manent court at The Hague, or, in default of
 such submission, by some tribunal especially
 constituted for the case, all differences which
 they may fail to adjust by diplomatic negotia-
 tion." It was further resolved "that the
 two governments should agree not to resort
 in any case to hostile measures of any descrip-
 tion" until proper efforts have been made to
 submit the differences to some authorized tri-
 bunal. The government is also encouraged to
 "enter into treaties to the same effect, as soon
 as practicable, with other Powers." President
 Foster then introduced Cardinal Gibbons, re-
 ferring to the immense constituency of the
 eminent prelate and to the fortunate circum-
 stance that this cause had his encouragement.
 The cardinal was received with applause, and
 spoke fluently with clear but not strong voice,
 "Every American citizen who has the wel-
 fare of his country and humanity at heart
 should rejoice at the efforts that are made in
 the sacred cause of universal arbitration—an
 arbitration to decide disputes between strong
 and weak as well as powerful nations. And
 it is particularly desirable that the United
 States and Great Britain should be allied by

such close ties of friendship as would preclude
 any fear of war between them." He bared his
 hopes on the facts that the two countries
 speak the same language, have the same litera-
 ture, are connected by the closest ties of com-
 mercial intercourse, and are living practically
 under the same form of government. He con-
 gratulated the two countries that they had so
 recently illustrated the value of arbitration by
 submitting the dispute with regard to the
 Alaskan boundary to a convention of British
 and American statesmen. Very graceful was
 his compliment to President Foster. Referring
 to his services on the Alaskan Boundary
 Commission, he said: "If his modesty would
 permit, he could apply to himself the words of
 Aeneas speaking of the Trojan war: *Quorum
 magna pars fui.*" The result of this success-
 ful arbitration proves "that all schemes con-
 ceived in ambition and fomented by passion
 are destined like the mountain torrent to carry
 ruin before them and leave desolation after
 them; while the counsels of men assembled in
 the name of peace and under the inspiration
 of heaven, like the gentle dew of heaven,
 silently shed their blessings around them and
 bring forth fruit in due season."

The next speaker to add a tribute to the
 effort to bring universal peace to the world
 was one who for forty years had been a sol-
 dier, and who for some years was the ranking
 officer of the United States army. General
 Nelson A. Miles was received with tumultuous
 cheers indicative of the sympathy and admira-
 tion of the great audience. This was signif-
 icant in view of the General's avowed an-
 tagonism to expansion by warlike means. He
 stated that he esteemed it an honor to "join
 this distinguished company in its considera-
 tion of a most important subject. . . . For-
 merly, military forces were kept for national
 defence, but if we shall have reached the time
 when they are to be used to overrun foreign
 countries, and oppress and place in subjection
 defenceless people, then the spirit of arbi-
 tration has not appeared any too soon and
 cannot be too strongly advocated. Possibly
 we have reached a time when the great Powers
 have found it more agreeable and less ex-
 pensive to hunt in concert than to hunt each
 other. If that be true, then liberty may well
 veil her face, and the sovereign rights of man,
 independence and justice are in imminent dan-
 ger." Coming from such a source, these re-
 marks were of extreme significance. While
 just now the prospect for war in the East
 seems to be imminent, yet one of the most
 hopeful events of modern times occurred when
 the autocrat of all the Russias "called a
 World's Peace Congress, and advocated the
 reduction of the burdens of war, and the ad-
 justment of controversies between nations in a
 way that would tend to promote the universal
 peace of the world."

The venerable Edward Everett Hale then
 raised his gigantic form, and spoke with his
 old time vigor and pungency. He also as-
 cribed much credit to the progress of peace-
 ful solutions to national difficulties to the in-
 fluence of the czar of Russia. However, he
 claimed that arbitration was at least as old
 as the confederation. Our Supreme Court
 had been a living example of the power of
 arbitration all these years. "Only once have
 the States been at war in all those years, and

that because of a clause which they left out of their treaty of arbitration. Served 'em right, as we are apt to say in Yankeeedom."

A Russian who had been travelling in this country in conversation with Dr. Hale expressed some astonishment that he had seen no soldiers. He thought it well that the people should be in some way reminded that they have a government. "But," said the doctor, "the letter carrier reminds me of the Government." Dr. Hale once asked an eminent engineer what it would cost to build four parallel lines of railway from The Cape to Cairo, from Gibraltar to Korea, from Hudson's Bay to Magellan. The engineer replied that, if he had the money spent in one year by the various nations for their armies and navies, he could construct all these lines and have enough left over to build them again.

Rabbi Joseph Silverman was next introduced. "Israel is weak, but she has always stood as an advocate of peace. There is an adage that says, 'in time of peace prepare for war.' I would change that to read, in time of peace prepare for peace by peaceful means."

It is no great thing to achieve quiet by force, but it is a great achievement to turn an enemy into a friend by justice and sweet reasonableness. . . . Evolution henceforth is to be by spiritual lines. Nations cannot get along by brute force." Considering some recent atrocities in Russia, and remembering that the speaker was a Jew, we can readily forgive him for somewhat discounting the praise which had just been accorded to the Czar. "I beg your pardon, but right here I must impugn the motives of a man who advocates peace on the one hand, and on the other permits thousands of his subjects to be butchered." The president then introduced J. M. Dickinson as one who, although he had carried a musket in his immature youth in the Confederate army, carried with conspicuous success a much greater musket recently in London. After the speaker had eulogized President Foster for the part he had taken in the Alaskan Boundary Commission, and had alluded to the devastation of the Civil War, stating that it would be fully one hundred years before the South would recover from the destruction of manhood in that cruel war; he closed by saying that it was proper "that America should propose this arbitration to England. A strong fearless nation will not be accused of seeking peace through cowardice."

The last speaker to support the resolution was Andrew Carnegie. With much earnestness and vehemence he asserted that "Great Britain longs for such a treaty as we have suggested to-day. . . . She will accept, I hope, that the little acorn thus planted may grow into the mighty oak with such power that men will cease in all lands brutally to kill one another in war. . . . Gentlemen, the greatest blot on civilization to-day is failure to provide the courts for the settlement of international differences. There has come to this earth in the twentieth century something it never had before, which may prove its greatest work,—a permanent tribunal for the settlement of national disputes, a high court of international peace." Then with impassioned voice he deplored the horrors of a system which involved men in brutal struggles, "killing one another like wild beasts." The sen-

timent was applauded to the echo. The speaker asserted that arbitration was not the goal; we must not stop until we gain the disarmament of the nations and so prevent the shocking waste to our industrial resources, and the deterioration of our manhood.

To all friends of peace the outlook is exceedingly encouraging. The men who have participated in this conference are from every section of the Union, and represent all professions and lines of work. There is every reason for the hope that at an early date the two great English speaking nations may ratify an arbitration treaty which will pave the way for such a measure between all the great Powers. This movement so auspiciously undertaken inspires the conviction that this century will see the end of so-called civilized warfare.

ALBERT H. VOTAW.

WASHINGTON, First Month 15th, 1904.

FOR "THE FRIEND."

Letters of Clarkson Sheppard.

(continued from page 210.)

(To one of his friends).

GREENWICH, Ninth Month 30th, 1849.

Dear Friend:— . . . Since the receipt of thy very acceptable letter, I have almost day by day thought of thee with sincere desires that our Heavenly Father, who knoweth and satisfieth all who call upon Him in Truth, may encamp near both of us with his life-giving and soul-sustaining power of grace and preservation, to the end of this watch and warfare.

I have been renewedly persuaded at some seasons of latter time, that the Lord our God is very near to the hearts of some of his children, to bless them in proportion to the chasteness of their zeal, their fidelity to Him. And may the language of these be more and more that of the Psalmist: "I have longed for thy salvation, O Lord, and thy law is my delight." "Let my soul live, and it shall praise thee; and let thy judgments help me." Till they come to experience for themselves, according to their measure, that of the good old Patriarch: "God, before whom my fathers did walk; the God which fed me all my life long, unto this day, the angel which redeemed me from all evil, bless and preserve me unto the end." This is a high standard; and so is our high and holy calling. And we must not shrink from the whole will of God concerning us, which will be diligently sought after and waited for. How simple; and yet comprehensive was that definition of religion by Sarah Grubb: "I have never known any other religion all my life, than the will of God."

I have felt tender sympathy with thee in the trials and discouragements which have assailed. But, without trials there can be no purity; without suffering, no perfection; and without patience and endurance unto the end, no possessing our souls in peace. Do not, then, shrink from suffering, but rather look to it as the appointed means of salvation. By it our Saviour and High Priest was made perfect; and we have our measure to fill up for his Body's sake, which is the church.

(To one of his nieces).

GREENWICH, Fourth Month 1851.

. . . A portion of thy letter excited my tender sympathy, remembering the language, "It is good for a man that he bear the yoke

in his youth; he sitteth alone and keepeth silence, because he has borne it upon him, etc. The prophet here has portrayed the beginning of the Christian warfare. And thus, whilst way of the Cross,—its inception, progression and conclusion, is always opposed to the natural will, and hard to flesh and blood, alone has the promise of the imperishable crown, even life everlasting. As some remarks, "There can be no pardon without repentance, no happiness without obedience, no heaven without holiness. There may be shorter roads, but they cannot be safe ones."

As I remarked in a previous letter, I believe thou hast in some degree, been enamored of life of holiness. And oh! how all within rejoins in the intercession, may no one take thee crown. As thou continues faithful, my dearest, to the little manifestations of thy Heavenly Father's will, revealed as thy duty, the secret of the heart, thou wilt assuredly made ruler over more. Grace, and faith a strength will be increased. And it is especially needful to remember that there is another way for us to become his children, and to grow up in Him, but through this inward attention to what he makes known to us, which is the Way, the Truth and the Life. For the spiritual, no less than the intellectual school, has his a, b, c's first to learn. And we are to manifest our love to our Divine Master by obedience to his will in whatever He calls for, according to the language, "If ye love me, keep my commandments." What a comprehensive test this is! that of manifesting our love by obedience. This was remarkably exemplified in the character of the Patriarch Abraham. And how interesting is it, that the blessing dispensed to him were on this simple ground "because thou hast obeyed my voice." It is no less so in the whole history of the children of Israel. For whenever they disobeyed the judgments of the Lord fell upon them. It was taught Saul, the disobedient king of Israel, the striking language: "Behold, to obey better than sacrifice, and to hearken than the fat of rams." And it was for this same obedience, when Saul afterwards inquired of the Lord, being afraid of the host of the Philistines, and his heart greatly troubled that the Lord answered him not, either dreams, or by Urim, or by prophets, so that he was even induced to consult with witch while David, the stripling,—David, through obedience, and trusting in the Lord, was with a few stones and a sling, to slay his champion, and put the whole Philistine army flight.

I have revived these for thy instruction and encouragement, and how many of a similar character are contained in the Holy Scriptures. Of modern examples, I hardly knew a striking instance of the obedience which is faith, from youth to old age, and a corresponding manifested blessing from his Heavenly Master, than the life of Thomas Shillit. It is a remarkably interesting work.

I should like also to call thy attention to a letter of Deborah Bell's, which is in *Frier Library*, Vol. 5th, pages 15 and 16. I have recently read it three times over. But making references to books, I do not wish my dear —, to call thy attention in least from that prominent Source of Divine light and knowledge,—the will of God in

ately revealed—the anointing which we have Him, which is in us, and is truth, and is no. For all other sources of instruction will vain and useless, unless applied by the unseller, the heavenly Unction, which only deth into all truth. In the great work of the soul's salvation, we must remember the unction of our Divine Lawgiver: "One is our Master, even Christ." Be faithful to Him, my dear —, in all that He makes known to thee. Keep near Him, seek and feel Him, and thou wilt assuredly experience enlargement of heart in the knowledge of will, which is, and will prove to thee, to life everlasting.

Selected for "THE FRIEND."

Rebecca Bevan.

Rebecca Bevan, who died on the Ninth of the twelfth Month, 1817, at the age of thirty-two, was the daughter of Jasper and Anne Bevan, of Stoke Newington, from whom she received a guarded and religious education; and there is reason to believe that their care in this respect was blessed to her.

In a very early life her mind was favored with various impressions, for it appears, from some Memoranda of her own, made when about ten years of age, that she then "felt earnestly desires that she might live in the fear of a Lord, and be strengthened to overcome every thing that would hinder her eternal salvation."

She was in her youthful days no stranger to the conflict of mind, in which a sense of her own remissness was deeply felt, and the tear of sorrow often shed from a feeling of great worthiness.

Being preserved in this acceptable state, her own inclinations became much subjected to the power of truth, and she resisted, in great degree, those temptations to which the youthful mind is exposed, a portion of heavenly light shined upon her path, by which she was enabled to seek and to find Him whom her soul loved.

When about the age of twenty-one, she was married in marriage to Paul Bevan, and became a member of Tottenham Monthly Meeting. Not long after this event, she was humbled under an apprehension that it would be right for her to bear public testimony to the Lord's witness, and under this impression it was her earnest petition that she might clearly know the Divine will concerning her, and not seek relief from any outward source. After some years of close inward exercise, she yielded to the Divine manifestation, and was permitted to enjoy the reward of a quiet and peaceful life therein.

The following memorandum is descriptive of her character, and instructively marks the self-contradiction which she was concerned to maintain.

On the twelfth Month 27th, 1811.—Returned home on the sixteenth, and the following day, after attending the marriage of M. M. (and there, endeavoring to do in simplicity what was required of me, in which I found peace), was surprised with the information that, during my absence, the Monthly Meeting had acknowledged me as a minister. The friends appointed to inform me did it in a tender manner, and my first emotion on hearing it was a desire to kneel down and earnestly pray

for that preservation in true humility, of which I felt more than ever the need. But recollecting that He to whom the prayer was offered, can accept the sincere breathing of the heart, as well as the more public petition, I contented myself with turning to Him in secret, and I think felt my strength renewed by so doing. But have I dwelt in his fear, or in a disposition to be dedicated to his service since that time? No; I have again let in lukewarmness and indolence, but in and out of meetings, and I am afraid I shall never be fit to be admitted of the number of his redeemed. The opinion of my friends, though their unity is very pleasant, cannot alter the real state of things between my soul and its maker; and I much fear that it is possible to be thought well of by our fellow pilgrims, and yet to be weighed in the balance and found wanting."

For the exercise of her gift, it was her great concern that she might not move without clear impressions of Divine requiring, nor exceed the limits which Truth sets to its openings. Her communications were neither long nor frequent, but attended with weight and solemnity. She possessed a considerable share of mental endowments, and being cautious in decision, her judgment was sound and discriminating. She was, from early life, of a tender conscience, and remarkable for a strict adherence to truth. One of the principal characteristics of her mind was sincerity, accompanied with Christian humility. She was exemplary in the discharge of the social and relative duties of life, and as a mother it was her continuous care that her offspring might be preserved from the evils of the world, and by an early obedience to the teachings of the Spirit of Christ, be enabled to bear his cross.

Having, with her husband and family, removed for a short time to London, they returned, about the latter end of the year 1816, to Tottenham. From this time she felt herself gradually weaning from the world, her mind being strongly impressed with the apprehension that her continuance here would be of short duration.

In the Sixth Month, 1817, she wrote as follows: "Since my return to this meeting, my state of mind has been much as of late years, mostly attended with great want of earnestness in spiritual things; but now and then, for a short time aroused to greater diligence; and a desire has been much impressed on my mind that if, at the close of time, I should be favored with the least sense of acceptance, no one may, in future, sink under discouragement, for I think it impossible that any should feel more destitute of good, and even of living desires after it than I do."

The illness which preceded her dissolution was both protracted and severe. . . . In the early part of her confinement, she said to one who was with her: "I am afraid that I am not prepared; if I was prepared, I think I could go." Upon its being intimated to her that her patience under suffering was an evidence of her being in a great degree prepared, she replied, emphatically, "But if a little is wanting!"

At one time, when in great pain, she said: "I feel now as if I could trust in the mercy of the Lord Jesus Christ." And at another time spoke thus: "I am sure if there is a door open, and I, such an imperfect creature, so full of

carelessness, so continually off the guard, can rightly go, I can never enough wonder at the merciful kindness of the Master we profess to serve." On another occasion, after expressing her comfort in the prospect of being released, she added: "I have no ground in myself; it will be all of mercy that these tears will be changed into tears of joy. I wish that all who ask about my death may know that I had not a rag of my own to clothe myself with; but that, if I made a good end, it is entirely and purely through the mercy of Him with whom we have to do. It was many days before I could lay hold on the least degree of that, but I hope these sufferings are graciously intended as purifications."

About this time, when under great bodily suffering, as her husband was supporting her on the bed, she supplicated thus: "O, merciful Father! send, I beseech thee, and say, it is enough. Or, if it be thy will that these sufferings be protracted for days to come, be pleased to give the balm of patience. And for this, my dearest earthly friend, enable him to bear this affliction, and any future trials that may be allotted. Thou knowest that I have often asked for him thy guidance and direction through the wilderness of this world; but for the present day, send us help from thy sanctuary, and strengthen us out of Zion." Shortly afterwards she said, "The Lord has been pleased to grant me a little quiet since the morning. It is a sign that He is near, and what can be a greater comfort?" and to a near relation, "Ah, my dear friend, I feel for thee, but what I feel for myself is inexpressible thankfulness that the end may be near." Upon being asked how she felt, she replied, emphatically, "Animated with the prospect of the change." . . . She hoped she might adopt the language, "All the days of my appointed time will I wait." One of her medical attendants remarking that her sufferings had been very great, she said, "They have; but if they work out that far more exceeding and eternal weight of glory, I shall not regret them." . . . On the day before her death, in the prospect of being soon released, she was heard, in a feeble voice to say, "What a comfort, inexpressible." . . .

Thus He who had been graciously pleased to guide her by his counsel in the morning of her day, there is cause reverently to believe granted her an admission, through our Lord and Saviour Jesus Christ, into the joys of his salvation.

An aged woman minister, many years ago related a vision which she had had, somewhat as follows:—"I beheld," she said, "a large and flourishing tree, with spreading branches that kept continually growing and increasing luxuriantly. But I was troubled, for it was a tree of evil. I saw many attacking it, lopping off a branch here, and a branch there; but still the tree flourished. Then in the depths of my troubled spirit I heard a voice, saying: 'There is one thing alone that can destroy this evil tree; only the gospel axe, laid at the root of it will be effectual.'"

THE children of the light are promised a fellowship one with another even here below—being inwardly united, though outwardly sometimes strangers.

THE AGE OF SAVAGERY.

Written by Charles A. Barrard, U.S.A., Judge of the Municipal Court (Brighton District), after reading the press report of the recent slaughter, upon the North Carolina coast, of 40,000 birds to be used for military purposes.

O vaunted age of liberty and light!

Thy ruthless deeds of death and shame,

In all the cycles of earth's bitter night,

Stand forth most foul, to curse thy name.

Thou build'st thy temples to the Prince of Peace;

Thou mak'st the Cross thy people's shrine.

Pull down thy fane; by mocking ritual cease;

Thy victim's prayers ascend, not thine.

To Moloch, not to Christ, thine altars raise;

Thy deeds of blood shall increase by;

The anguish of thy prey shall be for praise,

Of woe a mighty threnody.

To these, thy lowlier kin, whose vital breath

And joyous note make Life more sweet,

Thou dealest wounds and agony and death,

And pour'st their lifeblood at thy feet.

O Age of Savagery! In thy dark reign

The golden age of Peace doth wait,

While thy red ruffian hand brings back again

The iron age of War and Hate.

How wildly swings the great world toward the light!

The dawn that woke Judea's hills

Gleams from afar, amid beleaguering night,

Not yet its prophecy fulfils.

But o'er the circling worlds God's justice stands,

The tide of voiceless woe shall cease.

There yet shall rise, o'er all earth's weary lands,

The reign of Love, the dawn of Peace.

GOOD INTEREST.—"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half dollar. Now, if you can find any boy whom you can trust, who will take this money and pay you interest for it, you may lend it to him; and if you invest this wisely I'll increase your capital." When night came the banker said, "My son, how did you invest your money to-day?" "Well, father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him my fifty cents to buy something to eat with." "You'll never make a business man in the world," said the banker; "business is business. But I will try you once more. Now, here is a dollar to invest; see how well you can do it." The boy laughed aloud and then explained: "My teacher said giving to the poor was lending to the Lord; and she said He would return to us double; but I did not think He would do it so quick."—*James R. White.*

Be of good cheer, brave spirit; steadfastly serve that low whisper thou hast served, for know, God has a select family of sons now scattered wide through the earth, and each alone, who are thy spiritual kindred, and each one by constant service to that inward law, is weaving the sublime proportions of a true monarch's soul: beauty and strength, the riches of a spotless memory, the eloquence of truth, the wisdom got by searching of a clear and loving eye that seeth as God seeth. These are their gifts, and time, who keeps God's word, brings on the day to seal the marriage of these minds with thine, thine everlasting lovers. Ye shall be the salt of all the elements, world of the world.—*R. W. Emerson.*

FOR "THE FRIEND."

The Growth of the Peace Sentiment.

[Presented as the annual report of the Peace Committee of the W. C. T. U., by a Friend and now submitted for publication.—Ed.]

The progress of righteousness either in the experience of a nation or in that of an individual is not an uninterrupted march of triumph. The path is marked by victories and by defeats. The one should not too much elate or the other too much depress. From both valuable lessons can be learned. Sure we are that the world is growing daily better and that although backward steps seem sometimes to be taken the sum total is one of progress toward the day "when swords shall be beaten into plowshares and spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more."

During the past year peace has had its triumphs. The Hague Tribunal is being more and more recognized as a court for the settlement of international disputes. The treaty between France and England is an agreement "to submit to this Tribunal all differences of a judicial order or such as relate to the interpretation of treaties between these two countries which cannot be settled by ordinary means of diplomacy." As has been said: "It is gratifying to chronicle the definite recognition of the principle of arbitration by two nations which for centuries have lived often as enemies or in a state of armed neutrality, rarely as friends." Carnegie has contributed dignity and a sense of permanency to the Hague Court by a gift of one hundred and fifty thousand dollars for the erection of a building to serve as its home. A determined effort is now being made to have a treaty between Great Britain and the United States so that peace may be maintained forever and making mandatory the submitting of disputes to the Hague Tribunal. Charles H. Butler, of Washington, reporter of the United States Supreme Court, said in an address lately:

"I believe the establishment of the permanent court of arbitration at The Hague is one of the epoch-making events in the progress of civilization.

"There is sometimes criticism of the time it takes to arbitrate a question, but it must be remembered that often an apparently trifling issue involves the national honor and must be treated with the utmost care. And further he said that when it became the custom to refer matters to that court and numerous decisions were rendered by it there would gradually grow up a body of international law, which would in time become the common law of nations and would be as much respected by the nations of the world as is the common law of this country and of England."

The Alaskan Boundary case has been a distinct advance in arbitration. Hereafter it will not be regarded as an impossibility that an equally divided commission can settle a question.

The settlement of the Venezuelan question is another gain for peaceful methods. It is comforting to the friends of peace to be assured by the same speaker that he cannot help referring to our great good fortune in having at the head of our State Department a man in whose hands we can feel that the relations

of this country are perfectly safe, both in regard to the Eastern and Western Hemisphere and both as to expediency and as to national honor. Few Secretaries of State have achieved as many diplomatic triumphs and made a consistently honorable record in our dealing with other nations that have marked the record of Secretary Hay.

The President and the Secretary of State are thoroughly committed to the principle of arbitration and as all of our foreign relations must be conducted through them, the peace of this country may rest assured that means will be left untried to settle peacefully every disputed question which may arise with foreign Powers.

The only proper basis for a nation's prosperity is a peace basis and the governments are coming to recognize that differences between them should be settled peacefully.

The President of this country, regardless of party, is pledged to arbitration and to the policy that all resort to arms must be avoided possible. This is not a political issue; all parties favor it.

There have been no less than sixty-eight arbitrations to which the United States has been a party and seventeen of these have occurred in the last six years.

A similar testimony is given by Rear Admiral Barker of the United States navy, who says: "For my part, I am not surprised at the rapid advance which arbitration has made during the last few years! Christianity has been preached for nineteen centuries and would be strange indeed if such results had not followed; for to me, a layman, it seems anomalous that just in proportion as individuals and nations are guided by the principles of the Golden Rule war will disappear. . . . I believe there are no people in the United States to-day, and I do not except the Society-Friends or the educated clergy—who would gladly welcome arbitration in settling disputes between nations as the officers of the United States navy."

Public opinion after all is the mightiest monarch in any civilized land and this force steadily growing in favor of the peaceful method of settling national disputes.

Someone has said: "The more and more accustomed we become to the adoption of peaceful methods the fewer will be the occasions on which any other method will be adopted, even thought of."

It is the duty of each one of us on every suitable occasion and by every available means to be faithful in doing our part in this great work.

"The children of the Lord are all taught Him," and these will be brought to discipline their brethren, whatever may be the outward barriers that may tend to keep them separated in the body. It is lamentable, therefore, that any who love the gospel of our Lord Jesus Christ should allow the opinion of others to break the bonds of sect to cloud their spiritual vision.

For my part, I cannot commit myself to view that the average Cabinet Minister answering questions in the House of Commons doing as much for the British Empire as a mother who is answering the inquiries of her growing children.—*Arthur Rountree.*

Science and Industry.

DAY five million women of the United States are at work in four hundred different occupations, says the *Minneapolis Tribune*. A hundred years ago less than one hundred men were employed in the factories of the country. There were not many women teachers and not many workers of any sort outside domestic life. In 1840 there was not a college in the world open to women—fifty years later there were three hundred and three hundred colleges and one hundred and twenty women's colleges and only one hundred and twenty-seven for men. In 1900 there were thirty-four thousand four hundred and twenty women in college and fifty-eight thousand four hundred and sixty-seven men and in the same year degrees were given to four thousand two hundred and ninety-three women and ten thousand nine hundred and ninety-four men—more than one-third as many as men.

INVENTOR OF THE SCYTHE.—In rummaging through old papers a Lynn man has discovered a complete pattern of the American scythe, which was invented two-and-one-half centuries ago by Joseph Jencks, an iron-worker of Massachusetts. The invention of the scythe, says the *Boston Record*, is referred to in Lewis and Wall's "History of Lynn."

The scythe took the place of the English "hewer" scythe, made of a piece of metal about eighteen inches long and three inches wide. Jencks more than doubled the length of the scythe, reduced its width to one-and-one-half inches, and stiffened it by a long square bar on the back.

His patent was, by enactment of the Massachusetts general court, as follows:

"May 23, 1665: It is ordered that Joseph Jencks, senr., and his assigns, only, shall have and be granted to them to make that engine which he hath proposed to this Court to be more speedily cutting of grasse, for many years, and that no inhabitant or other person within this jurisdiction during that time shall make or use any of that kind of engine without license first obtained from the said Joseph Jencks, on the poenalty of five shillings for every such engine so made or used, to be recovered at any Court in this jurisdiction by the said Joseph Jencks, senr., and his assigns."

PRECISE DEVICE FOR MAGNIFYING TIME.

There are things so small that the naked eye cannot see them, and we use a microscope so there are other things that move so slowly that we cannot see them. It is to enable us to magnify the time taken by very slow motions that the stroboscope has been invented—an instrument described before the Institution of Electrical Engineers, London, by the eminent French electrician, M. Hospitalet, president of the Societe Internationale des Electriciens. Take, for instance, the case of a point or machine moving at great speed. It appears a mere blur to the spectator, but an important improvement may depend on the possibility of realizing exactly how a certain part of the motion at full speed takes place. The stroboscope is an instrument which makes possible this to be done. A movement that takes place in a hundredth or thousandth

part of a second may be seen drawn out to a quarter of a minute or more. The time of the movement is magnified so as to enable it to be watched and examined at leisure. The means that produce this wonderful result are ludicrously simple when you know them. By means of an electric spark fired at rapid recurring periods, or a revolving disc with slits passed before a lantern, the moving object is illuminated in a succession of flashes. If the flashes coincide exactly with the period of the machine's revolution they will show it always in one position, and to the observer it will seem at rest. By slightly retarding the flashes, so that they lag behind their time, the machine under observation will seem to move slowly, because at each revolution it is shown at a slightly later stage. Thus a movement too rapid for direct observation may be analyzed and watched slowly, the strains or vibrations at every point being clearly noted. Thus you may watch the formation of the stitch in a sewing machine, the exact way in which a machine motor works and a thousand other mechanical movements where it is important to see slowly what goes on with lightning speed. The great glare of the arc lamp is not a continuous light, but the see-saw of an alternating current, so fast that the eye cannot catch the rise and fall of the illumination. The stroboscope will throw the image of the arc and screen so that the rise and fall of the light appears quite slow, and the effects of different kinds of carbons, different frequencies, and different methods of regulating can be judged. The stroboscope principle has many applications, and M. Hospitalet explained the allied instruments, the "ondographe" (wave recorder) and "puissance graphe" (power recorder), by which electric currents of immense rapidity may be studied and the exact nature of their periodic action determined and recorded.

"THE superficial sense of sin explains the lack of spiritual life. A sense of sin is the precursor of spiritual awakening." — J. K. Mott.

Items Concerning the Society.

The late Meeting for Sufferings in Philadelphia directed that some information respecting the marriage laws should be printed and placed in care of the agent at Friends' Book Store.

One of those Friends in Eastern Quarter, North Carolina, who must continue with the original principles and cannot conscientiously enter into that modern Separation from Quakerism which has gone into, or acquiesced in the stated and paid ministry and other departures, thus writes:—

"Yesterday our Committee met with [one of the members of the Yearly Meeting] and agreed to let those who accepted the Uniform Discipline have our Rich Square Meeting-house rather than have a law-suit. We are contending for Principles, not property.

"Tears were shed freely in the parting with the place where our fathers and mothers met so many times to worship our Heavenly Father. The meeting of yesterday was almost like a funeral.

"We may have to build a small house in our neighborhood to hold mid-week meetings and meetings on First-days also."

Whether the organ and the singers and pastor shall now invade the old Rich Square Meeting-house, will depend on the governing body's conscience of the principle that all trusts and bequests handed

down should be "used according to the intention of the donors." Their faithfulness to that intention and its underlying spirit, has cost so large a majority their meeting-house. Their voluntary, peaceful and pathetic surrender of property rather than of principle is much to be commended.

Notes in General.

There are now over 20,000 periodicals daily, weekly and monthly, published in the United States.

It is estimated that the First-day schools of the world with their teachers and officers, now have a membership of 25,000,000.

Samuel McCrEdel is arranging for the translation into Spanish of his autobiography, "From Rome to Protestantism." It is to be used in Mexico, South America and the Philippines.

The women missionaries in Uganda are with all their other work among the natives, teaching the women to sew, as they have never learned, for the men do all the needlework, while the women do the hard work, digging and so on.

The *Pilgrim Teacher* declares that "the work that pays, and the work that is going to occupy first place in the Church of the future, is the work for children. The Catholics have not been so strangely blind on this point as we have."

P. A. Simpkins, of Salt Lake City, says: "It is folly to talk of a change in Mormonism, for there is none, save in its more clever, more subtle and outwardly more conforming spirit to the conditions of the times." P. A. Simpkins believes it will be well for America to heed the power of Mormonism and its perils.

The British and Foreign Bible Society will complete the century of its existence on the seventh of Third Month next. It has published the Bible "without note or comment" in 370 distinct forms of speech. Last year it sold two million copies. Six translations added in the year have been in African dialects, and two Esquimaux.

At a recent meeting at the Waldorf-Astoria, in New York, the bishop of New York and railroad and financial magnates all testified from personal observation to their conviction that the principles of the George Junior Republic are solving the most difficult problems as to how to reclaim and restore to righteousness the young people who would in all probability become victims of every evil habit.

It is said by educational leaders from Colombian cities, who are now in this country, that "a struggle is in progress on the Pacific coast of South America and in Central America against religious conditions as they have been and in favor of religious and educational conditions as they are in the United States, and that the defeat of the canal treaty was due as much to religious as to political and financial opposition."

Daniel Webster once expressed his sincere contempt for the preacher who "took his text from the Bible and his sermon from the newspapers." In so saying he voiced the sentiment of the vast majority of intelligent and devout occupants of the pews. "The world is too much with us" during the interval between the meetings, and the preaching should take our thoughts away from secular concerns, and fix them upon God and truth and holy living and the salvation of lost men.

The Turkish Board of Censors which exercises a supervision over all books published in the Empire, has ordered the excision of the following passages from the Bible: "Envy thou not the oppressor, and choose none of his ways. Enter not into the path of the wicked, and go not in the way of evil

men. Rob not the poor because he is poor, neither oppress the afflicted in the gate; for the Lord will plead his cause, and spoil the soul of those who spoil them." Apparently the Board professors think that they reflect on Turkish government and they do seem to apply to it.

Among the deaths registered lately in Philadelphia was that of a lady who claimed to be a descendant of the great Hebrew poet, King David. A famous ancestor of hers, the rabbi Isaac Abraham, always insisted that he could trace his pedigree to King David, and the honor was warmly cherished by his descendant (who seems reported as a Christian woman) who lately deceased. Nevertheless, character is a better credential than blood. The true descendants of a great and good man are those that resemble him in character. In that way, as Christ said, the honor of the highest relationship of all is open to every one. "Whoever shall do the will of my Father who is in heaven, the same is my brother, and sister and mother." (Matt. 12: 50).

From all over the Southland appeals come to the American Bible Society, New York, constantly for Bibles, both for black and white—for the mountain whites in North Carolina, Kentucky and Tennessee, for scattered and lonely folk in remote places—from factory towns, from prisons, from asylums, from many missions. There is no cry more touching, more frequent, and one opening wider opportunities, say the secretaries of the Society, than the appeal of the black people for the scriptures. The colporteurs have labored in the States of Alabama, Georgia, South Carolina, Tennessee and Mississippi. They go from house to house and place to place, acting under strict regulations as to their mode of sale and their reports. This indicates a growing desire on the part of the Negro race to own and read the scriptures.

THE SENATE'S NEW CHAPLAIN.—There were nearly twenty candidates for the Senate Chaplaincy, and a spirited contest was in prospect, when Senator Hoar of Massachusetts, suggested the name of Edward Everett Hale. All other candidates were immediately withdrawn, and in compliment to his distinguished career his nomination was made unanimous.

Edward Everett Hale was born in Boston in 1822. He is named after his uncle, Edward Everett, and has followed in his mother's steps in the direction of literature and education. His career as a minister began in 1842. Having served ten years in Worcester, in 1856 he returned to Boston, and not until 1900 did he give up the pastorate of the South Congregational (Unitarian) Church, or cease public services weekly. He is, however, better known as a writer and orator than as a preacher. In 1863 his celebrated story, "A Man Without a Country," appeared. He has been made much use of as a popular lecturer and a historian.

SUMMARY OF EVENTS.

UNITED STATES.—In the course of the consideration of the treaty with the Republic of Panama by the United States Senate, through the Senator from Georgia, proposing that a new treaty be negotiated with Colombia in which "full and complete compensation may be made by the United States to the Republic of Colombia for the loss of her sovereignty and property rights in Panama, so far as same may be shown to be due to any act of the United States through the land or navigation of the same." This resolution also proposed that in case an agreement could not be reached upon the questions at issue between this country and Colombia, that they should be submitted for arbitration to the tribunal at The Hague. These propositions are not acceptable to the administration, but it is stated that it stands ready to do nothing in its present form, about an amicable understanding between Colombia and Panama. It is also stated that the United States Government would look with favor upon the assumption by Panama of some small liability to make good the heavy loss Colombia has suffered. The Government is even willing to

go to the extent of guaranteeing the performance by Panama of any duty and obligation she may assume toward Colombia, and exchanges on this basis between interested parties are in progress.

Alabama, Mississippi, Louisiana and Texas have started an organization called "The Four States Immigration League," the object of which is indicated by its name. There are thirty millions of acres of good agricultural lands can be had in the South at prices as low as those of Canada, and in a much better climate and a more favorable environment.

A despatch from Galveston, Texas, says: Oil has been found in Reeves county, a sparsely settled section of Western Texas, and the product is pronounced of a fine lubricating quality. The discovery was unexpected and accidental.

In a lecture in New York on radium, Dr. Morton, professor of electro-therapeutics of the Postgraduate Medical School and Hospital, announced a number of cures of cancer by radium, and exhibited a bell-shaped glass, where the smaller tubes of radium, of about seven thousand power activity, could be placed to the flesh affected, and in a number of instances cure had come with ease.

Natural gas has been discovered near Garland, Wyoming.

A despatch from Trenton, N. J., of the 15th says, by a decision to-day in the Supreme Court, there is a judicial decision in favor of long-standing medical practitioners. Osteopaths have to be licensed by the State Medical Examiners. The Court decided that an osteopathic physician, whose treatment of his patients consists simply of the manipulation of the body, does not violate that provision of the act of 1894, which forbids the applying of any drug, medicine or other agency or application by an unlicensed person.

The treaty between China and the United States has been proclaimed and is now effective.

The Russian Ambassador has called upon the Secretary of State in Washington and informed him that the Russian authorities would place no obstacles in the way of the full enjoyment by the Powers having treaties with Russia of the same rights and privileges guaranteed by such treaties in Manchuria.

A despatch from Washington says, Secretary Wilson has informed the President that scientists of the Department of Agriculture had perfected a system of wireless telegraphy on which they had been working for some time. It differs from both the Marconi and De Forest systems, and is now in successful operation between San Francisco and the Farallone Islands, a distance of about twenty-seven miles. Every step in the development of the system is being covered by patents. The new system is being used in connection with the work of the Weather Bureau.

Recent census returns state the population of Boston at 520,882.

For the week ending First Month 9th there were 364 deaths in Greater New York from pneumonia, 143 more than from the same cause for the corresponding week last year. Dr. Darlington the new Commissioner of Health, described the condition as alarming.

A despatch from San Bernardino, Cal., says, probably the richest ledge of copper in this country was recently uncovered about ten miles northeast of the famous Ludlow group, and in a veritable desert. P. A. Roberts, assayer for the party, says the width of the ledge is not known, but to a depth of 150 feet nothing but rich copper ore has been encountered. In many places great chunks of native copper have been found.

A despatch from Washington of the 12th says, a conference called to frame a basis for an arbitration treaty between the United States and Great Britain and for extension of arbitration throughout the world was held in this city to-day. It was attended by many eminent men. On the 13th an American "grip" firm affirmed that the most successful arbitration operation between San Francisco and the Farallone Islands, a distance of about twenty-seven miles. Every step in the development of the system is being covered by patents. The new system is being used in connection with the work of the Weather Bureau.

An attempt has been made in Chicago to organize the firemen in a labor union which has been met by Mayor Harrison and Chief of Police Musmahm by issuing an order requiring firemen to withdraw from any labor or other organization that has power to direct the actions of its members.

Despatches indicate that the Ohio River has north

been frozen over for so long a period as at present ice forges are almost cautious for seventy miles above Cincinnati, and at some places there are icebergs thirty and forty feet high. Navigation on the Ohio a tributaries has been suspended for almost six weeks and many river towns without railroads, that depend on the boats for mail, groceries, fuel and almost everything else, are in a state of dire straits.

There were 736 deaths in this city last week, reported to the Board of Health. This is 80 more than the previous week and 238 more than the corresponding week of last year. Of the foregoing 378 were males and 358 females; 85 died of tuberculosis of the lungs; 39 pneumonia; 53 of other diseases of the lungs and of the membranes; 13 of diphtheria; 20 of cancer; of apoplexy; 13 of typhoid fever; 9 of scarlet fever and 24 of small pox.

FOREIGN.—At a recent meeting in London of the Tar Commission which had been formed to investigate conditions of trade in Great Britain, etc., Joseph Chamberlain is reported to have said: "The United States, and protection, had reached prosperity unequalled in the world. In no other country was wealth so evenly distributed, while there was no country in the world which such a large proportion of the population was on the verge of hunger and distress as in Great Britain."

It is reported that King Edward of England has been urged great efforts to prevent a war between Russia and Japan.

A bill has passed both the Cuban Senate and House authorizing President Palma to increase the duties on foreign products coming into Cuba to an extent not exceeding 30 per cent. of the present rates. This bill said to be highly satisfactory to American interests, a fair go to the Spanish and Cuban commercial interests.

The firm of Johnson & Mather, Chemists, of London for many years were engaged in the business of extracting uranium from pitch blende obtained from mines in Austria. The residue from this ore was carted away valueless. The discovery is now reported that this residue contains from one to six grains of radium to the worth about \$1000 per ton.

In Amsterdam, Berlin and Munich a permanent exhibition is maintained of apparatus and devices used for prevention of accidents in factories and workshops. These "museums of security" enable employers and others to see in operation mechanical devices for saving the lives and limbs of working people.

Australia is said to have 210 church buildings to 100,000 people—a larger number per capita than in any other country. England has 144, and Russia only about fifty-five.

The largest steamship in the world is the *Baltic* launched Eleventh Month 21st at Belfast. It is 72 feet in length, 49 feet in depth and 75.6 feet in beam. Its tonnage is 23,000.

NOTICES.

Friends' Educational Association.—The meeting will be held at No. 140 N. Sixteenth St., Ph on Seventh-day, First Month 23rd (postponed from 16th), 1904, at 2.30 P. M. All interested are invited attend.

PROGRAMME.

"The Deeper Meaning of Teaching Practice," Dr. Luther H. Gulick, of Pratt Institute, Brooklyn, N. A general discussion will follow.

EDITH WHITCARE, Secretary.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILL F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

Westtown Boarding School.—For convening of persons coming to Westtown School, the stage meet trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Pa. 1144.

EDWARD G. SMEDLEY, Secy.

DIED, on the tenth of Sixth Month, 1903, BELLA HUNT, a member of Salem Monthly Meeting of F. M. O. Ohio.

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THE FRIEND.

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JOHN H. DILLINGHAM, Editor,
No. 140 N. SIXTEENTH STREET, PHILA.

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MANY claim to be saved by the death of Christ, that seem unwilling to be "much more saved by his life."

THEY are in the apostolical succession, "as many as are led by the Spirit of God." These being "sons of God" are heirs, not one of another, but of God, and joint-heirs with Jesus Christ.

These cannot give to others of their oil, or their anointing; nor can even godly parents give Divine grace to their own children. But they can labor for a receptive condition in them, to submit to grace as the Father of lights lays his hands upon them.

Holy hands are those of the Holy Spirit; and no human hands otherwise than in living contact of character with the same Spirit, and under the witness that a gift is imparted of the same Source, can be, in any such profession of bestowment, holy.

PURIOUS indeed is all official holiness which is not personal holiness.

It is not a matter of indifference, it may make a momentous difference, even more to the enlightened unfaithful than to the gropers in the dark,—whether better light and knowledge is turned on to minds in dark places or not. By considering the devotion of benighted multitudes to follow out under superstition what they are made to believe in as the Divine will, and we, calling ourselves children of the Light, and that we are as faithful to the search-light of truth as they are to their dark lantern? What if when they come where all mists are removed, the loyalty they have learned to apprehend light shall be ranked higher than

ours? What if many, faithful to their distorted knowledge and scanty light, shall come from the east and the west, the north and the south, and sit down in the kingdom of God, while we ourselves, responsible professors and lax followers of a far more exceeding light, are left out?

THE ONENESS OF THAT WHICH SHOULD SWAY US.—Not gods many and lords many, not worldly interests many for worldly ends many, unto our absorption in the whirlpool of the gulf; but to us let there be one God, one Lord, whose Name is one. Him and mammon both, we cannot serve. One is our Master, even Christ. And who of us will say, "This one thing I do—I press toward the mark of his high calling! My Authority in life is one. My Counsellor is One. My Witness for Truth is one. And to that One I am won, because He, the Lover of my soul is the one that died for me, reconciling me to himself, to save me by his Life."

FOR "THE FRIEND."

The Weakening of Ecclesiasticism That Stands in Lieu of Christ.

An article under the title of a "Declining membership," in a recent issue of THE FRIEND, expressed almost the same views as an editorial that appeared in the San Francisco Examiner some years ago, on the "Future of the Churches," from which the following is an extract:

"To many devout Christians the outlook for the churches is dark. They see the growth of indifference and unbelief, they observe the scarcity of men in the congregations, and they painfully realize the fact that the clergy do not hold so high a rank in the public estimation as they once held."

About the same time that the above appeared in a San Francisco daily journal, the North American Review published an article on the "Decline of Ecclesiasticism," in which the writer undertook to prove that although there is a separation of the masses from the churches, there never has been a time when there was more reverence for religion as set forth by Christ in the Sermon on the Mount; and that the cry of the people everywhere is, "Preach it! Preach it!"

To all of this the words of Professor Jordan of Stanford University, and Josiah Strong, author of Institutional Church, etc., bring added proof; and it may be said indeed hope to those who believe that the day is dawning when the spirit of man will return to its faith in God. So far from being a cause of discouragement, it is a cause for rejoicing that

many souls outside the pale of any religious organization are being taught by the spirit of Truth, and consciously dwelling in the secret places of the Most High. Cause for rejoicing to all that believe, as Christ has taught us to pray for the establishment of his kingdom "in earth as it is in heaven," that so many are coming to a conscious knowledge of Him without the intervention of any human institution.

Many churches or religious organizations that in their beginning promulgated Christianity, at the present time vie with the world in their ceaseless efforts to attract: which is significant of the fact that they are conscious of their own weakness.

This also proves to the masses that the churches promulgate much that is not Christianity as taught by Christ; and, as religious institutions, may no longer stand in the way of his coming to his own to every seeking soul, wherever he may be found.

The mission of the church is apparently similar to that of a school, teaching of Christ; but when faith has come we have no longer need of a school master, for "Christ within is the fulfillment of the law." It will be well for those churches that are satisfied to fulfill their true mission, and not seek to glorify themselves; for does not the tendency of the times point to the truth, that they must decrease, as Christ's kingdom increases upon the earth? that he may reign supreme in the hearts of his people.

Our own religious organization with various others has had its idols, and that it is still clinging to them was shown by many of the answers to the question, "Why I am a Friend?" which were read at a recent tea-meeting.

M. S. C.

First Month 22nd, 1904.

"Joseph is Yet Alive."

On reading the article in No. 17 of THE FRIEND, over J. H. Bartlett's signature, I have had the subject of the decline in numbers in our religious Society, again brought to mind, as well as what seems to me, to be the condition of the nominal Israel of God everywhere.

The query comes, "Why is this so?" and then the remedy.

The sons of Israel have become envious of Him who is ordained their ruler, and whose royal robe they have trailed in the dust of human intellect, and creaturely zeal. A spiritual famine is the result. How long ere they will be willing to go down into Egypt and again be made known to Joseph, whose storehouses are supplied with that which will not only sustain the true life, but will renew it as at the beginning; and may indeed "The sceptre not depart from Judah, nor a law-giver from his feet, until Shiloh come; and unto Him shall the gathering of the people be." May the church again become a fruitful bough, and

her bow abide in strength. "If ye know these things happy are ye if ye do them."

Secular rites and ceremonies do not form a vital element of religious life, as manifest in the church or in individuals. Only as the integral parts of the church, that is, the individuals, follow their Head,—the perfect Exemplar—do they become like their ideal. The apostle Paul, who perhaps did more towards organizing the church militant, and strengthening the brethren, than any other individual, in his Epistle to the Galatian church said, he received the gospel, "neither of man, neither was I taught it, but by the revelation of Jesus Christ." Again he declares, "I was obedient to the heavenly vision," "neither conferred I with flesh and blood," and "Those that seemed to be something in conference added nothing to me."

God changeth not, nor is there with him any variability nor shadow of turning, the same yesterday, to-day and forever. This is the doctrine of primitive Christianity, and if the Christian church of to-day ever experiences a being gathered into the one place, and a speaking among themselves and to the world in one language as the Spirit giveth them utterance, so that they may expect an outpouring of the gospel in sons and daughters, it will be by coming under the same teaching as did the apostle Paul, and there will be a flocking together as doves to the windows, and there will be true members added to the church daily.

May none become discouraged by the signs of the times, but may the desires and prayers of the Christian heart be, "that Israel may be saved."

Holding fast to that which remaineth, even to the principles and spiritual legacy of our fathers, many of whom (do we not believe) would have mingled their life-blood with that of the martyrs, rather than compromise them, follow them not because they are traditions of the worthy, but because they are right. May we not again become entangled with the yoke of bondage, but as we are led by the light that lighteth every man that cometh into the world, we will be led into similar paths, as sure as the shepherds were led by the star of Bethlehem, to the object of their search; and so shall we see the travail of our souls and be satisfied.

E. B. STREE.

COLERAINE O., First Month 19th, 1851.

REMOVE the object which uregenerate man or woman craves and only for the time being are they safe; for the appetite is still there. It is not until the appetite is taken away that the poor -lave to lust is made free. There is, therefore, a deeper and more thorough reformation needed in man than can be accomplished by any external means. The work must be that which David besought of his Lord: "Create in me a clean heart, O God, and renew a right spirit within me."

A BAD FELLOW.

Right-Hand is steady, strong and true,
Left-Hand does all that he can do,
But there is one, be sure to shun—
He is not good for work or fun;
A bad fellow in every land,
Is lazy, tardy Behind-Hand.

ZITELLA COCKE.

FOR "THE FRIEND,"

Letters of Clarkson Sheppard.

(continued from page 223.)

(To one of his nephews.)

GREENWICH, Fifth Month 13th, 1851.

My Dear Nephew . . . I have greatly longed, that thou mayest make an early sacrifice to the Lord, of all that thou hast. In Him "are hid all the treasures of wisdom and knowledge," and He can give thee, and if thou art faithful, he will give thee the hundred fold of this life, and in the world to come, glorious preeminence, life everlasting. And can the world with all its proffered hopes and blandishments, outbid this gracious offer? When oppressed with grief, or sorrow, or trouble, can it furnish any healing balm, or restoring medicine? I believe, for I have tried it, that it will only prove a broken reed, and empty cistern, while the riches, and consolations, and loving kindness of our heavenly Father, which are vouchsafed abundantly in the time of need to his dependent, chosen ones, are unpeakably consoling, soothing, and healing—like joy, and oil and ointment to the wounded and afflicted soul. Yes, my dear nephew, there is true balm in Gilead, and a skilful Physician there.

And then on the bed of death,—the closing scenes of a very responsible life, what can enable us to lift up our heads in hope, like having an interest in Christ, through obedience to his will, and the reception of Him into our hearts, to rule and reign there, and to fit us and prepare us for his incorruptible kingdom?

Let us not put these things off from our minds, or defer the preparation for them to a more convenient season. Thou hast had early and nearly to feel the great uncertainty of this life; neither dost thou know how long it may please Infinite Wisdom to allow the lengthening out of thy days. I long that thou mayest not put these things away from thee; but on the contrary, dwell upon them according to the language, "Oh that men were wise, that they understood this, that they would consider their latter end." And as thou comes to trust in the Lord with all thy heart, then thou wilt assuredly find his ways to be ways of pleasantness, and all his paths to be peace.

With love I remain thy kindly interested and affectionate uncle,

CLARKSON.

(To the same).

GREENWICH, Eleventh Month 27th, 1851.

My Dear Nephew . . . I have thought of thee much to-day, with thy prospect of so soon entering on the duties of more public business at —.

Words cannot express to thee, my precious child, the solicitude I have felt that the foundation of thy hopes, and prospect of success and happiness may be after the counsels of Him who is justly styled the "Wonderful, Counsellor." Mayest thou wholly acknowledge Christ thy Redeemer, "in all thy ways," who will then enable thee to make straight steps for thy feet in a world of temptation and disappointment, and will finally receive thee into one of the blissful, unchangeable mansions, which He has gone before to prepare. For this end, my dear nephew, how needful is frequent introspection of mind, daily retirement to wait upon the Lord, for the renewing of spiritual strength. It is in this way the apostle

recommends to "seek the Lord, if haply we may feel after Him and find Him, though He be not very far from any one of us. For in Him we live and move, and have our being. Ah, it is this feeling after Him, and finding Him, that constitutes the life of everything and realizes the expression to us: "In thy fel presence, all emotions cease." And

"Thou art of all thy gifts Thyself the crown.
Give what thou canst, without Thee we art poor.
And with Thee rich, take what thou wilt away."

Mayest thou seek diligently and continual after this inward anointing, direction and consolation. It will abate the order of prosperity. It will soothe, and animate, and sustain in adversity. Think not I draw the cord to tight, or make the path too straight and narrow; or that we are not to give up all for the sake of religion. The honest fishermen of old who were to receive the hundred fold in this life, and in the world to come life everlasting gave up all:—their nets, and their father their business, and their affections, for the one thing needful. Christ must become all to us in redemption, as He has been in creation, if we are ever saved with his everlasting salvation. Stumble not, then, I beseech thee, at this stumbling stone, of keeping back part of the price; or of not giving up all for the sake of religion. Christ is our salvation, and must be our wealth, strength and sufficiency if we ever come to know an establishment up on that Rock, which will stand, when every thing else perisheth and vanisheth away.

Seek then, my dear —, after the consolations of thy Saviour and Comforter in th own breast. Do nothing through the day that offends this Minister, this holy, faithful an true Witness, within thee; or that makes the feel uncomfortable when musing on thy pillow over the events of the day. And thus do each day's work in the day time, feeling peaceful at the close of each day, thou wilt also be enabled to feel peaceful at the close of a the days. Yea, the very God of peace will be with thee, which will abundantly compensate and repay for all the sacrifice, the faithful maintenance of the cross may cost thee, an for all the trials thou mayest have to pass through.

Remember the thrilling language, "Whose ever therefore shall be ashamed of me and of my words, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels."

I believe thou hast been sweetly and richly visited by the Dayspring from on high, where by thou hast in measure seen the emptiness of all worldly enjoyments. May thine eye be from time to time refreshed with the eye-sal of the kingdom; that seeing everything here is but as dust in the balance, compared with the changeless recompense of reward, reserve in heaven for the diligent, obedient and faithful ones, thou mayest, with useful fervor an ardency, press towards the mark for the prize of the high calling of God in Christ Jesus. Which, my dear —, is the earnest bearing and solicitude of thy very affectionate uncle,

CLARKSON.

GRACE is bestowed on the humble, for th high minded will not come under its influence, because they could then remain haught no longer.

A Longfellow Waif.

The following from a writer in *Harpers' magazine*, 1886, has been thought worth reprinting:

In an old Common School Reader, published in 1844, there is a poem by Henry W. Longfellow which is not to be found in his complete works. I once referred to it while in conversation with him, when he said, "O yes, believe I did write something of the kind in my college ode." His brother Samuel, now writing the life of the sweet poet, informs me that he has seen it in manuscript, but did not know that it had ever been printed. Such, in the case, let us take this almost forgotten waif out of the long, long ago, and lay it carefully away in the drawer of the present.

TRUTH.

Oly and eternal Truth! Thou art
in emanation of the Eternal Mind,
glorious attribute, a noble part
of uncreated being. Who can find,
in diligent searching—who can find out thee,
Incomprehensible, the Deity?

Human mind is a reflection caught
from thee, a trembling shadow of thy ray,
Thy glory beams around us, but the thought
that heavenward wings its daring flight away
turns to where its flight was first begun,
Folded and dark beneath the noonday sun.

Soul of man, though sighing after thee,
Hath never known thee, saying as it knows
The stars of heaven, whose glorious light we see,
Thou sun, whose radiance dazzles as it glows—
Something that is beyond us, and above
The reach of human power, though not of human
love.

Thy philosophy may strive to teach
The secret of thy being. Its faint ray
Guides our steps. Beyond the utmost reach
Of its uttering wing the eternal day
Of truth is shining on the longing eye,
Constant, unchanged, changeless, pure and high.

Thy truth thou hast not left thyself without
Revelation. All we feel and see
Within us and around us forbids to doubt,
That speaks so darkly and mysteriously
Of what are and shall be evermore,
That we doubt and yet believe, and tremble and adore.

THE LETTER KILLETH NOT WHERE PRAYER
SINGS.—The bells were ringing for meeting,
When the little shepherd boy was obliged to
watch over the sheep. But in his heart
he grew up a longing to pray to God, as
they were doing in church. He had, however,
never been taught any prayer, and so kneeling
down, he began with closed eyes and folded
hands, saying the alphabet, "A B C D," and
on to the end.

"What are you doing, my little man?"
said a gentleman passing on the other side of
the hedge.

"Please, sir, I was praying," replied the
boy.

"But why were you saying your letters?"
"Why," said the little fellow, "I didn't
know any prayer, only I felt I wanted God
to take care of me and help me to take care of
my sheep. So I thought if I said all I knew
he would put it together and spell all I
knew."

" Bless your heart, my little man! He will.
When the heart speaks right, the lips can't
say wrong," wisely answered his questioner.
—*Selected.*

FOR "THE FRIEND."

Gospel Ministry.

Do I know anything of what is meant by a free gospel ministry? Is a question I have been led to ask myself, not once but frequently of late, on account of what has been written as well as what has been recorded as spoken by many speakers who have stood forth as exponents of what is, or of what ought to be the nature of the ministry among us as a people, if we are to maintain our standing and hold the ground we have assumed by the professed principles we hold.

It is very evident from much that has been said and written, that the requirements of our day are those of an highly intellectual and wide read ministry, if it is to find acceptance and place with the majority of thinking and professed religious people.

That there is a place for true culture to fill aright the duties of life, I cannot and will not deny, but there is a culture that is superior, above and beyond all book learning, but it may exist side by side with it even in the same lowly soul.

But is this not the true secret of the groundwork and root-soil of a living gospel ministry, a lowly soul, one broken down and brought to the footstool of the true Teacher, through the operation of his Spirit first made sensible of unworthiness and then sensible of pardon and in some measure of cleansing, who is made willing to offer himself or herself upon the altar of sacrifice and of service as the Master wills?

There is a royal road to every true goal, and this one is of God and cannot be counterfeited. It may be of a very humble character, but it will be real and true and no counterfeit. The Master has put his stamp upon it, and He ever will own his own.

There is true preparation, but it is not this that of heart and soul bowed before Him, with the prayer, "Do with me as thou wilt, only make me thine in silence or in service."

There is reverential waiting; there is inward gathering that is secret prostration. There is off the sense of nothingness. There is too the sense of inability. There is the cleaving close to the Master's feet. There is the knowing at times "all thy waves and billows have gone over me."

It is in the strippedness that the fulness is known; in the weakness that the strength of the Eternal One is revealed.

The experience of the many may be very different, even as the mental and spiritual equipment one of another may be and is oft very different. But there are certain true characteristics that are never wanting in heart or life in the baptized minister of Jesus Christ, and the chief of these is his own utter inability to publish the glad tidings of salvation apart from the possession of a measure of the Spirit of Him who only can redeem, and this is not at our beck and call, but must be bowed unto and reverently waited upon to know the mind and will of Him who alone openeth and no man shutteth, and shutteth and no man openeth.

How far such is the condition and spirit of the ministry among us in the present day, I will not attempt to say, neither am I called upon to do so. But this I do feel, if there was that inward attention to the voice of

God in the soul, there would be much stripped off and cast out, not by man but by the hand of the Lord, that at present looms very large in our midst.

The circumcision of heart and mind is not less necessary now than in past days and bygone ages, and the true road to the kingdom is not different now from formerly, and that life and spirit that leads to God's kingdom is just the same as leads to a true Gospel ministry. The learned or the unlearned, the rich or the poor, the wise or the unwise, as to the great possession of knowledge, have to bow down in order to enter by the one door, the life of Christ Jesus, that which He yielded up that we might be made partakers thereof. Receiving or believing go hand in hand. The abiding will not be ours apart from the receiving and abiding will not be continued to any apart from obedience. To be a disciple we must be followers of Him who has in mercy called us, and it is for Him to appoint to each their service, even as He is pleased to equip as He shall see best.

The true secret of fuller instruction and more perfect growth in saving knowledge is by docility to the Great Teacher. A being willing to learn as the discovery is made to us by internal motion or by outward observation, even as things as well as Truth are presented to us. A readiness to learn from the very least of the family of our heavenly Father as also to receive the secret checks as well as outward indications of deviation from the straight line of perfect duty.

There is none so perfect as not to need to abide in the school of Christ, or so free from human infirmity as not to require the admonition, "Take heed to thyself," and in more ways than the one alluded to by the apostle in writing to his son Timothy, "thy often infirmity."

Indeed the watch-tower to guard and the low valley for safety are very necessary for us all, as some feel for themselves very particularly.

But the preparation that is now so much spoken of is of a very different kind, and however some may put forth their hand and partake, for my part I dare not let the thought have a place with me for a single moment. If my Master furnishes the table there is abundance. If He withholds his hand I must be still. There is no warrant for me to speak in his holy name apart from a fresh sense of the arising of his life in my own heart and soul.

If I am mistaken in this, my whole profession as a Friend is a mistake altogether. We are, in a spiritual sense, endowed with very different capacities, but it must be the same spirit if we be servants of the same Master, and there will be a true family likeness with such, however they may differ, so that they will readily recognize the Father's name and nature one in another and be ready to give the honor due one to the other.

The hand may not say to the foot, "I have no need of thee," but as each member is rightly concerned to occupy with the talent or talents entrusted God will be honored and none so concerned will go unrewarded.

Business, pleasure, the many services may displace our rightful occupation if we are not whole-hearted in the one concern, "Thy will not mine be done." This is a daily service

and a daily ministration, and apart from these we cannot know that higher service and call of God in any sense to be a mouth-piece to the people.

The secret of all declension is departure in mind from attention to the inward eye Godward. And none are exempt from temptation and trial in this matter. Happy is the man or woman who are true to the heavenly magnetism, whose souls mount up as upon eagles' wings of holy inspiration, which is still very real, where reality has the whole possession of our being.

Yet we cannot be half and half, or the language will be very really applied to us individually or collectively, "I would thou wert cold or hot, but because thou art neither cold nor hot I will spew thee out of my mouth."

May we be brought by the good hand of God out of captivity, into the spiritual land of promise, a fruitful land, a land of milk and honey, in the sense of the nearness and presence of God, apart from which what is all our knowledge worth? It but puffeth out the creaturely mind.

May God in his mercy awaken with us a deeper sense and a deeper experience of his way and work, that fruit may be brought forth to the praise of the great and good Husbandman, that the prayer "thy kingdom come," may be fulfilled in its coming and in its possession of us and our being gathered into it. Then will the power be known that brings God the glory in the ingathering of souls to God. The Lord hasten it in his time.

CHARLES W. THOMSON.

26 Havelock Street,
Byres Road, Downhill,
Glasgow, Scotland,
First Month 1st, 1904.

ABLE MINISTERS.—"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life."—(2 Cor. iii. 5-6.)

There is much to strengthen our faith in the sufficiency of Christ Jesus to instruct those who desire to become learners in his school. His teaching is free even unto the ends of the earth; just as it was opened to George Fox, that it is not needful for men to go to college to be educated for ministers of Christ. An education in the letter is prone to lead men to depend upon the letter, and the letter is dead. To be profitable servants of Christ, our dependence must be upon Him who said, "I am He that liveth, and was dead; and behold I am alive for evermore"—(Rev. i. 18). Only by being grafted into the living Vine, can we be made alive, and qualified to labor harmoniously with the Great Head of the Church, who has perfect rule in all his living members, even as Paul said to one of the early Churches, "For it is God which worketh in you both to will and to do, of his good pleasure"—Phil. ii. 13).—*Crumbs by the Way.*

To know of the power of eternal life, there must be a dependence upon the Spirit that gave forth the Scriptures; and this both in the case of those who have access to the Scriptures and those who have not.

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut Street, Philadelphia.

OUR ANNUAL INQUIRY.—"Hast thou at any time during the year past partaken of any intoxicant as a beverage? Hast thou handed such to another for this purpose? Dost thou endeavor to discourage the unnecessary distillation and use of intoxicants?" Thus, with characteristic honesty of speech, do the various Monthly Meetings of Philadelphia Yearly Meeting, through appointees named for the service, interrogate their members.

The inquiry is made, we believe, either verbally or in writing, of practically every male member twenty years of age and upward, irrespective of the individual's known habit in this regard. Instead of calling for apology or explanation, this practice must commend itself to every right-minded person who respects the functions of a church and knows the view held by the Society of Friends as a body respecting the use of intoxicants. The interrogatives are not the meddling inquiries of an individual or of a few individuals, but the paternal appeal of a Christian brotherhood that longs to wash from its own hands all stain of this monster iniquity. Perhaps the chief service of the inquiry is to keep alive amongst all our members a sense of individual accountability and of the concern of the church in this regard. Unsatisfactory replies should never be made a subject of comment or gossip. If "labor" seems needful, no service, we venture to assert, will be more availing than "charity, that suffereth long and is kind."

A large portion of our members are perhaps very seldom placed under those peculiar circumstances, always embarrassing to a young man, when to refuse the wine cup or the beer mug may occasion serious affront or misunderstanding. But many there are to whom these annual inquiries, with the sympathy that should always accompany them, are a moral support that is much appreciated in times of proving. Let every one who hesitates at such a time remember that the Society of his best Friends will be strengthened by abstinence.

"That part of our annual inquiry," says a correspondent, "which relates to handling intoxicating liquors to others, has an application quite beyond the personal act." In the matter of liquor advertisement granted space by our acquiescence or failure to protest, our silence on occasions when the temptation might be removed from others through the weight of our influence, our endorsement of so-called "tonics" containing high percentages of alcohol, and in many other ways we may indirectly hand to another that which may work his ruin.

NO SALOONS IN MEDIA.—The borough of Media, Pa., a suburb of Philadelphia, enjoys the peculiar distinction of having in its charter a clause prohibiting the sale of intoxicating liquors within the borough limits. For more than fifty years this law has been pro-

ductive of excellent results. Its history, however, affords an excellent opportunity for the study of prohibitory legislation in the midst of a high license district. Liquor dealers, operating under bottler's licenses, have in recent years delivered considerable quantities of liquors at private residences and various other places within the borough, claiming that the charter made no provision against the delivery of goods ordered in outlying precincts. This construction of the law having been sustained by the Court, the beer wagons soon appeared on the streets at times and places that betokened a more liberal rendering of the law than ever was contemplated. It is not surprising, therefore, that gradually a sentiment has been created favorable to having a licensed saloon. It is scarcely conceivable that if suicide were to become distressingly prevalent the sane people of a community would advocate making it legal and erecting a galloos for this very purpose. Yet there are men of intelligence who, because a law against the sale of liquors cannot be enforced with entire success, would advocate permitting the sale and signifying it by the sanction of the Court. Acting upon such sophistry and assuming that the temperance sentiment of Media would not be sufficient to interfere, an application for license was filed by the proprietor of The Colonial,"—a large and handsomely located boarding house on the border line of the borough. The saloon was to be an annex to the house and to be erected outside the borough limit. The temperance people responded to this challenge by calling a town meeting, which, though the evening was very stormy, was largely attended. The speakers were chiefly town people who voiced chiefly their individual sentiments. Following this meeting, petitions were circulated appealing to the Judge not to grant the license. The friends of the applicant also got out a petition pleading for the granting of the license. The outcome was the highest degree gratifying to the temperance people. There were fifteen petitions against the license to one in favor of it. The Judge not only refused the license, but threatened to revoke the bottler's licenses unless their business is conducted in a manner less indicative of fraud and evasion.

WHAT A LIQUOR MAN SAYS.—Edward L. Jordan, Washington, D. C., president of the National Retail Liquor Dealers' Association, his report concerning the present condition of the organization, presents a gloomy aspect. He says: "To be honest and not to deceive ourselves, if we glance over this country we find that prohibition, local option, high license and unjust legal restrictions are in the ascendency, and growing more popular in the different States at the present time than ever before. And we also can observe on the whole that the liquor dealers are becoming more and more by their inactivity are helping greatly the conditions herein complained of. Peer in every city, town and hamlet; then read the city ordinances; visit the council chambers in the various cities; visit the different legislatures and the halls of the Congress of the United States; consult with your lawmakers; you will be astounded at the combinations arrayed against the traffic that we represent *Ram's Horn.*

WHAT A MINISTER SAYS.—“For thirty-five years I have been priest and bishop in London, and I now approach my eightieth year, and I have learned some lessons, and the best is this: The chief bar to the working of the Holy Spirit of God in men and women is intoxicating liquor. I know of no antagonist to the Holy Spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink.—*Cardinal Manning.*”

THE ANTI-TREATING CLAUSE.—The editor of the Atlantic City (N. J.) paper, in referring to what he styles the real victory of the Prohibition party in incorporating into the Vermont license law a clause making it illegal for one man to treat another, says:

“Treating, which is essentially an American barbarism, is responsible for more drunkenness than all the other elements combined. The teetotaler or moderate drinker will tell you so, and prove it. If treating could be abolished practical temperance would be achieved, and drunkenness would decrease ninety per cent.”

Every evil must masquerade in the robes of some virtue in order to make itself attractive to its victims. The so-called good-fellowship as social features of the saloon may cause many a man to lose sight of its vicious nature. Drive the liquor business of this social life, which treating forms so large a part, and a great per cent. of its custom would be cut off.

To the politician who regards the saloon as a sort of stock exchange, where he can buy and sell his political wares with profit to himself it place would lose half its attraction.

To the commercial traveler and the agent of large business enterprises, who look upon the custom of treating as a legitimate means of recommending their wares via their customers' stomach, the dram shop would cease to be a place of interest.

To the “good fellow” who knows no language of friendliness save the offering of a glass of drink, the bar would cease to be alluring.

To the youth who has not yet acquired an appetite for strong drink, nor a habit of saloon visiting, it would be robbed of its enticements, and treating is the avenue by which a majority of drinkers, urged on by counterfeit friends, approach the liquor dispensary.

The man who had cut loose from the habit of drinking would find his task of reform made easier, freed from the temptation of seductive “cats” by the “boys.”

It would above all make every man responsible for his own self-indulgence, and would do much to clear away the cloud of mawkish sentimentality that from the days of the worship of Bacchus as the deity of conviviality, has obscured the loathsomeness and violence of the custom of drinking.—*Union Signal.*

The Northern Pacific Railway company has recently decreed that any employee detected in the act of taking a drink, while either on or off duty, will be subject to instant dismissal from the service. Heretofore the road has had a rule which prohibited drinking among the employees only while they were on duty.

The agitation for the opening of the saloons

of New York on First-day between the hours of 1 and 11 p. m., has taken definite form under the direction of District Attorney Jerome, who claims to have the support of such notable personages as Bishop Potter, W. S. Rainsford and President Baldwin of the Long Island Railroad, to say nothing of many lesser lights. We hear a great deal of the “personal liberty” argument; of the desperate need of the workman who is deprived of his beer one day in the week, but we hear nothing at all of the fund of \$5,000,000 to be raised by the Liquor Dealers' Associations of the country for the avowed purpose of securing favorable legislation along this very line.

William T. Wardwell, a leading New York philanthropist, has recently donated a building site valued at one hundred and twenty-five thousand dollars and fronting on Central Park, to the Red Cross Hospital of New York city. This hospital uses no alcohol in either its surgical or medical cases, its experience having demonstrated that alcohol is not only unnecessary, but injurious in medicine, and that it can wholly be dispensed with profitably. It is this attitude of the Red Cross hospital which attracted W. T. Wardwell's benefactions toward it.

ALCOHOL AND INSANITY.—The attention of those who take a little something for their appetite and of those who have not reached the stage in which the hideous things of nature become visible is respectfully called to the report of Dr. J. Percy Wade, superintendent of the Maryland Hospital for the Insane, who declares that there is an alarming increase in the number of men who are afflicted with insanity caused by the use of alcohol. Dr. Wade also says that the number of alcoholic patients is constantly multiplying.

Most people are inclined to look upon the delirium tremens as something amusing, but the aspect of the case pointed out by Dr. Wade has nothing comical about it. Its extreme gravity should cause people to stop and think. The alcohol habit is growing. Possibly much of it is due to the nervous tension of the times, but whatever the cause, the effect should be remembered when confronted by the foolish persuasion that the high pressure of an unnatural life can be relieved by over-stimulation.—*Baltimore Herald.*

“NEVER mind,” said an older man to a younger who has lost his peace of mind through sin, “time will heal it all. You will forget about it, and it will be all right.” Yes, time will bury it, and it may be forgotten; but it will never be as though the sin had not come in. God may forgive and time will efface, but somewhere the trace is indelible on one life or another. This is the solemn truth of life. It summons us to do our best.

His allowance was a continual allowance, a daily rate—1 Kings xxv: 30.

Charge not thyself with the weight of a year, Child of the Master, faithful and dear; Choose not the Cross for the coming week, For that is more than He bids thee seek.

Bend not thine arms for to-morrow's load, Thou mayst leave that to thy gracious God. Daily, only, He says to thee,
“Take up thy Cross and follow me.”

Zachariah McNaul.

Having become personally interested in the character of this worthy Friend, Zachariah McNaul, during some of his visits to Philadelphia in years past, we desire to give place to the following tribute to his memory, found in the *Interchange*, of Baltimore.

The life of Zachariah McNaul is almost contemporaneous with that of his town of Curwensville. When he was a boy his father moved into the neighborhood, and during his whole life he has been identified with the place. He could remember when there was not a place of worship in the town, and used often to relate how two Friends, Dr. Worthington and John Scott, came there one summer afternoon in a carriage and held an open-air meeting. The first speaker was the doctor, who delivered his message in an impressive and solemn manner. As he closed a young man began in a brisk voice with, “Almost thou persuadest me to be a Christian.” It was said so spontaneously that many of those present thought that the young man was making a personal confession. But it was John Scott, commencing his sermon. This made a deep impression upon Zachariah McNaul, and was evidently one of the influences that made him a Christian. Later on a well-known minister from Philadelphia, Regina Shober, visited at his father's house. As she was leaving she turned to young Zachariah and told him that the Lord was calling him into his service, and that he would be blessed in it if only he would be faithful. These words remained with him and he has said in later life that often when he was so discouraged that he hardly knew how to keep on in the Christian life this message of the old minister came back to him with comfort and assurance and gave him strength to go forward.

The little wooden house built by Friends was for a good while the only place of worship in the town. There were always a very few Friends. At this time the mid-week meeting was kept up only by his father and one other man. Zachariah was not grown up when it came to him that it was his duty to go and sit with them in their silent waiting. It was really a cross and a serious inconvenience, as he was working a farm some distance away. But he yielded to his sense of duty and attended, and in after life when at home it was only the most urgent business that kept him away. Often he went when he was the only person present.

As time went on he became interested in the lumbering business that was then in the flood tide of its prosperity and invested a good deal in land and in many ways became one of the public spirited citizens of the place. Not infrequently he was asked to serve as executor or guardian, and many in straits came to him for advice. It is hardly too much to say that for half a century he was regular in his attendance at the Yearly Meeting in Baltimore and at the meetings of his Quarterly Meeting as it met at Bellefonte and Fishertown, and later at Curwensville also. His interest in his home meeting was remarkable. His house was the home for traveling Friends and he would spare no pains in giving notice of appointed meetings and in taking the visitor to visit the scattered members. After awhile he conceived the thought of building a new Meet-

ing House to replace the little wooden structure that had served the purpose. His fellow townsmen, largely out of respect for him, and his fellow members also, helped, and so did friends at a distance and the new Meeting House became a reality. It is a well built stone structure able to seat alone about two hundred persons. The Meeting was much helped by the new house, and there was an increase in membership and interest. Unfortunately difficulties arose over the right to some of the property about the house, and a long and painful lawsuit arose between the trustees, represented by Zachariah McNaul, and one of the neighbors. This was afterward compromised but not till after much money had been spent and feeling aroused that greatly troubled our Friend and had its influence on the growth and prosperity of the Meeting. This was several years ago, and we hope that all feeling has long since died down.

Zachariah McNaul was never married. He was a devoted uncle, especially to the children of his brother who had lived with him. To these he gave freely of his love and made them his own.

Repeated bereavements in his family, most of them coming upon him suddenly were a great grief to him. He always took a very humble view of his own attainments, and always expressed a desire for a deeper realization of the power of God. He was for many years an Elder of his Monthly Meeting, and it is not too much to say that but for him there would have been no Friends' Meeting in Curwensville at this time. To all those who have visited Curwensville in connection with the Meeting his loss will come as a personal one, for his kindness and open-hearted hospitality endeared him to all.

On the sixth of this month he was as usual at the Meeting for worship, and spoke with great earnestness. On the evening of the day following he was taken sick, and after gradually increasing unconsciousness passed away after ten days illness.

He died on the 17th of Twelfth Month, 1903, and was buried at Curwensville the following Seventh-day, the funeral being largely attended by his neighbors. Elizabeth L. Tatum and Joseph Harrison were present and spoke, as well as Geo. S. Wetherell, of Philadelphia, and the minister of the other local churches.

SILENCES.

I nurse my love in silences supreme,
Its demonstrations I reserve with care,
In sweet seclusion with its secret gleam,
Nourished, folded, in the arms of prayer.

Ah speechless pangs in patience and in calm,
Such lonely grandeur at the fountain head!
Stirring and soothing with its blissful balm,
And strength imparted in the living bread.

A flood of joy unfathomed yet by man,
Flowing in secret power of purest gain,
Elastic love with ever widening span,
Intensest bliss oft magnified to pain!

H. T. MILLER.

BEAMSVILLE, Ont.

It is a frequent experience of the righteous to have Scripture truths opened to their understanding during periods of solitary confinement.

A Wrong Call to the Wesleyans.

An editorial opinion appears in the Philadelphia Press on the subject of "Change in Methodist Discipline," having relation to the proposal to bring before the next General Conference that of body the removal of "the existing ban on card playing, dancing and theatre going." The Press editor discerns a great difference in "the way such amusements are regarded now from what was the case in former times." Admitting that much harm is done by some plays, he concludes that the choice as to quality must be left for each person to decide for himself.

A play-goer stated the case rather differently in a daily of large circulation the other day. Conceding the modern stage to be overwhelmingly bad, and that all efforts on a large scale to reform it had proved financial failures, he could see no refuge for decency on the part of those who valued their self-respect except in providing radically select entertainments on a quite small scale. But people go to the theatre to be amused. They don't want a moral discourse in the shape of a dialogue or triologue. There must be a plot, with spice in it, and men and women are wanted to realistically personate the passions and the crimes of fallen human nature.

The lessons of centuries have abundantly shown that the practical results on the players and attenders are not happy. I have the reminiscences of Mary Anderson (now Navarro), and they show how, after a full trial, she left the stage in very despair. The other day the personal collections of Madame Janushak were disposed of (in New York, I think) at auction. In a long theatrical career she had won fame and fortune, though at the last much of her means had been parted with. Some years ago, referring to the career of an actress, she said:

"I am glad when fortune gives me the opportunity by my advice to keep any good girl from a life which, nine times out of ten, is one of misery or of aimless selfishness. . . . If I knew a young girl to have talent, even great talent, I would advise her and entreat her to keep away from the stage for her own happiness. . . . The best thing for a young girl to do, no matter how great she expects to become, is to keep away from the theatre and do anything but go upon the stage. This is what I tell them all."

"As to card-playing and dancing," says the Press editor, "they are not generally regarded as injurious." The truthfulness of this diction depends upon who "they" are. The estimate is correct as held by the pronounced devotees of fashion. We are told in the Best of Books that there is a broad way and a narrow way. In the former of these there is no difficulty in accommodating the wide spread of the players at progressive eucbre or bridge whist; plenty, indeed, for the whirling figures at the waltz, the round dance, the quadrille. But when we look at the end, a host of witnesses will rise up to tell us that the craving to indulge in gambling and stock speculation had its beginning at the parlor card tables of their own homes or of those of their associates. As to dancing, a former chief of police of New York has given evidence, often quoted that it had been through indulgence in that same sensuous habit that a large proportion of

the inmates of the houses of shame had come to ruin. The asseveration of the editor of the Press hereupon, I am very sure, is far from safe one. The counsel of the "beloved disciple," in commending the narrow way that leadeth to true happiness and eternal life was "Little children, keep yourselves from idols." May our Methodist brethren keep the beacon lights burning and the signals of danger in the life-wrecking shoals.

JOSIAH W. LEEDS.

ROCOUNCY, Twelfth Month 15th, 1903.

FOR "THE FRIEND."

She Obeyed.

From a subscriber in Maine, of literary reputation, we have received the following letter.

Editor of THE FRIEND:—The following letter has been placed in my hands by a friend, with the permission to make such use of it as I think best. Aside from the interest due to friendship it has a value to me as a voluntary testimony to Jeremiah xi: 18, "And the Lord gave me knowledge of it, and I knew it."

Here is a woman in her prime, for many years a worthy member of the Congregational Church and Christian Endeavor Society, who now, by no outside pressure or inducement beyond the possible influence of an occasional copy of THE FRIEND, finds herself impelled to send this message to her pastor:

"Oct. 4th, 1903.

"My Dear Pastor:—I fear I seemed unresponsive the day you called. It was not because I was not interested but the plan you spoke of did not appeal to me. It seemed to me that any method for making the prayer meeting more interesting besides the method of trusting to the pure leading of the Spirit lessens the sacredness of the prayer-meeting. Indeed, I believe we may not rightly call it prayer-meeting if any other method is used.

"I have decided for my part never to speak in a prayer-meeting unless I have a message and the fact that I might speak intelligent on the topic is not sufficient proof to me that I am called to speak. I have decided not to offer prayer unless I must.

"I earnestly desire to help our young people to a true idea of what life means, to pure to Christian living. I fear that the present tendency is toward formalism, is to emphasize church duties rather than Christian living, would rather think it a solemn thing to take part in a prayer-meeting. I would rather have the prayer meeting 'holy ground'—a place where we may get a breath of heaven to be us in our daily living.

"And then there is the subject of music. I do not believe that a choir adds to the spirit of worship, unless, indeed, it be a consecrated choir. I believe that beautiful and sacred sentiments are worse than meaningless for the lips of persons whose lives are known to be immoral. Then there is the example to young. If a person of low ideals is given prominent place in church worship, does not undo much that we are trying to do?"

"I hope I do not seem to have simply a spirit of criticism. The welfare of our young people and children is very close to my heart. I earnestly desire for them, and for us; indeed, a true view of the relation of things. I pray that you may bring to us, week by week, from the very depths, God's truth; that

you may come to us each week from God's presence with a message which shall meet our souls' needs."

What has the pastor to say to this confession an unusual belief?—this sincere and sane message—verily, in these parts like a rose in the desert, so rare in the spirit it exhales? Nothing, of course, nothing. He cannot gain by its truthful discernment, nor yet can he give it an open endorsement without disfigurement and inconvenience.

After taking the stand announced in the paper it was inevitable that a Friend should withdraw from the Christian Endeavor society since she could no longer "speak in meeting by pledge-requirement." This step of separation was a trying but not discouraging experience. In a private letter she says:

"I have obeyed, and I am sure the next will be made plain to me, but it certainly would not if I disobeyed now." And again: "My heart is at peace because I am certain I have obeyed."

In writing the foregoing another letter had been turned over to me, which also I am at liberty to reproduce. It is a continuation of a Friend's correspondence. Under date of 15th Month 4th she has written:

My Dear Pastor: At the prayer-meeting of summer which was given up to the children, I was exceedingly sorry that you should be the parents to see how nicely the children of the Lord's prayer together. I was so undisturbed that the children's praying did me a parade of that I would not [A. B.] to attend the little meetings. I was sorry that a little child was urged to the school on Temperance Sunday and on the Lord's prayer. I was relieved that you little girl 'didn't dare to.'

Margaret Deland says: "There is, I think, danger in the free expression of one's aspirations. The best things of our nature are themselves in silence, and if encouraged to talk about the aspirations and ambitions of a child are not apt to take very deep of the heart."

She above was quoted in a *Sunday School* editorial, and this thought was added: "Some applies to calling on young children to display of their intentions Christward, temperament, and personal circumstances various kinds, call for tact and sympathetic consideration in the matter of pressing one to see himself."

She above quotations are, at least, worth thinking about. I believe we should "walk in the presence of the child's spiritual life."

Think exceedingly from saying anything may sound critical, but I am sure that what I care a good deal for the children and that one of them is mine, will cause me to take kindly this word."

She confessed with shame that this letter was graciously received. But her pastor's answers no answering argument to my friend's movement, neither did it embitter her toward those who regarded her as prejudiced and unreasonable. Her own heart tells her that she has obeyed.

F. B. D.

"Things in your life that are abiding,"

UNEVENTFUL DAYS.

Lord, if no strenuous deeds be mine,
No winner's leap to reach the goal,
Oh, let my wishes ne'er decline
From hardihood of soul.

And though in eloquence I fail
And, faint to plead, am often dumb,
Yet through my life may love prevail
To plead and overcome.

If none my name for genius tell,
Nor any song of mine be heard
Easing the heart where sorrows dwell,
Let others speak the word.

And when for some small work I sigh,
Which shall be only thine and mine,
Some gift that men may know me by
In the new life divine;

This be, O Christ, thy loving care!
In the dear country of thy grace
My home and service to prepare,
My true and blessed place.

My tasks through uneventful days
Not for their worth, but thine, be done:
Thy presence, in earth's troubled ways
My heaven of joy begun.

ISAAC OGDEN RANKIN.

Items Concerning the Society.

Anna M. Pemberton, from Milton, Indiana, has been in Philadelphia, in the course of a religious visit, approved by minute of her Monthly and Quarterly Meeting.

In last week's session of Western District Monthly Meeting, Philadelphia, John B. Garrett was liberally visited by minute granted to attend to some religious service within the limits of Caln Quarterly Meeting, Pennsylvania, which he felt he had not left completed while serving on the recent Committee of the Yearly Meeting.

The editor is well aware that it is not himself, but Quakerism in all its contents, that makes or can make THE FRIEND valuable; and so for the encouragement of our readers he offers the following extract from a letter of a Friend in New York City, whose commendation is due to the Truth and best Help, but to no man:—

"THE FRIEND of the 16th inst. came, as it always does, most welcome. Every week since I have been a subscriber this messenger of fraternal greeting has served a double purpose. It has not only given me information not at my command in any other channel, but in the isolation which I cannot entirely reconcile, a bond has been demonstrated to exist with living people, which I feared rested only in a great degree in the sundered lives of so many dear Friends who have left the precious memory of their devotion to the testimonies of Truth."

"I desire to offer my tribute to the good work THE FRIEND is accomplishing, and again acknowledge my full unity with its spirit. I wish it could be found in the homes of all true Friends wherever they reside, for many are at times discouraged, and need as I do the ring of the true metal."

THE NEW COLONY OF FRIENDS NEAR THE DOUKHOBORS.—W. C. McChesne (at present residing at Milner Road, Sully Park, Birmingham, Eng.) who has been visiting Saskatchewan territory, writes: "We thought it was not possible to get nearer than nine miles away from those Doukhobors, and here we have bought a piece of land adjoining theirs, I think, or within a quarter of a mile from them, and we have reserved for use the free lands of two townships adjoining it for our Friends in England and elsewhere. Perhaps some from the States might come and settle here, too, with us, if Truth opened the way so to do. The railway and

other land in those townships were offered us at \$52 per acre, and it would be nice if some Friends could secure some of this. I think it would be a splendid investment."

"These people (the Doukhobors) in my apprehension only want some consistent Friends to come and settle near them,—not in the least to interfere with them, but simply live near them and be object-lessons day by day to them. And if by Divine help and in humility of mind we may be favored so to live in his fear, it will be good for us and them; and the good Shepherd will, as we follow Him (down in the valley where the dew lies long, and where the still waters flow along the green pastures of life) comfort us with his rod and with his staff, and in this valley with such comfort we may fear no evil, only of weeds growing in his vineyard, and He will help us to be diligent therein if we seek day by day to abide near Him, and for Him, to abide with us."

"We felt that the Doukhobors are passing through rather a trying conflict just now, and can sympathize with them in a measure quietly, and it will require very guarded moving in fear, really to help them on all sides."

Notes in General.

An ordained minister, Edward Ufford, who started on a journey around the world with \$9.11 in his pocket, has reached his home in Holyoke, Mass. He paid his expenses and supported his family at home while he was travelling and preaching.

One day last week a governor, after considering the case of a prisoner, called his stenographer to write the pardon. The man had died five minutes before this act. There is no fatal delay in God's acts of pardon when the simple conditions of genuine repentance and trust in his mercy combine.—*Christian Advocate.*

If our vision of a "New Philadelphia" is to be bounded only by belt lines, railway terminals, finer avenues with improved paving, greater reservoirs, and so on,—yet if those other matters of public polity which bear directly upon the moral interests of the people are to be deemed as of far inferior moment, we shall have no more need to felicitate ourselves upon the "march of improvement," and upon our presumed developing greatness, than we would were we friendly rivals of the Ninevehs and Babels of the past.—J. W. LEEDS.

The "Prayer Book" is much extolled for its imposing and impressive forms of prayer and service, but the *Guardian*, an Episcopal authority, says: "The poor, we believe, are attracted by greater simplicity, and it must be acknowledged that the services of the prayer-book are difficult for the uneducated to follow and to appreciate." Sir Edward Russell, in speaking of the Episcopal Church, says: "The prayers of the prayer-book repel by their style, their manner and repetition." Canon Bernard, while believing that the liturgy is necessary and inevitable because human nature is what it is, yet concedes that it is "a declension from the original ideal."

In the death of George D. Baker, the Christian League of Philadelphia has lost an able leader and a valuable helper in the cause of civic righteousness, who for nine years has stood at the head of this organization, keeping in close touch with the work of the League, in the enforcement of law and the spread of the gospel among the Chinese and the unchurched in our midst.

When the first efforts of the League were put forth for the betterment of moral and sanitary conditions in certain localities of this city, which had been hopelessly given over to vicious and immoral influences, Dr. Baker joined with his associates in personal investigation into the actual state of affairs, at a time when only practical, ag-

gressive and united effort could avail—based upon an intelligent comprehension of the evils as they were; and so with tact, courage and the exercise of wise judgment he became identified with a quiet, persistent crusade against lawlessness, the results of which have exceeded the expectations of the most sanguine, in the transformation of places and conditions, and in the permanence and growing usefulness of The Christian League.

THE TRUE MINISTRY.—Fred Scott, of Arkansas City, in Kansas, thus writes in the *Free Methodist*:—"I would not like to favor in any sense an illiterate ministry. That thought is far from me. Still it might help us to remember that the illiteracy of the ministry, is not, and never was, responsible for the degeneracy and spiritual decline of the church; but, rather the contrary, my sincere opinion is, that the more learned professional ministry is."

"The true ministry is never conditioned simply on any mere literary, educational or school qualification; neither should any godly man, or institution, ever take the responsibility of refusing the ministry to any man, just because he is not the product of some school or an expert in grammar or mathematics. Whenever or wherever this is done the very foundation and life principle of the true ministry is destroyed.

"The true minister is always moved by Divine inspiration and a passion for souls, and never by any personal qualifications, or selfish considerations. His worth and merits can never be represented by his words, great assemblies, or brilliancy, or by any particular outward manifestations. In fact, it will only be with great reluctance, if at all, that the world in general will ever manifest much interest in or appreciation of either him or his work.

"My earnest prayer shall ever be: 'Lord, mercifully save us, from the mere, learned, educational, professional, ambitious, money-making, ease-loving, world-pleasing, office-seeking, worldly, ecclesiastical, man-made, college-prepared, official ministry.' We should pray the Lord of the harvest to send forth laborers; and then we should pray for grace and sense enough to receive those whom He sends; by them from the college, office, farm, coalmine or kitchen, 'the feet of Gamaliel,' or the lake of Galilee. I do not plead for an illiterate ministry, but for an educated, God-called, God-inspired ministry. Human wisdom, book knowledge and education are very good and useful things for any minister to have, if used right. Church recognition is also very helpful and convenient; but we cannot admit that the Divine call to the ministry was ever, or will ever be, conditioned on any one, or all of them together."

SUMMARY OF EVENTS.

UNITED STATES.—The Panama treaty has been reported to the Senate with a favorable recommendation from the Committee on Foreign Relations, and is now under consideration in the Senate. Resolutions of inquiry proposed by Senator Sherman, of Maryland, were adopted, requesting the President to furnish information as to the employment of military force by the United States in the internal affairs of New Grenada or Colombia.

Recent heavy rains have caused ice freshets in many parts of Pennsylvania and along the Ohio River. In Pittsburgh and Allegheny City, on the 21st, it is stated that the water in the river, were adopted, from which the waters receded to-day. Wreckage and huge cakes of ice strewed the streets. A thick sediment of slimy mud, mingled with ice, makes many districts unfit to walk through. Huge timbers, portions of doors, stairways, barrels, boxes, cans and other debris washed upon the streets by the flood have been removed. The committee on Agriculture has approved the plans for the cotton boll weevil investigation in the Southwest, for which a special appropriation of \$250,000 has been made available. Among other measures investigations of parasites in the original home of the weevil will be made, the object being to introduce these parasites into Texas, with the hope of securing the destruction, through them, of the boll weevil.

On the 19th inst. temperature ranging from zero to 30° below zero prevailed in Pennsylvania.

A dispatch of the 20th from Nantucket says: Again cut off from the mainland by ice, the residents of this island have exhausted their supplies of corn and meat, and only a small amount of wheat and oats is left. Other supplies, however, are abundant. An immense field of ice lies to the northward of the island.

In the calendar year 1903 the exports of domestic products were: From the United States, \$1,457,565,783 in value; from the United Kingdom, \$1,415,617,552; from Germany, \$1,200,000,000.

A dispatch from Austin, Texas, says: The Llano region, situated one hundred miles north of here, which has for many years attracted the greatest interest among mineralogists and geologists, is now pronounced by experts, who have been making an investigation of the minerals, to contain vast quantities of Yttrium earths, possessing radio activities. It is estimated by these scientists that these earths will produce a greater quantity of radium than is to be found in any of the known deposits of this character in the world.

A decision of the Superior Court of Pennsylvania has lately been made in a case in which the rights of a telephone company were involved. The Court holds that a telephone wire set out at an open and public place, in a public domain, under the act of Fourth Month 29, 1874, to enter upon private lands for the erection of its lines, and also that land taken for the use of a public highway remains the property of the owner from whom it was taken, and cannot be occupied for any other purpose without the consent of the owner; and that, if so occupied, the owner is entitled to compensation. It is understood that the attempt is made to get damages under the decision on lines of interstate carriers the cases will be carried to the United States Supreme Court.

An automobile lawn mower has lately been on exhibition in New York City. It is a machine of ten-horse power, and can cut over an acre in an hour. By making certain changes, it can be changed to a portable engine capable of pumping water and performing other duties in farm work.

In a recent address before a joint session of the Legislature of Mississippi, the Governor, James E. Vardaman, declared that the negro "as a race is deteriorating morally every day. His hands are not as strong as they were, more criminal in a free man than as a slave, that he is increasing in criminality with frightful rapidity, being one-third more criminal in 1890 than he was in 1880. The startling facts revealed by the census show that those who can read and write are more criminal than the illiterates, which is true of no other element of our population." "I would suggest," he said, "that we make another experiment and see if we cannot improve him by educating his hand and his heart. There must be a moral substratum upon which to build, or you cannot make a desirable citizen."

Bishop Nelson, of the Episcopal Church, calls attention to the condition of the poor whites in Georgia, where, in some counties, 32 per cent. of the most of voting age cannot read or write. In Georgia, with \$23,000,000 of school age, there are school facilities for only 313,000, and, he says, 500,000 children are growing up in ignorance and degradation.

The expenditure for intoxicating liquors in this country for the year ending Twelfth Month 31st, 1903, compiled from Government records, is stated to have been \$1,454,119,853.

There were 618 deaths in this city last week, reported to the Board of Health. This is 118 less than the previous week and 3 more than the corresponding week of last year. Of the foregoing 331 were males and 287 females; 32 per cent. of the most of voting age are anæmic; 15 of congestion of the lungs and surrounding membranes; 9 of diphtheria; 16 of cancer; 19 of apoplexy; 9 of typhoid fever; 11 of scarlet fever; and 13 of small pox.

FOREIGN.—A despatch from Paris says that the Foreign Minister of France Delcasse continues to exercise his influence for the maintenance of peace, and is urging both sides to consider the horrors of war, and to seek every means to avert an international tragedy. Among the points referred to during the talks was the American Civil War, which at one period cost \$4,000,000 per day. Delcasse's representations to Russia are considered as having great weight. His position is strongly favorable to peace. It is understood that his representations are somewhat specific as to the means of permitting an adjustment honorable to both sides.

The International Peace Council, having its headquarters at Bern, which is an adjunct of The Hague Arbitration Tribunal, has sent a circular note to the Powers regarding the recent report of its committee on the relations of the Russo-Japanese controversy. The note has re-

ceived serious attention from some of the Governments including, it is understood, that of Washington.

The area of Columbia in South America is said to equal that of Texas and California combined. Its population in 1881 was estimated at 1,000,000.

W. H. Wright, head of the Lick Observatory expedition in Chile, reports the discovery of a remarkably fine specimen of the ichthyosaurus, the significance the discovery lies in the fact that South America never been known previously to furnish any specimens these prehistoric slugs. This interesting fossil discovery is near Guaymas, Chile. The ichthyosaurus has been unearthed in almost perfect condition. Other valuable specimens have been found in the same place.

A despatch from London says that the new law law promulgated in Russia limits the infliction of corporeal punishment. Women and men over 35 years of age, persons educated in the district schools or other schools of standard, and persons who have been three years or more in the public service, are no longer liable to be whipped.

Of the 9000 members of religious orders who have been recently expelled from France it is estimated 11,000 have settled in England, 1100 have gone to Canada and 1800 have come to the United States.

The number of men and women who have settled in England is said to be about equal; of those who have gone to Canada the women are in the majority, while those who have settled in the United States are nearly all men.

The seaport town of Alesund, Norway, was destroyed by fire. The population of 9000 was reported homeless. Relief expeditions were started from Germany.

A despatch says: "The commerce of the recently constructed town of Dalay, on the Liao Tung Peninsula, developing rapidly. During the past year 717 steamers laden with merchandise and 1418 Chinese junk boats the port, and 1,171,899 pieces of merchandise and 45,000 passengers passed through. The edict of the czar in connection with the port of Dalay has been here constructed and issued in 1899.

A despatch from Melbourne, Australia, states that Federal Premier and the Premier of New Zealand, he called to the authorities at Pretoria to the effect that Australia and New Zealand, after an experience of years are convinced that the prohibition of Chinese labor should be a general policy which exists to a reasonable self government.

It is stated that Norway has established a workmen's bank, the object of which is to loan money low rate of interest to workmen with which to buy a share home. The plot of ground to be bought is not to exceed five acres, and the erection of the home there should be a part of the cost. Forty-two per cent. of the interest is 33 or 4 per cent. Forty-two years are allowed in full to refund the money.

It is announced that besides immense coal beds, Eastern Asia possesses wealthy underground naphtha fields that will soon be the foundation of a great industry. Naphtha springs are found frequently in China, in the island of Assari district in Japan and on the Sakhalin island. The latter island not only possesses very coal mines, but also large naphtha lakes.

NOTICES.

Caln Quarterly Meeting will be held at Down town Meeting-house, on Second Month 12th, 1904, at A. M. The Meeting for Ministers and Elders will be the day previous, at the home of Elhanan Zook, at 10

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard instruction and discipline should be addressed to WILL F. WICKESHAM, Principal.

Payments on account of board and tuition, and other matters in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

Westwon Boarding School.—For covered of persons coming to Westtown School, the stage trains leaving Philadelphia 7:15 and 8:15 A. M., 2:50 and 4:32 P. M. Other trains are met when required Stage fare, fifteen cents; after 7:30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114.

EDWARD G. SMEDLEY, Supt.

DIED, at her residence, Trenton, N. J., on the 1st Month, 1904, ESTHER T. WOOD, in the 57th year of her age; a member of Chesterfield Monthly Meeting of Friends, N. J.

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THE FRIEND.

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The Church in Thy House.

Reflecting this week on the Query concerning places of diversion, the antidote to temptation to spend an evening in them was pointed out as belonging in the home itself. Some of us were confessed to have such homes that when released from the day's business we desired to be nowhere else. The great attraction of home-life away from the vicious diversions that are in the world, may be found in the savor of a family's spirit, or even of some one's spirit in a home, the magnetism of whose love, inner life, and sympathetic interest is an inspiration of comfort and of drawing together as unto a precious presence, spreading among the members of a household a mutual communion in edifying intercourse, or recreation of wholesome employments.

This true attractiveness of a home at home has its true centre and secret in the Spirit of Christ in us, the hope of glory; who, in whatever character He is lifted up, draws us unto Him, and as they abide in his Spirit drawing influence to possess them as fishers of men. The gathering power of the Saviour's Spirit in a father and a mother, leaving, as it will be prone to do, the hearts and dispositions of the other members, is the great rival that can be set up in a family against the theatre, the ball, the club, the dance, the card party, and the insidious avenue to the saloon. "No place like home," where Christ is the secret presence of the Father. No home like Christ where the same secret presence accompanies us, even into foreign lands. Abide in Him if thou wishest to be at home when at home, and at home abroad.

Substitutes for the life of Christ in the home to safeguard us from questionable diversions outside will not be found in trying to outbid such diversions by similar ones at home. Give children samples of the outside entertainments and outside they will want to go for the like, when these grow tame at home. There is a plea put forth,—"Make home attractive of evenings by the piano and operatic things, and we will be kept away from the opera. Give us a billiard table and we will not resort to the one which the saloon keeps. Teach us to play cards at home, so that we will never learn to gamble. Have private theatricals to quench in us the taste for the theatre." And in the same logic it might be said, "Keep our sideboard supplied with plenty of good wines, that we may never get a hankering for liquors at the tavern."

No,—this sampling at home of things that we are not to go after to other resorts, is but paving a pathway to them. A home depending upon carnal indulgences instead of Christ's Spirit for attractiveness, is a kindergarten for future vice. In like manner meetings under the name of Friends have reduced themselves, by importing from churches their expedients and methods for worship, which really train the young to "leave Friends" as it is called, and go where those "improvements," endorsed by us as right, come from, and are displayed by those who know how. If the stated service, prepared sermon, and artificial music are right for the Quaker profession, they must say, "they are right everywhere, and we will go to any church; for as to worship, we are taught, there is in principle no choice."

The test of injury in any diversion is whether its prevailing effect is to divert our attention from the witness for Truth in our hearts. Religious diversions can do that,—outward expedients for worship can entertain and effectually divert the minds from the spirit of living worship. How much more can the same result be effected by other entertainments, devised as an end in themselves. Wholesome recreations will refresh, but not divert one's interest from God and the Witness of his grace; or at the point where they do, they become at once pernicious.

The Divine purpose in a home is to convert, and not to divert the soul from Himself. Scat-

ter a home by the discordant power of bad qualities, and we may drive its members out into the church and synagogue of Satan. Gather the home, and gather the children by allegiance to the Saviour's gathering power welcomed within us, and the harmony of a Divine promise shall arise from "the church that is in thy house."

Christendom Needing Christianity.

The following blank lines were left by a learned Hindoo at the Congress of religions, during the Chicago World's Fair in 1893:

"You talk Christian nations! 'tis a rank and vile abuse of words.

For there are none, nor ever were; they never can be such

That fight and murder; 'tis a contradiction of terms, of sense and sentiment!

Look at your gospels, read them as they stand,

Blench not and quibble not at what you there see,

And you shall find no possible escape from the broad fact

That fighting nations still are pagan and insult the name of Christ.

There are no Christian nations nor ever were! Christ ratified the old command of God:—

'Thou shalt not kill;' and He went far beyond in his own teachings:—

'Thou shalt not commit any evil, if struck, strike not again,

'But to the smiter turn thy other cheek, and render good for evil; for curses, blessings,

'Thou shalt not kill thine enemy, but love him and thus

'Thy heavenly Father following, who doth send his sun and rain on evil and good alike.'

Those were his words,—and wilt thou call them metaphorical?

Not to be enacted to the letter? I tell thee nay!

For Christ did them practice and sealed them with his blood.

Yours is the old Jewish dogma of vengeance; Eye for eye, tooth for tooth, the savage law of retaliation.

That of Him whom ye PRETEND to serve, was Self cast down.

So that the Father's love might reign triumphant over every mortal

Circumstance, over all time and space and death itself."

BEGIN to obey God and you cannot do that long without beginning to love God.—Morgan.

NICODEMUS.

"How can these things be?"

Why confront us with thy ponderous "how?"
The method of the measure is not here.

Look'st thou no deeper than the Temple court,
And austere service punctually performed?

These precincts add thy quest with scant avail.
But freshening breezes point to vital throes,
Heard in the silence of the Presence deep,
Where souls drink life from Life's eternal springs.

H. T. MILLER.

BEAMSVILLE, Ont.

FOR "THE FRIEND."

Letters of Clarkson Sheppard.

(Continued from page 233.)

(To one of his nephews.)

GREENWICH, Fourth Month 7th, 1852.

I am seated, my dear —, on my thirtieth birthday, to reply to thy last acceptable letter. The return of this anniversary has quickened feelings of solicitude on my own account, that He, "who giveth power to the faint, and to them that have no might, increaseth strength," may through His adorable grace, grant more of the inwardness, life and power of his righteousness to my soul. That in all things, and at all times, this poor heart may be more and more directed "into the love of God, and into the patient waiting for Christ." Then, too, my dear —, will find, I hope, more need to seek after the wisdom which cometh from above, and which alone is sufficient unto every good word and work, in every succeeding year of his pilgrimage. Yea, thou must do this, or be wretched. Because there can be no real enjoyment in any of the things of this life, without our Heavenly Father's blessing,—without his presence, which can make the wilderness blossom as the rose, and the absence of which maketh the fruitful field a desert.

True peace is our Heavenly Father's own especial gift to all those who seek to know Him, and to do his will. "Peace I leave with you, my peace I give unto you," was the dear Saviour's precious language to his followers formerly. "Not as the world giveth, give I unto you." Ah! to seek and find Him; to come to Him with all our hearts, is what is called for, and that which draws down the Divine blessing upon us. Do not be afraid of asking, my dear —, for Divine help. All stand in need of it, as an indispensable condition of our frail humanity.

Again each succeeding year of these thirtynine seems shorter than the preceding one, with less ability to change habits that may have been formed through a lapse of years. Oh! how needful that these should be early found on the side of piety and virtue.

The certainty that we must one day meet death and judgment, is calculated to arouse the sense of our responsibility, and what is pending upon the due filling up of our measure of obedience; of doing our Heavenly Father's will, in a world strictly probationary. I long for these things to claim our undivided attention, for which everything else should be considered tributary and secondary.

Then the lapse of years will not affright us, because we shall know the foundation to stand sure, having this seal, the Lord knoweth them that are his. Not terrified, though the language be true:

"They who the longest least enjoy,
Have told us with a sigh,
That to be born, seems little more
Than to begin to die."

I hope thyself and dear — try to strengthen each other's hands in best things. There is no true and real friendship, but that which is founded upon the immutable Truth, as it is in Jesus. I dwell with much interest and satisfaction upon some of my young friends in Philadelphia. May you seek the Truth, wait for it, and then assuredly "in due season ye shall reap, if ye faint not."

Thy truly attached and affectionate uncle,
C.

(To a young friend.)

GREENWICH, Fifth Month 30th, 1852.

My dear —. . . Thy letter last evening was very acceptable. It is not surprising thou shouldst much and often feel a want of words. It has been my experience greatly, "The more we learn in the school of Christ to depend upon Him for all our fresh supplies, the less we shall depend upon ourselves, and feel that we are empty indeed, having nothing, and knowing nothing, but as He opens the treasury, who openeth and no man can shut, and who shutteth and none can open."

It is his prerogative to reign supremely in the hearts of his children,—those created by Him, and redeemed by Him. And there is no way this can be brought about, but by our submission to the blood-stained, crucifying cross, which brings down the strong man, makes the rough places plain, and the crooked ways straight. And through the leavening influence of its own Divine power, effectually changes us till we be wholly learned; till like passive clay in the hands of the heavenly Potter, we become fitted for any form of vessel. He sees meet; and then a heavenly vessel, ready for the inscription, "Holiness unto the Lord."

Well, my dear —, in city or in country, the duties and responsibilities of life remain unchanged. A life indeed short. Too short for anything else than the unremitted desire, and diligent labor to secure rest and peace to the never-dying part beyond it. Let us strive together for the hope of eternal life. . . .

Let us be faithful to secret prayer. Remember Sarah Lidbetter's simple, child-like, and yet comprehensive definition: "Thou knows how to ask thy Heavenly Father to make thee good, and that is prayer." Finally, as William Penn recommends in his admirable preface to "No Cross, no Crown": "Retire into thyself, and take a view of the condition of thy soul," etc. "Look at its present state; compare its immortal destiny; and oh! really compare time with eternity." And may He, whose power is over all,—the secret-seeing God, increase thy desire after Him, and strengthen thy resolutions to follow whosoever He is pleased to lead. And then, whatever thy calling or destination may be, as thou art concerned to walk before Him in sincerity of heart, whose hand unseen rules over all, there can be no doubt, but that He will bless and preserve thee to his own praise, and thy unchangeable peace.

With the affectionate salutation of one who desires thy best welfare,
C. S.

Thoughts on Novel Reading.

Reading is like the sowing time of the seed. The laborer goes round his field, his hand full of seed, which he scatters in every direction but the harvest greatly depends on the quality of the seed.

The mind is like a field prepared for the sower, and without great care every individual, every book, becomes like a laborer scattering good or bad seed upon it; every syllable one hears, every impression one receives may become to us a seed, a germ of good or evil. Choose your studies, therefore, in serious and Christian spirit. If they are bad it is clear that they will poison your mind; if they are even dangerous they will lower your constitution, like unwholesome food. Reading is, we repeat, the sowing time of the mind and if we find many minds bearing the harvest of weariness, insipidity, and disgust with life we shall more often than not find the cause the choice of injurious books.

"Very well," says every intelligent person; "then we must read only good books. Ah! but what is a good book?" We reply "That which will prove useful both to the heart and intellect, and which cannot do harm either to the religious or moral qualities of him who reads it. . . ."

You would be careful not to set fire to a train of gunpowder, you would not dare touch a venomous serpent; yet you think you can read foolish and even sinful novels, fancy they can do you no harm. Still, you know you have a heart, a head, an imagination which can all take fire, and that lucifer matches scattered amongst inflammable matter are, to say the least, highly unsafe.

Don't tell me that such and such books are well written. Perhaps you would like to talk poison because that which holds it is made of gold. Are there not plenty of other author whose style is as pure, as attractive, and as noble as these? But, however, I quite understand you. Pure style and innocent authors are like good advisers, who are pleasant to admire at a distance, but wearisome to follow after. You think me too severe, perhaps, but tell me truly, what has been the result of reading a bad or even dangerous novel upon yourself?

Do you remember a certain hour which you passed in reading a book which some of your friends have spoken of as bad? Did you not afterwards dislike the practical duties which called you away from their cruelly fascinating pages? Were you tempted to forget you duty as daughter, wife, mother and Christian. Did wrong seem right, and was right half covered with ridicule? Did your brain seem dizzy and your heart feel sick within you?

You say all this is too strong. Yet tell me, if it is so, from whence arose your utter distaste for everything around you? Your languor of mind? your flight from home duties? Don't hunt up other causes; you have read what was not good for you to read, and its poison has entered into your veins. From this arises your craving after the excitement which you do not find in your round of commonplace events, and from this rubbishy reading arises your distaste for that which might raise your mind. A bad thought cast into your soul serves Satan's interests better than many bad actions which pass and are done

th. A had thought grows so quickly that she never knows where it will end. As Madame de Staël said, "I will not disguise from you the fact that novels, even the best, do harm. You can scarcely do anything afterwards without remembering that you have read about it, and all the evils of the heart have been torn asunder."

The grand motives, the ideal feelings, the generous impulses, the strange adventures which your heroine passes through, are not in the least like those which happen every day of our lives. Imagine a poor girl dreaming of the marvelous yet tender things which have warmed her in her reading, how astonished she will be at finding no real person in the best like her heroes! She wants to live as the imaginary princesses live in her novels, or in the sweet and charming women who are always beloved, always overcoming every petty care if they ever had any, who are, in fact, no more; not poor, every-day kind of girls like herself; and of course she is disgusted when her descent from hero worship to the details of her home life.

Novels like hers would create a new order of motives to satisfy the caprices of her heroes; but, unfortunately, hard necessity will not listen to their doleful fancies, and the old-fashioned order of events goes on with its heavy, monotonous footfall. Seen in this light, novels have done a great deal of harm to the life of women. They have, as it were, divided their existence, and the two halves struggle like the two ends of a serpent which have been cut in two, and which try violently to re-unite.

That I do not love the ideal; I love it, and I shall ever love it; and it is this love of the ideal lying at the bottom of every human act of which the genius of error takes advantage by giving you a taste for novels.

Religion has her ideal regions also; but they are not like those of novels. Religion raises us upward, toward all that is great and noble, and prepares us for the sorrowful realities of life. But her ideals are Divine, pure and true; above all, they are accompanied by reason, wisdom and common sense; they exact from us nothing that is impossible, they teach us to wait and to endure; to wait and to endure, perhaps, until the eternal day.—*The Church of England Magazine.*

An aged Friend, in a Yearly Meeting, arose without comment related the following which he had during the small hours of a previous night. He beheld a vessel full of oil gliding pleasantly and beautifully along, and saw a second ship likewise sailing, but of a different color, and changing its course. It was shown him that the latter would likely never reach the harbor in safety, because it had no pilot aboard. The exhortation to the meeting was: "Friends, do we mind the pilot?"

They who would contend for the faith once delivered to the saints, must do it in the spirit of the saints, which knows no rancor.

Christians," says Prigneux, "having drawn the coarsest net to controversy, did they so destroy peace, love, and charity among themselves, that they lost the whole substance of religion, and in a manner drove Christianity quite out of the field.

THY PRAYER.

What is thy prayer—to climb the mount of Fame
And from that lofty height to look below
Upon its steep, as Man will do, in shame

On those who, struggling, cannot reach thy glow—
Is this thy prayer? Perchance 'twill answered be?
But such an answer comes alone of thee.

What is thy prayer—the reins of wealth to hold,
And drive thy flaming chariot, like a god,
Upon a road paved with extorted gold

From those who turn the wheel or plow the clod?
If this it be, thy will may make it so,
But yet the answer goes when thou shalt go.

What is thy prayer—the ruling rod to sway,
To speak and have thy speaking a command—
To break a kingdom in thy little day,

And squeeze a vast dominion in thy hand—
Is this thy prayer? How thin the thread of Power?
His scepter grand has fallen in an hour.

What is thy prayer—at Pleasure's throne to be
A smiling minion to her merriment,
To quaff her ruby cup of revelry

Oblivious to the dregs within it blent?
Is this thy prayer? its answer hath deceit;
Thy queen shall see thee begging at her feet.

What is thy prayer?—thy brother's cause to aid,
To help thy means for helping sore distress,
To lift the load on sorrow's bent back laid,

To have God's blessing, and thus blest, to bless?
Is this thy prayer? Ah, sweet petition given,
Responsive here, immortalized in heaven.

CLARENCE DOUGLAS MOORE.

The Bible as Literature.

An article in the American Bible Society Record, by its president, Daniel C. Gilman, ex-president of Johns Hopkins University, says, in part:

Let us for a moment close our eyes to the sacred character of the Scriptures, and consider them as literature only. All the arguments that uphold the value of instruction in the great writings of antiquity—Homer, Virgil, Cicero, and the rest—to which no objection is made, apply to instruction in the Bible.

There are passages in the Old and New Testaments, familiar and revered by those who are devoutly inclined; and most appropriate to be studied and committed to memory by the youngest scholars. They are lofty in sentiment, dignified in expression, and hallowed by associations. The child has a serious lack in his intellectual equipment who grows up without a knowledge of the Mosaic poem of creation, the origin of the decalogue, the exodus, such Psalms as the nineteenth, the twenty-third, and the one hundred and third, parts of the book of Proverbs, the nobler passages in Isaiah, the book of Ruth, the speeches of Paul, the "Charity Chapter" in the first epistle to the Corinthians, and some of the splendid imagery of the book of Revelation. Allusions to such passages as these abound in English literature. They cannot be appreciated without the Bible. Our history, biography, oratory, poetry, essays, contain innumerable references to incidents, character, precepts, and phrases which can only be understood by those who are familiar with the pages of the Scriptures. If for no other reason, the Bible should be one of the most inspiring, suggestive, instructive and enduring literatures that the world possesses.

There is another reason for urging the

study of the Bible, which may be termed the historical reason. Among all the subjects which are engaging the attention of scholars at the present time there is none more fascinating than the origin of religions, languages, laws, and the manners and customs of society. Costly expeditions in Egypt, Mesopotamia, Asia Minor, and in the islands of the Mediterranean, within a comparatively recent period have revealed traces of the earliest civilization of the world. There is no introduction to these researches accessible to the ordinary reader so good as the Biblical narratives, especially those of the Old Testament. It is true that some passages are obscure, but many of these are illuminated by modern discoveries. Not a few are readily understood, and they throw side lights on the thoughts and ways and institutions of the earliest people of whose traditions we are the heirs. A familiarity with the history of the Jews, and of the various nations with whom they had relations, is a most serviceable and alluring preface to modern discovery in Assyria, Babylonia, Phoenicia, Palestine and Egypt. This historical argument is therefore entitled to great weight.

Moreover the Authorized Version has a claim to a place in the elementary schools which does not belong in like degree to any other version. In its present form it was set forth when the English language had acquired its full dignity. For fiction alone, if for no other reason, such passages as I have named (and there are many more of equal value) should be familiar to every one. This is admitted by all who wish to maintain the simplicity and purity of our inherited tongue. In no other language is there a version comparable with this. Many of the best writers of recent years have acknowledged their indebtedness in the matter of style to the examples and illustrations with which they became familiar in the sacred pages.

A Letter of David Brainerd.

David Brainerd to his brother John, both of whom were missionaries from Scotland to this country about 1750. I was induced to look it up by the remarks of a Presbyterian minister, made in a conference of that body recently, that "the next great awakening in this land would not be of the emotional kind." S. E.

"Dear brother. I am just now on the verge of eternity, expecting very speedily to appear in the unseen world. I feel myself no more an inhabitant of earth, and sometimes earnestly long to 'depart and be with Christ.' I saw both the excellency and necessity of holiness in life. I must press you to pursue after personal holiness—labor to distinguish between true and false religion; and to that end, watch the motions of God's Spirit upon your own heart; look to Him for help; value religious joys according to the subject-matter of them; there are many that rejoice in their supposed justification; but what do these joys argue?"

I fear you are not sufficiently aware how much false religion there is in the world; many serious Christians and valuable ministers are too easily imposed upon by this false blaze. I likewise fear you are not sensible of the dreadful effects and consequences of this false religion. Let me tell you that it is the "devil transformed into an angel of light" that al-

ways springs up with every revival of religion, and stabs and murders the cause of God, while it passes current with multitudes of well-meaning people for the height of religion. Set yourself, my brother, to crush all appearances of this nature—inist that their joys are delusive, although they may have been rapt up into the third heaven in their own conceit by them, unless their lives be spiritual, watchful and holy. In pressing these things "thou shalt both save thyself and those that hear thee." God lives and blessed be my rock. He is the same almighty Friend; and will, I trust, be your guide and helper, as He has been mine."

FOR "THE FRIEND."

Legal Requirements for Friends' Marriages.

In the late revised edition of the Rules of Philadelphia Yearly Meeting's Discipline it is stated in a foot note that information respecting the legal requirements relating to marriage can be had upon application to the agent in charge of Friends' Book Store, No. 304 Arch street, Philadelphia. This information is contained in a printed circular entitled, "Abstract of laws relating to marriage in the States of Pennsylvania, New Jersey, Delaware and Maryland." The Meeting for Sufferings lately held, directed that two copies of this abstract should be sent to the clerk of each of our Monthly Meetings. In Pennsylvania a special form of document is issued to those "who intend solemnizing their marriages themselves," which is applicable to Friends and others who conscientiously object to the intervention of a priest, minister or magistrate in the accomplishment of marriage. G. J. S.

[It may serve the convenience of some Friends if we record here the abstract of laws concerning marriage as they exist in the year 1903.—Ed.]

Pennsylvania.—In all cases in which parties intend solemnizing their marriage themselves, no such marriage shall take place until the Clerk of the Orphans' Court of the proper county shall certify their right so to do in declaration in the following form:

To A—B— and C—D—. Legal evidence having been furnished to me in accordance with the Act of Assembly, approved the ___ day of ___, one thousand eight hundred and eighty-five, this certifies that I am satisfied that there is no legal impediment to you joining yourselves together in marriage. A—B—, Clerk.

And there shall be appended to such declaration two certificates in the following form:

We hereby certify that on the ___ day of ___, one thousand nine hundred and ___, we united ourselves in marriage at ___, in the county of ___, having first obtained from the Clerk of the Orphans' Court of said county a declaration that he was satisfied that there were no existing legal impediments to our so doing.

A—B—.
C—D—.

We, the undersigned, were present at the solemnization of the marriage of A—B— and C—D—, as set forth in the foregoing certificate.

D—E—.
E—F—.

The clerk of said court shall inquire of the party applying for marriage license as aforesaid on oath or affirmation relative to the legality of said contemplated marriage, and if there shall be no legal impediment thereto, then he shall grant such marriage license, for which he shall receive the fee of fifty cents; and if any of the persons intending to marry by virtue of said license shall be under twenty-one years of age, the consent of their parents or guardians shall be personally given before said clerk, or certified under the hand of such parent or guardian, attested by two adult witnesses; and the signature of said parent or guardian shall be properly acknowledged before a notary public or other officer competent under the law to receive acknowledgments, which certificate shall be filed of record by the clerk, for which he shall receive as his fee fifty cents, in addition to the marriage license fee.

If the marriage be solemnized by the parties themselves, the certificate of such marriage shall be signed by them, attested by two witnesses, and filed with said clerk within thirty days after the marriage, and said certificate shall be filed among the records of his office; and if the party so marrying shall neglect or refuse to transmit said certificate to said clerk within the time prescribed by this act they shall forfeit and pay the sum of fifty dollars.

If any person shall solemnize the marriage ceremony, or shall be attesting witnesses to the same, within this Commonwealth, without said persons having first obtained the proper license, as hereinbefore mentioned and set forth, he or they so marrying or attesting shall forfeit and pay the sum of one hundred dollars to and for the use of the county in which said marriage was solemnized.

New Jersey.—Applications for marriage licenses are to be made to the County Clerk of the county where the marriage is to take place.

A certificate of the marriage is to be furnished to the County Clerk within thirty days after the marriage has taken place, signed by the parties to the marriage, and by two witnesses of it.

Delaware.—No application to the legal authorities is required for a marriage in Friends' Meetings.

The Recorder of Certificates of the Monthly Meeting is required to have the marriage certificate recorded in the office of Recorder of Deeds for the county where the marriage has taken place.

Maryland.—No application to the legal authorities is required for a marriage in Friends' Meetings.

The law requires that the certificate attested by at least twelve witnesses, shall be recorded amongst the records of the Society within sixty days after the marriage has been accomplished, or in a Court of Record in the city or county in which the marriage has taken place.

"BACK of the will of God is always the love of God."

THE "pearl of great price" is not found often in the world's glitter; but can be readily lost there.

Selected for "THE FRIEND."

James Graham.

James Graham was born at Westerkirk, (the borders of Scotland, in the Eleventh Mo. 1734. His parents were religious character and carefully educated their son as a member of the Presbyterian church of Scotland. Who about eighteen years old, at which time I was a zealous professor . . . he removed in Cumberland, and having frequent opportunity of becoming acquainted with the members of our Society, he thought it piteable that a seriously disposed people should be so blind, as he apprehended they were.

In the twenty-third year of his age, pleased the Lord, by the powerful operation of his Spirit, to introduce him into deep mental exercise, which brought him very low, both in body and mind. In this tried situation, he was thought to be in a declining state of health; but as he faithfully endured the chastening of the Lord, he was delivered from this humiliating conflict. In the year 1768, about six years after he had, to use his own expressions, embraced the Truth in love of it, at which period he was probably admitted a member of our Society, he was constrained to appear in public testimony, and warn Friends to be more inward with the God. In the course of the same year, he married a young woman of Carlisle Monthly Meeting, to which meeting he then, and for many years after belonged.

Being in low circumstances, he was obliged to work very hard in his employment as sawyer, for the maintenance of himself, wife, and a large young family. He submit to this with cheerfulness and exemplary diligence; believing that the gracious Being, whom he had trusted, would enable him make a sufficient provision for their support.

His ministry was well received' by his friends as edifying and instructive; and he was much beloved and esteemed by them, as a man sound judgment, and one who had learned the school of Christ. In the year 1783, in several successive years, he travelled acceptably in the service of the Gospel, in various parts of this nation. His last journey this way, was performed at the age of seven and seven; and on his return he made this short memorandum: "Came home to my house, with a heart thankful to the Father of all our mercies, for his care."

He was a good example in the attendance of religious meetings; and having in the performance of this great duty, himself partake of that spiritual refreshment which is oft derived from silent waiting before God, was concerned to invite his friends to creating care in this respect. He especially exhorted those who from their situation in life labor hard for their support, to regular in frequenting their week-day meetings. His own experience enabled him couple this with a belief, that if it were done under a proper engagement of mind, that outward affairs would not suffer.

James Graham had received very little education in early life, but he brought up a family of nine children with reputation. He never possessed much property; nearly the whole of what he had was acquired by hard labor and economy; but he was hospitable to his friends, and a generous contributor to

cularly claims of the Society. He exemplified, in his conduct, that "godliness with contentment is great gain; having the promise of the life which now is, and that which is to come."

Towards the close of the year 1815, he was suddenly attacked with paralysis, which in a great measure, deprived him of his wonted activity, and considerably affected his speech. After he had somewhat recovered, he intelligently and pathetically repeated the following stanza from one of Addison's hymns:

"My life if thou preservest my life,
Thy sacrifice shall be;
And death if death should be my doom,
Shall join my soul to thee."

Some time afterwards, he was again able to attend meetings, though the power of articulation was not fully restored.

In the First Month, 1818, a recurrence of the same disorder took place; and on being asked how he was, he replied that he could not be better: that he felt his Maker near, and that he longed to be with Him; and to a friend who went with him, he said: "Though my mind much broken down as to the outward, yet all is peace within—all is peace within." Soon after, he entirely lost the power of speech, and in this situation, he was, for many months, in a tolerably good state of health. He appeared to be frequently engaged in fervent supplication, . . . tears often trickled down his furrowed cheeks. He died on the fifth of the Twelfth Month, 1819, at the age of eighty-five.

Manifestation of the Spirit Given to Every Man.

That remarkable man, William Taylor, who was often called "Bishop of Africa," was distinguished among other things for his emphatic testimonies to the universal and saving light of Christ among all peoples. He loved to insist on the text, "The Gentiles who have not the law are a law unto themselves," etc. We find in the following report preserved of a public address which he delivered in Philadelphia several years ago.

The proper way of dealing with the heathen, the bishop said, was all in the Bible, from the very point at which the missionary ought to start. To assume that the heathen were wholly ignorant and wholly wrong, and must renounce every custom and creed they held was the wrong way.

Look for the points of agreement, not for the points of difference. Start from what heathens have in common with Christians, for they do not have so much in common." From this startling assertion, based on his own experience and observation, the bishop went on to say upon this subject, with which he is probably more familiar than any man in the world, that the creature's power, truth and benevolence of God, the beguiling of man, and the necessity for some means of reconciliation seemed to be tenets held by the heathen as much as by the Christian world. To prove this, he related several incidents of heathen life, among others a solemn appeal to God, by the wife of an African king before she drank the poisonous draught administered as a test of witchcraft. The appeal to "Newiss," the "God that created the heavens," was made solemnly just before

the act of drinking, and the result of the test established the innocence of the accused, an event celebrated by the whole tribe with rejoicing like that of David before the ark, or Miriam and the women of Israel on the shore of the Red Sea.

The bishop related a wonderful instance of conversion, which held the entire assembly of his listeners profoundly silent and attentive. Among the converts at a station among the Kafirs was a deaf mute. Though he could not read nor communicate in any way with the missionaries, he was a constant attendant at the meetings, and watched narrowly the gestures of the preachers, among whom some of the natives used a most expressive pantomime. One night the mission and village were roused by a hideous noise down by the bank of a river that ran past the settlement. No one could divine what it was, and some were greatly terrified. Finally some of the braves formed a band and went down to the stream. Guided by the sound they pressed boldly on, and ultimately came upon this deaf mute. "He was under conviction." He was praying to God, and had no idea, of course, of the noise he made. Next day he presented himself to be baptized. Believing it the work of God, the missionaries baptized him, but their faith failed when he presented himself the day after, with a request to be ordained. His evident physical incapacity to preach the Gospel rendered the request, in their opinion, preposterous. To get rid of him the presiding officer gave him a copy of the New Testament.

That Book, he knew, was what they preached from, and the poor, ignorant fellow supposed that it was given to him as the certificate of authority to preach, which he so much desired. Clasp the book to his heart, he burst into tears of joy and rushed away. Where he went they did not immediately learn. When they next heard of him it was to find out that far outside the confines of their missionary operations that deaf mute had been preaching Christ, and had been the means of making over two hundred converts. The missionaries hastened to inquire into these conversions, and to their amazement found the converts acquainted with the leading facts of the Gospel. The deaf mute had preached in pantomime. By his sign language he had told his people the story of the cross, and so far as his case was concerned, the prophecy was fulfilled—"Ethiopia shall suddenly stretch out her hands to God."

The Porter.

He is in danger of being forgotten. He comes before us now as the man who puts checks on our luggage, or the man who carries parcels. The original porter was different. I recall a scene of my boyhood. I first entered the bay of Smyrna as a cabin boy. One day I was in Asia sent ashore to deliver a parcel at the residence of a native merchant far uptown, and when I reached the place I made practical acquaintance with the porter, a well-dressed, comfortable-looking man who was impressed with the dignity of his office. I took in the scene. Here was the man and his dwelling, a comfortable bunk on the side of the portal was a part of the equipment; here he slept at night and watched by day. This portal was the only entrance. If a pall of ashes was taken out, it did not escape his notice; if a

basket of fruit went in for the master's table, it passed under the eye of the porter. All ingress and egress of persons and things passed with the approval of the porter.

I have read a few books in my day; I have had no such help to realize a scene so vividly as that one visit afforded me.

The Master gives every man his work and He commands the porter to watch (Mark xiii: 34).

This simple attitude suffers no diminution in its transfer from Old Testament to New Testament times.

The entrance to the dwelling in those olden times was absolutely one, like a sheepfold formed out of a cave. The porter controlled the establishment—the most important and best trusted servant of all.

The Master says, "I am the door," the living, discriminating, absolute One. We are under-porters, and we are commanded to watch. What shall we let in at the portal of the soul? Truth in its purity, love in its simplicity, courage in its energy, hope with its lamp—all that makes for righteousness.

With redoubled care we must watch what cometh out.

The floor of the portal is like that beach scene so clearly set forth, discrimination, selection, dispersion—"They gathered the good fish and cast the bad away."

Each believer must of necessity be a watcher. Constant fidelity, wonderful care, continuing instant in prayer. We must be armed for silent services if we are to be men. Our very friends are kept by silences, rather than by confidences. Our enemies are weighed and measured in silence, and we are secretly comforted that temper and irritation soon wear themselves out. Napoleon sold the Louisiana valley in 1804 to worry England, and now England's costly treasures will adorn the great occasion at St. Louis this year.

Seward bought Alaska from Russia forty years ago with the same kind of temper, and lately a few gentlemen discussed and dined together and sealed the business of the boundary line.

There was peace before there was war! Let us be silent, solicitous, vigilant watchers on the walls of Zion.

H. T. MILLER.

BEAMSVILLE, OHL.

A Literature Holding Men Short of the Mark.

It appears to me that there are many in the present day whose minds are constantly kept afloat by the great variety of publications, almost daily issuing from the press. Many of these I have seen, although replete with moral sentiment and learned remarks, which are not without Scripture foundation, although very wide of the true intent and meaning of the text, are strongly calculated to keep their readers in search of the lifeless shadow, and divert their attention from the living and eternal substance. There are other persons again who have actually commenced a reform in great sincerity, and have been drawn into solid and serious reflection; but these unhappily frequently fall into the way of a class of people whose writings and conversation lead them to expect, that when they embrace the religion of Jesus, they will immediately witness some delightful sensa-

tion of heavenly joy. But alas! they calculate on the reward before the warfare is begun. If such, for a short season persist in communing with their hearts, and are through condescending love and mercy favored to draw near to the Saviour of men, their expectation is disappointed, and they find that He is without form or comeliness, "and hath no beauty" to make Him desirable. There is nothing to feed and support those airy and fantastic notions which their minds have previously and so perilously imbibed. Thus the inestimable pearl is overlooked, or set at naught; the language of the prophet is verified and the blessed Master is, I fear, at this day too many in this way "despised and rejected of men."

I am apprehensive, that the enemy of mankind was never more effectually served than at the present time, and in a way most admirably adapted to the refinement of the age in which we live; the facilities for holding up the letter of the gospel were perhaps never before equaled at any period; nor greater eagerness generally evinced to peruse and swallow the fascinating baits, particularly when garnished with declarations from the undefiled lip of Truth, which serve to amuse and allure, and by their painful and deadening effect upon the mind prevent its coming under the influence of that pure and quickening spirit, which only giveth life. By this stratagem, an easy and broad way is open for the poor deluded traveler, so well accommodated to flesh and blood, that there might seem to be no necessity for any to "strive to enter in at the strait gate;" and yet the exaltation of the Saviour's kingdom is professedly the object of many of these authors, without pointing out where it is to be obtained. Regenerating grace is hinted at, but self-denial and the daily cross are seldom heard of.

I am often bowed down under the consideration of these things, and of what will be the end thereof; and am sometimes ready to conclude that a day of calamity will come, when these chaffy imaginations and beguiling inventions will be dispersed like withered leaves before an autumn blast; when the minds of men will be brought low, and humbled under the necessity of turning to Him, who hath been so long smitten and afflicted, and be made willing to sit under his holy teachings. That so all may be brought to know Him in all his heavenly offices, not only as a reprover and convincer of sin, but as a comforter and a gracious Redeemer indeed.

And may the Lord hasten the dawning of that glorious day when "He who was despised and rejected of men," shall become the chiefest of ten thousands and altogether lovely, saith my soul.—*Daniel Wheeler.*

FOR "THE FRIEND."

The Spirit of Envy.

The spirit of envy and jealousy has been growing in the hearts of the people since they began to live on the earth. But wherever this spirit is, remorse or punishment follows in proportion to the extent of the envy. It was no doubt the condition of the offering, or the spirit in which it was brought, that rendered Abel's offering more acceptable than that of Cain who was asked, "If thou dost well, shalt thou not be accepted?" showing

that it must have been through an envious spirit that he slew his brother. But sorrowful were his sufferings for his sin.

Joseph, that noble example of patient suffering for innocence, was brought out with a mighty victory for the Lord himself who was with him, pleaded his cause, while his envious brethren must have suffered remorse in the extreme for their wrong doing.

The jealous spirit was very prominent when David's older brother reproved him for making inquiry concerning one whom he had heard "defying the armies of the living God," and yet there was a just cause for his inquiry. And it was envy which first caused Saul to seek David's life when he heard it sung how "Saul had slain only thousands, while David tens of thousands." But David was raised to a high station and was a man after God's own heart, while Saul fell to a most deplorable condition, where even the Lord departed from him. Proud Haman had to pass through a most humiliating ordeal, and afterwards was condemned to a disgraceful death, while he who was the object of his scorn and contempt was exalted with high honor. He that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

With what sarcasm were the "feeble Jews" derided when they built up the walls of Jerusalem. But they "made their prayer to God" who blessed and prospered them, while those who derided them came to naught. The same Alseecing one who changes not, hears the cries of his children, and will also in this day be round about them to protect them, and, as in the days of Daniel, will deliver them from the lions which are on all sides to devour them. He who was "of the form of the Son of God" still is near to shield and strengthen those trusting dependent ones, who are innocently accused, or who are persecuted for righteousness' sake, by the envious. The Lord himself will plead their cause if they fully abide in Him.

She who "did what she could" for her Saviour, though reproached by some with indignation, was to have, on that very account, a memorial of her published throughout the world.

E. B. DINGEE.

FERNWOOD, Pa.

FOR "THE FRIEND."

"Watchman, What of the Night?"

The query arises, who are the watchmen, and what are their duties? I apprehend that through the assumption of some who claim to be ministers of the gospel, the idea has become very prevalent that those occupying that station are emphatically the watchmen alluded to in the text. But weakness and blindness must attend, wherever this error prevails, for all are called to faith and good works with a high and holy calling; and what was said by the Master to his chosen messengers, was said to all, "Watch and pray, lest ye enter into temptation." It is not to be denied that some, through continued obedience to the gift of faith, have attained to a greater degree of religious experience than others, consequently a greater degree of responsibility rests upon them as watchmen upon the walls of Zion; and to these the charge seems particularly addressed, "Take heed to yourselves

and to the Church of God over which the Holy Ghost hath made you overseers; and these may be occupied in different parts and services in the vineyard; but all, according to the grace of God, and the gift by grace which they have received. Oh! that all who claim to be watchmen might be humbled under the hand of the mighty God of Jacob, to do his will and nothing more. But alas, I have had to fear that some, in the present day, were greatly endangered by the praise of men, which they are led to look for, more than the praise of God. It would seem to be the wish of some to build up the kingdom by outward observation, and a specious narration of works, which may be good in themselves, but when unseasonably made public, or spoken of in terms of praise, whether with a view to exalt the individual or the church, may do much hurt to both.

I allude to the practice which has become common on the other side of the Atlantic (as is gaining some imitation on this side), of journals under the patronage of Friends, publishing letters, or parts of letters, written by ministers or their companions, whilst out on religious service; giving in some instances exulting views of the effects of their labor. It may be proper enough that a few such Friends should keep up a correspondence, but if they would be kind to the Friend thus troubling, they would not publish his doings from the house tops. Divine Wisdom, I have no doubt, dictated to Friends, in times past, to be very careful not to say or do anything which might have a tendency to flatter a vain mind in any; and it is not to be expected that all who are called, and it may be rightly called to the work of the ministry, are yet so far deemed from the transgressing nature, as not to be subject to the power of temptation especially to flattery, which is an evil of the most subtle kind. And would not the poor servant, if under a right sense of his or her unworthiness, count these things as wholly received in the house of their friends, as a crave not to be led into temptation, but to delivered from the evil.

The practice above alluded to, and also that of recording the general movements of ministers, tends to the same thing, and I can see that it can result in any good. It is a practice of recent origin, and seems to me call for the serious enquiry of every concerned mind, whether it ought not to be abandoned by every one that would name the name of Christ.—*Reprinted from THE FRIEND.*

M. A.

SOMERSET, N. Y.

Science and Industry.

THE ECONOMIC VALUE OF OUR NATIVE BIRDS is ably treated of in a series of numbers published quarterly from the Department of Agriculture, Harrisburg, Pa. Present or to be numbers are sent free upon application to "Office of the Economic Zoologist." A Monthly Bulletin of the Division of Zoology: The present number gives a series of instructive experiments in geological and agricultural study.

TRANSPARENT SALT.—Some remarkable formations are found extending for thirty miles along the Virginia river in Nevada. The s-

ms mountains of crystals and is so pure and that fine print can be read through a foot t. This region was evidently once occu- by a great salt lake, as close by are some ertful wells, one of which, seventy-five t in diameter, contains water so intensely e that a person bating there will float a cork.

WATCH AND COMPASS.—All watches are passes. Point the hour hand to the sun south is exactly half way between the r hand and the XII on the watch, counting ward up to noon, but backward after the has passed the meridian. For instance: ose that it is eight o'clock, point the d indicating eight to the sun, and the fig- X on the watch is due south. Suppose it our o'clock, point the hand indicating 4 to sun and II on the watch is exactly south. Exchange.

THE THIMBLE.—Thimbles were scarcely even in England before the reign of James when John Lopping, a mechanic, came over to Holland, bringing with him a stock of n. Finding very soon that the demand for wares was increasing, and would soon ex- ceed the supply, he established a manufactory thimbles in Islington, and invited over sev- of his countrymen to assist in working it. Success and profit of the undertaking were ly beyond his expectations. Being worn of the thumb, they were called "thumb " which, in time, became "thimbles."

ONE concern is being manifested for the tion of the great vine that forms one of the chief attractions to visitors to Hampton t. The vine is two hundred and twenty- years old, having been planted in 1678. Although it has been known to yield as as twenty-two hundred bunches, the l which has been steadily decreasing, has ear been only about five hundred bunch- One cause of this is the great age of the which renders it necessary that most of ung fruit should be cut away, leaving as many bunches as it is thought the vine ble to grow to maturity without dam- ing the plant.

AN ADIUM INDUSTRY has begun to develop n France and in Germany. Large orders e been received from all parts of the world ecimens of the wonderful substance. s are required to produce a single n of radium, and as the orders call for eds of grams, the work of supplying the d is quite extensive. The quantity re- by hospitals and physicians is alone far of the supply. The advantage of having ant as effective as the Roentgen rays al- st hand, without the use of an apparatus, obious. A minute quantity in a tube not than a goose quill answers ordinary pur- The price is now quoted as two thou- dollars a gram, but it is believed that d mand being so extensive some means t of producing it at a lower price. It is hope, too, that other uses will be nd for it, especially in the production of d. Several substances, notably zinc py- s, give forth a strong light when exposed tium, and there is therefore the possibil-

ity of the long-sought permanent light becom- ing a fact that may be realized. It is a wonderful power which radium has of making dull substances luminous. It is so that the world gets spiritual light. Men who are themselves dark, become lights to others, when the Holy Spirit operates upon them.

"The spirit of man is the candle of the Lord" (Proverbs xx; 27).—*Christian Herald.*

Items Concerning the Society.

While our attitude on all Friends' news matters must be, of course, conservative, yet the business of this paper is not parties, but principles. We mean to avoid dwelling on all parties as such, and their details; and we hope to be delivered from all reflections on this or that party, except as principles themselves run against any. That we cannot help. We desire to be charitable with motives, and uncompromising with principles.

Information has been sent to us in the case of Rich Square meeting house, North Carolina, that its use is granted, at another hour of the day, to that portion of its former occupants who have made their recent protest for the principle of Friends' worship as formerly practiced.

It should be noticed that it was the scene of parting with the old house that was referred to in our last number as "pathetic," as it is natural it should be; and the manner of relinquishing its possession as "peaceful," in that it avoided litigation. These adjectives have been quoted as used in entirely other relations where they do not be- long.

We now hear of a new meeting house already erected at Piney Woods, North Carolina, and used as their place of worship by the conservative portion of the members, who are in unity with the similar movement at Rich Square and Woodland.

The Friends' Tract Association of London Yearly Meeting is issuing at intervals, under the editorship of Norman Penney, a series of brief illustrated biographies of "representative men and women of the religious Society of Friends." We have already received and acknowledged some of the first four, namely, "George Fox, the first Quaker;" "Samuel Bowley, a champion of Freedom, Progress, and Temperance;" "Elizabeth Fry, the Prison Visitor;" "Stephen Grellet, Ambassador for Christ;" and now there comes to our table Number 5, entitled "Peter Bedford, the Spitalfields' Philanthropist," written by William Beck. This is a very well-told narrative of a man who, on the foundation of knowing whom he believed, seemed never weary of well-doing, and derived a remarkable influence over other men of all ranks in the forwarding of many valuable reforms, agencies for the betterment of burdened or destitute classes of people, efforts for the improvement of prisoners and their condition, and for the help of education. A young man would hardly rise from the reading of this narrative of an earnest and helpful life, and expect thenceforth to be a drone in the hive of humanity.

In our last number we designated a widespread state of things by the term "modern separation from Quakerism," thus taking a larger view than the compass of one Yearly Meeting. Should a local separation from that growing separation occur, it would indeed, have to be within some single Yearly Meeting. But the state of things lately protested against by a portion of a Yearly Meeting has been learned of and studied in a far wider range, and warning been taken from the whole field, even before the contagion found entrance to that one body in but the three or four localities where it has thus far appeared.

Among the corresponding Yearly Meetings, that of N. C. is, with the exception of Baltimore, apparently the least infected with the invasion of the

pastorate system. It cannot be said to have been given over to it. We believe some to the tide of encroachments on Quakerism, by remaining. May these be blessed in faithfulness. Such separations from Quakerism, while not from organizations, as have been entered into throughout the whole land, arose under the old Disciples. But the recent adoption of a Discipline which seemed to leave the unsound system of worship and ministry at liberty, became the final signal in a train of causes which had been long brewing, for a portion in North Carolina to stand aloof. These discerned a danger of entanglement with such growing separation from Quakerism as was advancing from the field of Yearly Meetings at large. Of Quakerism, the organization is not the determining feature. Organizations are but the servants of principles.

We trust the Yearly Meeting affected has it yet in its power not to be named, as it was not intentionally named or singled out by us, as a "modern separation from Quakerism." In the line of that hope will be found the true basis of a restored unity.

We have received a copy of "The Golden Hymn Book, compiled by M. Catherine Albright, published by Henry Frowde, London, etc., 1903."

This collection contains four hundred religious poems of a high order of merit as literary compositions expressive of many spiritual aspirations, emotions, and conditions. It is often comforting to find one's own inward life and desires expressed by others in so lofty and fitting words,—echoes, we will not doubt, of many spiritual inspirations of fine souls in favored moments.

When, however, we turn to the purpose to which this collection is avowedly addressed, we must demur to the principle of it so far as its intention relates to the mode of worship in the professing Society of Friends. "It is intended," says the preface, "for varied use both public and private, with the special hope that it may find a place and meet a need among the Society of Friends. . . Suitable tunes for the hymns will be found in the Tune Index."

Accordingly the special purpose of constructing this book is the supplying of hymns for singing in a worship conducted under the name of Friends. It is a notice served on us of what the professed worship in meetings called Friends, or under their name, has to a considerable degree in England and to a large degree in America, become. It marks the renunciation of the Friends' principle as well as mode of worship, and the substitution of that of the other denominations in its place.

If the stated congregational worship by book can honestly appropriate to itself the name of the "Friends," then George Fox, with his condutors and successors for the first two centuries of the Society were not Friends. But if Fox, Penn, Barclay and a long line of like precursors faith, who would steadfastly wait only upon God for his own witnessed authority for a vocal exercise as worship, were Friends,—then these modern introducers of that principle of vocal worship from which Friends came out, are not Friends. No Yearly Meeting has the power to make them "Friends," or itself a "Friends" meeting, while of that opposite quality. Whichever mode of worship is the Quaker or Friends', the other cannot be that. It is the honesty of the transaction we are looking at,—in regard to the assuming of a name a competitor doing rival business under the owner's trade-mark. It is avowed that the service of vocal praise, prayer and preaching are essentially on the same foundation, and only different modes of acting on the same principle of Divine worship. So indeed, rightly, they are. Accordingly if it be of the right principle of worship to praise by hymn-book or by complying with the announcement of a giver-out of the hymn,—it is right to do the same for prayer, using a prayer-book as a human director may call

for a printed supplication; or a sermon-book on the same basis as that of the hymn-book. Those who enter upon this principle by the hymnal pathway, enter upon the same foundation for the other two modern expedients.

Not all modern expedients are innovations upon a principle; but such as are, are responsible for being the entering wedge of cleavage. Why does separator blame his resulting, "separatist," or the axe the chips?

Notes in General.

The daughter of David Livingstone is erecting a memorial hospital at Zamba, South Africa, in honor of her father's life and work.

It is stated by a Berlin journal which has been collecting Jewish statistics, that the number of Jews who have been converted and are occupying the pulpits of Protestant churches is 125.

The *Advance* expresses doubt as to the advisability of educating native converts in the United States who are expected to return to their own country and labor among their own people.

Dr. Washburn, president of Robert College, Constantinople, for forty years, has resigned that position because of his advancing years. He will remain as professor.

The *Christian Register* believes that the tension and energy of the movements which during the last half century "have broken up creeds and systems, whether in State or Church, in business or social life, have set free the forces which tend toward progress and unity."

The first Finnish Methodist Episcopal church in northern Minnesota was this month dedicated at Split Rock, Minn. H. J. Salmi, pastor of the church, preaches in three languages—Finnish, Russian and Scandinavian. There are 45,000 Finns in northern Minnesota, and H. J. Salmi is the only Methodist preacher. This church is the only Methodist Episcopal Finnish church in the world.

Stands at the doors of any one of those theatres, and look at the crowd of men, young men, and boys that come pouring out at the conclusion of one of the low performances,—scan their countenances well, and mark whether there be found one who shows an open, noble, God-loving look, upon which may be written the reassuring legend: "Safe,—Secure in Case of Fire or Panic."—J. W. L.

The census taken of church attendance, recently, in New York City, showed that the Christian Science churches attract a greater number of people to attend the churches of four of the older denominations. The percentage of male attendance was found to be within one per cent. of the number in attendance at the Protestant churches, and considerably in excess of the average of all the churches.

SUMMARY OF EVENTS.

UNITED STATES.—The Panama treaty has been under consideration by the Senate in executive session without coming to a vote upon it.

The late extra session of Congress terminated at 12 o'clock on the seventh of Twelfth Month, 1903; at which time the present regular session began. An item was passed in the Urgent Deficiency bill now under consideration to pay for mileage to members of Congress on the theory that a period of time elapsed between these two sessions, and members were therefore entitled to the traveling expenses to their homes and back. This item has been struck out in the House by a unanimous vote.

A Handbook on the Prevention of Tuberculosis" of 400 pages has been issued by the New York charity organization. Among the means recommended are "relief for the individual consumptive, abundance of plain and

suitable food, uncontaminated air in living and sleeping rooms, the provision of sanatoria, dispensaries, nurses and physicians for those who are sick and cannot themselves take the necessary rest."

An explosion, supposedly of mine gas, occurred on the 25th ult. in the Harwick mine of the Allegheny Coal company at Cheswick, about sixteen miles north of Pittsburgh, by which 183 miners lost their lives. It is stated that gas in dangerous quantities was known to exist in the mine, and it is supposed that the mine was ignited by a flame from a lamp or match. Governor Penningback has ordered a thorough investigation of the circumstances attending the event to be made.

Statistics in the city show that in 1895 crimes committed by negroes had decreased, and at this period, thirty years after the close of the Civil War, the negro population here had become well-educated through the public school system. Within the last eight years, coincident with the new negro immigration from the South, the percentage of wrong-doing has risen. In the last two or three years negroes, forming less than 5 per cent. of the population, have committed more than twenty-five per cent. of the crimes. There are many thousands of law-abiding negroes in the city, who are not responsible for these conditions, but the fact remains that an abnormal proportion of the negro population here belongs to the criminal class.

The Director of the Poor Board of the city of North Adams, Mass., has had posted in all the saloons the names of the club men whose families receive charity from the municipality. The saloon-keepers applaud his action and declare they will sell no liquor to men whose families are destitute of the necessities of life; the temperance people and the general sense of the community and State uphold him.

The Philadelphia Sabbath Association has recently made a declaration of its principles and objects, and announced its intention to contend vigorously for the enforcement of the salutary law, which is intended to preserve the First day of the week as one of quiet rest, and which, as it says, "simply protects the Christian element of our population to which the nation owes its existence and its perpetuation, in its inalienable right to worship God on this holy day, unmolested by secular trade, or distraction of the world. It also guarantees to laboring men a day of rest each week, which unscrupulous, powerful corporations dare not ruthlessly ignore."

A dispatch from Chicago says, the Illinois Telephone and Telegraph Company has sold all its property to the Illinois Tunnel Company, with an authorized capital of \$2,000,000. The latter company has the control of the tunnels, tracks, telephone cables, etc., forty feet under-earth the city of Chicago, the total mileage being twenty. It is the intention of the new company to extend the tunnels in all directions, an addition of one hundred miles being contemplated. The motor used is electric, and the trains are to run twenty miles an hour. It is the purpose to make the tunnels terminal transfers. The railroads will deliver freight at depot tunnels, and trains will carry it to business houses. Many of the lower floors of business blocks recently erected in Chicago are on a level with the tunnels, and cars will be run into these buildings. In other cases the required excavations under buildings will be made, so as to facilitate freight delivery.

A dispatch from Washington of the 29th ult. says, hearing was begun to-day in the District Supreme Court in the case of Joseph Nagonab, an Indian chief, against the secretary of the Interior, involving 300,000 acres of land and timber rights in Minnesota and adjoining States. The Indian claims that the title of the latter company took away the land from the Indians was unconstitutional.

Personal injury suits amounting to \$38,666,952 are pending against the city of Chicago, according to the report of the City Attorney. The Council, the Legislature and finally the people are appealed to for relief. Side-walk injuries resulting largely from wooden pavements caused the suits.

Thermite is described as a new compound capable of producing intensely high temperature in a way that it can readily be used for industrial purposes. Thermite is made by combining oxygen, in the form of oxides, and aluminum. This compound when ignited will burn a hole through a steel plate of any thickness without heating the plate except at the point of perforation.

In 1895 cotton was sold as low as 5½¢ cents per pound. Owing in great measure, it is believed to speculation, it has recently sold at 17 cents per pound. Many mills have closed on account of the excessive prices, and efforts to promote the cultivation of cotton in various countries are being greatly increased.

On the 28th ult. owing to an ice freshet, it is stated that ice in the Susquehanna River averaged from 10 to 25 feet in thickness from Boyd's station to Milford, a dis-

tance of seventeen miles. Lake Michigan was reported on the 29th ult. to be frozen over, and at many points along the west shore the ice was piled up solid under pressure from the bottom forty feet deep, to an equivalent distance above the water line.

FOREIGN.—Negotiations between Japan and Russia have been continued, notwithstanding that extensive preparations have been made for war by both nations, and hope is entertained that the delays which have accompanied the negotiations are tending to a peaceful solution of the questions at issue.

Dr. John Fox, corresponding secretary of the American Bible Society is reported to have stated, that the sum of languages into which the Bible or parts of the Bible have been translated by the British and Foreign, and American Bible Society is together about 436, but that 1,000 languages in some form or other are used to reach the inhabitants of the earth, and of these only 100 have a complete New Testament and less than 250 have a full or two or a few books. In British India there are 108 languages spoken by 74,000,000 people "untouched by the Bible conquest," and in the Philippines 501 languages without the Bible.

The temperance and anti-tobacco movements are reported to have spread to Japan and that there is no national temperance league of nearly four thousand members. This league has secured the enactment of a forbidding the use of tobacco by any one under two years of age.

The Board of Health of Victoria, New South Wales, decided to treat consumption as an infectious disease, to isolate the sufferers.

It is said that Roesia, Roumania and Servia are most illiterate of nations that consider themselves civilized. Eighty per cent. of the population of these countries are unable to read or write.

NOTICES.

Westtown Boarding School.—A statement of the Committee on Admissions will be read in Committee Room, Fourth and Arch streets, on Sunday, the 13th inst., at 10 a. m.

JOHN W. BIDDLE, Clerk.

Caln Quarterly Meeting will be held at Down Town Meeting-house, on Second Month 22d, 1904, at A. M. The Meeting for Ministers and Elders will be the day previous, at the home of Elhanan Zook, at 10 a. m.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILL F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

Westtown Boarding School.—For conveni- ment of persons coming to Westtown School, the stage most trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when request Stage Fare, fifteen cents, after 7.30 P. M., twenty cents, on Sunday. To reach the school by telegraph, West Chester, Phone 1144.

EDWARD G. SMEDLEY, Sup't.

DIED, at her residence in Germantown, Pa., on twentieth of Eleventh Month, 1903, ANNA BAZ TERNEY, aged sixty-two years, a member of Germantown particular meeting, at Fifty-fifth and Springville, la., SARAH W. WILLIAMS, in the eighty-first year of her age; a member of Springville Monthly Meeting of Friends. "I know whom I have believed."

Near Mooreville, Indiana, Twelfth Month 3, 1903, THOMAS ELMORE, a member and elder of West Union particular meeting, at Fifty-fifth and Springville, Pa. He had a protracted decline with Christian fortitude and patience, desiring that sustaining grace might be afforded unto the end. He acceptably filled stations of Elder and Overseer for many years. His judgment being clear and sound, was much valued by friends. In whatever line of duty he was called upon to engage, he was faithful to the aidance, and that he might not venture in his own strength. He was not less careful in his business transactions with his low men, than verifying the words,—"The steps of a good man are ordered by the Lord."

On the 21st of the first of Twelfth Month, 1904, at Ohio, on the 21st of the first of Twelfth Month, 1904, Mrs. J. M. McGee, in the seventy-second year of age; an esteemed member of Plymouth Particular Meeting, at West Chester, Pa., and a member of the Chesterfield Monthly Meeting of Friends.

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"Thee First."

Recently two of us approached a door together, and the younger man stood aside and waving his hand toward the door, said, "Thee first." This simple civility of giving precedence to the older one made on his heart a distinct impression. For a few days after, approaching a building alone and not quite clear whether the center or not, he inwardly heard the language, "Thee first!" It was a reminder that if he would walk with the Lord he must give Him the precedence and enter only where He leads the way.

When we go into a store are we following Christ or our own covetousness,—to serve as with new purchases, to pamper some vanity with new goods, to gratify the lust of the eye or the pride of life? Or if led in by some permitted purpose, are we to follow Christ or wildness throughout the devious passages, gadding about to squander the time, or other money, which is his?

When undertaking to open a book and enter upon pages which must leave permanent impressions on the mind, do we take a silent moment of inward inquiry to say unto our Leader, "Thee first?"

When a place of entertainment,—well would it behoove halt before entering its doorway, may rather before leaving home, to say, "Where thou wilt escort me I will go, but it must be such a scene as thy presence will patronize; as may I be preserved from entering without 'Thee first.'"

Would not five hundred lives have been spared from that fiery death in a Chicago theater, had they before entering heeded the Spirit of Jesus enough to say, "Thee first?"

When will a nation learn to "hear the voice of God speaking out of the fire, and live?"

We believe many an accident is rushed into, or overtakes those who have been heedless of the Wisdom which warns at the entering in of the ways,—a secret stop in the mind which the self-willed crowd past.

And where a man wants a "good start" in business,—what better start than the Living Word? so that one can say of his undertaking, "In the beginning was the Word." "The blessing of the Lord makes truly rich and adds no sorrow with it."

Is a journey coveted? Let it not be a trip by stumbling, because the ear has not cared to hear the voice behind thee saying, "This is the way, walk thou in it; when thou turnest to the right hand or to the left." How many a religious mission has been blessed, because the listener said, "Thee first!" and realized the answer, "Behold I go before thee into Galilee." "The Lord shall go before thee, and the God of Jacob shall be thy rear-ward."

It is a graceful habit to be "courteous," as the apostle enjoins. "But he or she whose courtesy does not begin with Christ, so as to say to Him, 'Thee first,' for every line of proceeding, will hardly be found in graceful continuance with men, for lack of the grace. George Fox could be pronounced by William Penn as "courteous beyond all forms of breeding;" because in his movements he gave the spirit of Christ the precedence. A constant thoughtfulness and regardfulness of the Presence that should lead the way, transcends all forms of etiquette with the true spirit of that politeness which is embraced in the "Golden Rule."

And when our eyes are opened to acknowledge our Saviour as "Thou first," who entered before us into so great suffering for our sin, will we not, unto Him who for us took the first place in tribulation, accord the first place in guidance? "For it has pleased the Father that in all things Christ should have the pre-eminence." Let the same pleasure be ours, and its perfect peace. Following Him we "shall not walk in darkness, but shall have the light of life."

"THE cry of 'Back to Christ of history' has been overdone in some directions, but what we need is to cry, 'Back to the Christ of experience.'"—Campbell.

The War of Peace.

The emergencies and duties which arise here and there in daily unutilitary life are ample to evoke all the fortitude, self-sacrifice and sublime daring which human development requires. While warfare also affords its opportunities for heroism, yet the beastliness and inhumanity of its main business make it prevalently a school of degradation and hardening of the heart.

As a stage for the development of heroism war is not unique, but it is unique as a theatre of the worst elements of fallen human nature.—Daring and obedience are placed in barbaric conspicuousness as war's redeeming virtues, but they shine in war most peculiarly because displayed on a background so utterly black. Where these merits loom up among the virtues of peace, they draw forth the less popular admiration because less exceptional on the field of peace where all virtues are in order.

When we read almost any one week's history of emergencies and calamities there appears no need of waiting for brutish conflicts in order to find opportunities for superior heroism. The Boston *Herald* gives some specimens lately brought to light:

Consider, for example, the action of Steward Benjamin Nichols, train hand of the Duquesne limited, destroyed in the awful accident at Dawson. He was an undistinguished workingman, who wore his modest blouse without the vanity developed by epaulettes, spurs and a sword. Probably no one would have selected him as a leader of men, but amid the horrible tumult of the wreck, when the people were scalded, crushed, moaning and dying, he was the calmest man of all, knew best what to do, and promptly assumed the rank of leader. He stripped off his coat, tore it up, and with it plugged the pipe in the steam cap from which the scalding steam was hissing forth upon the imprisoned victims of the smoking car. He was the first to enter the car for the rescue of its inmates still alive, and he worked unceasingly and efficiently during hours as terrible as any experienced in battle.

Or consider the fortitude and fidelity of William Marietta, who, terribly gashed on the head, half unconscious, blinded by the blood overflowing his eyes, stumbled and staggered along the track for two miles to Dawson, and when he arrived at the station, unable to speak aloud, could only point with a feeble hand to the west, and whisper his warning with scant and falling breath. Was ever a high duty of humanity more nobly performed?

There was Thomas J. Baum, a baggage master, a rude, unhonored man, working for humble wages, with never an idea probably that he had in him the making of a hero. From a dozen wounds his heart's blood was streaming. Crawling in pain

from beneath the awful wreck, his first thought was of duty, and he groped his way feebly in the darkness along the track, intent to stop train Forty-nine, soon due at the place already a scene of destruction and woe. He had no lantern, but he had matches. He stripped off his coat and set it afire while he lay on the track beside it. So he flagged in time the onrushing, heavy train, with its load of sleeping passengers, that would else have added fresh horror and more victims to the wreck. As the ponderous engine came to a stop, the exhausted hero fainted on the track, where he would have been ground to death beneath its wheels if his signal had not been heeded.

Ira Somers, a telephone girl, roused the town of Connellsville with messages of alarm and need, calling for doctors, and for contributions of bandages and liniment. She spent the rest of the night succoring the wounded with the bravery and devotion of a trained army nurse. The doctors who hurried to the spot as fast as horses could get them there, and to the begrimed miners of Dawkins, who came out to do good work, all deserve a meed of praise. It was a service of humanity, blessed by the consciousness that they had not contributed to make it necessary.

The idea that a war is requisite every now and then to develop the traits of heroism and self-sacrifice in the American people, is not a compliment to them, but a scandalous detraction of their character. It is not necessary to have them shot to pieces in an inhuman, murderous strife, in order to create such character, or to exhibit possession of it. Unless it is already existing it will not be displayed. Natural cowards and shirks do not become brave men by wearing a uniform and being drilled in the school of the soldier. They may be massed and welded into a more efficient instrument of attack or defence, but they are not ennobled. Cravens and weaklings will be cravens and weaklings still in their hearts, although they may learn to be robbers, torturers and murderers, regardless of the motive of those who command them as machines of war. But is it not a scandal to employ men capable of the heroism shown by Nichols and Marietta, and Baum to shoot men to death, and be shot to death, in an unnecessary war, provoked by national vanity and greed?

And as to the new warfare of peace we may add the view which Emerson had:—

"If the universal cry of reform of so many inveterate abuses, with which society rings,—if the desire of a large class of young men for a faith and a hope intelligent and religious such as they have not yet found, be an omen to be trusted,—if the disposition to rely more in study and in action on the unexplored riches of the human constitution—if the search of the sublime law of morals and the sources of hope and trust, in man and not in books, proceed,—if the rising generation can be provoked to think it unworthy to nestle in to every abomination of the past, and shall feel the generous darings of austerity and virtue,—then war has a short day, and human blood will cease to flow."

Physical and visible heroism as in such instances as have been recited are of the kind that can appear on record for public reading.

Heroism is no less moral because put forth in bodily form, but that vast amount of it occurring daily in life, in the hidden and invisible exercise of spirit which knows that it can expect no human recognition, but even, it may be, the censure and misunderstanding of those for whom it is giving its secret life,—that sublime heroism which perseveres in its silent suffering through life-long absence of mortal encouragement, is we believe, going on in many places constantly, and its memorial is

on high. The weapons of its warfare of spirit are mighty through God. The bringing of every thought as a captive of the inward victory to the obedience of Christ, is a triumph of valor before which the greatest victories of man-destroying conquerors must hide their diminished head.

Epistle from John Churchman.

A new Monthly Meeting being established at Uchwan, in Chester county, it rose in my mind to salute Friends there with an epistle, a copy whereof I sent to their first meeting in the First Month, 1763, being as follows:

Dear Friends.—In the gentle springing up of gospel love and fellowship, I salute you, my dear brethren and sisters, and hereby let you know that it is my fervent desire and prayer that you may individually attend to the gift of God in your own hearts, and therein wait for the arising of his pure life and power, that therein and thereby only, the affairs of the church may be transacted to the honor of Truth and your own peace and safety. To speak in the church to the business and affairs of Truth, by the will, wisdom and power of man, however knowing he thinks himself, will lead into its own nature, and in the end minister strife and contention, and break the unity of the one spirit, wherein the peace of the church stands. I beseech you to beware thereof, and as I know there are among you those whom the Lord by his Spirit and the gentle operation of his power, is preparing for his own work, mind your calling in deep humility and holy attention of soul, for in your obedience only will you be elected and chosen to the work wherunto he hath called you. So shall you be made skilful watchmen and watchwomen, placed on the walls of Zion to discover the approach of an enemy, in whatsoever subtle appearance, and enabled to give warning thereof to others. May each of you stand upright in your own lots in the regeneration, waiting for the pouring forth of the anointing of the Holy Ghost; by the renewing whereof a true qualification is given in the love of the Father, rightly to oversee the flock and family of our God, amongst whom there are some plants with you worthy of your care.

I should have been glad to have sat with you, in your Monthly Meeting, from the sense of that love which I now renewedly feel to spring and flow towards you, but cannot well leave home: I therefore, at this time, in the pure refreshing stream thereof, again salute you, and remain your friend and brother.

JOHN CHURCHMAN.

EAST NOTTINGHAM, First Month 4th, 1763.

GRADUAL TEMPTATIONS THE MOST POWERFUL.—Seldom will Satan come to the Christian at first with a gross temptation. A large log and a candle may safely be left together. But, bring a few shavings, and then some small sticks, and then some larger, and soon you may bring the green log to ashes.

The testimony of our Society to a simple, useful and not expensive manner of dressing and living, is grounded in the Truth, and innovations will never be able to sap the foundation or overthrow it.—H. Hall.

Letters of Clarkson Sheppard.

(Concluded from page 23.)

(To a friend.)

GREENWICH, Second Month 10th, 1853

My dear friend.—The seasonableness a appropriateness of thy very acceptable letter made me believe that it was not written out the influence of that Anointing, which more and more earnestly long may become a governing principle of my own efforts, as well as of the religious movements of all who aim or desire to advance the kingdom of Christ the earth.

If thou canst take any encouragement the arduous path of life, from the feelings a younger brother, I can truly say I desire encouragement in the way and work of thy holy, indwelling principle; this swift work for God, which leadeth into all Truth. As Society, how much need there is of watchfulness and obedience to this heavenly anointing that we may come back to the primitive ground,—to the saving efficacy of the Power which first gathered us to be a people. "Be tender," says I. Penington, "I have ever been of the least springing of light in my heart."

The removal of so many standard bearings without greater prospect of fruitful succession, seems discouraging. But the King of Heaven is no less omniscient than Almighty; a He can save by few as with many. Nay, even raise up the stones of the street to children unto Abraham, and can still make the desolate streets of Jerusalem to be fill with the praise, and joy, and rejoicing of children.

Ah! for more individual and collective faithfulness to the great "I Am," that there may be more of a putting on the "breast plate faith and love, and for an helmet, the hope salvation," and a going forward in his name against the Goliaths, as well as the more insidious foes of the Church's peace and welfare. I believe the day calls for inwardness for watchfulness, for faithfulness, even tr hearted dedication to Him, who trod the wilderness alone, and was made perfect through suffering.

With the salutation of love to thyself a husband, I remain thy affectionate friend,

C. S.

(To a friend.)

GREENWICH, Twelfth Month 24th, 1854

My dear friend.—Thy sympathizing letter was truly cordial and acceptable. I do not know how it appears to thee, but I often think we neglect little opportunities of handing cup of cold water in this way, of endeavoring to strengthen the hands that hang down through trials and discouragements, and thereby miss of the consolation ourselves, who a little more diligence would insure,—as well as fail to help a brother or a sister, who may be struggling on with trials as complicated the capacity of each seems equal to endure.

I know our Heavenly Father is the great and inexhaustible source of sufficiency and consolation, unto whom all are to look; and to thy Holy Spirit, as the perfect Comforter with us. Yet we are placed here to sympathize with, and to be helpful to each other, and watch over one another for good; and it may be a poor excuse to say, "Am I my brother

leave of his friends in the city, he invited them to dine with him. The guests on arriving at his residence were surprised to see the extraordinary preparations that had been made for their reception. On a plain oak table, covered with a blue cloth, were some wooden plates, spoons and drinking vessels. Presently two old seamen brought in dishes containing herrings—some fresh, others salted or dried.

Of these the guests were invited to partake, but it was clear that they had little appetite for such poor fare, and with considerable impatience they awaited the second course, which consisted of salt beef and greens. This also, when brought in, they did not seem to relish.

At last the blue cloth was removed, and one of fine white damask substituted, and the guests were agreeably surprised to see a number of servants in gorgeous liveries enter with the third course, which consisted of everything necessary to form a most sumptuous banquet. The master of the house then addressed his friends in the following terms:

"Such, gentlemen, has been the progress of our republic. We began with short frugality, by means of which we became wealthy; and we end with luxury, which will beget poverty. We should therefore be satisfied with our beef and greens, that we may not have to return to our herrings."

ONLY A FEW OF THE CEDARS OF LEBANON ARE LEFT.—There are only about four hundred trees. High up on the rocky slopes, Hadrain sculptured his imperial anathema against all who would cut these sacred trees; the Maronite peasants almost worship them, and call them the "Cedars of the Lord;" and a recent governor of the Lebanon has surrounded them by a great wall, so that the young shoots may not be injured by roving animals. Yet, century by century, their number grows less.

But if the cedars are few in number, these few are of royal blood. They are not the largest of trees, though some of the trunks measure over forty feet around. Their beauty lies in the wide-spreading limbs, which often cover a circle two or three hundred feet in circumference. Some are tall and symmetrical, with beautiful horizontal branches; others are gnarled and knotted, with inviting seats in the great forks and charming beds on the thick foliage of the swinging boughs.

The wood has a sweet odor, is very hard, and seldom decays. The vitality of the cedar is remarkable. A dead tree is never seen, except where lightning or the axe has been at work. Often a great bough of one tree has grown into a neighbor, and the two are so bound together that it is impossible to say which is the parent trunk. Perhaps the unusual strength and vitality of the cedars are due to their slow growth. When a little sprout, hardly waist-high, is said to be ten or fifteen or twenty years old, one cannot help asking what must be the age of the great patriarchs of the grove? It is hard to tell exactly. By the aid of a microscope I have counted more than seven hundred rings on a bough only thirteen inches in diameter. Those who have studied the matter more deeply, think that some of these trees must be more than a thousand years old. Indeed, there is nothing wildly improbable in the thought that perhaps the "Guardian," for instance, may

have been a young tree when Hiram began cutting for the temple at Jerusalem.—*Scribner's*.

✕ COULD NOT SING IN A STRANGE LAND.—A remarkable instance of the intelligence of birds is taken from the letters of Lady Mary Bird, who was a witness of the following incident:—

One day, while walking with my mother (in London) over the bridge, we were attracted to a small, poor cottage by the exquisite singing of a thrush. The old couple who lived in it were very poor and their richest possession was the thrush which sang outside in a wicker cage. After listening for a few minutes my mother asked if they would be willing to sell the thrush to her. The bargain was made, the double of the sum they named was paid by my mother, who sent a servant next morning to claim her purchase. The cage was placed in a large and cheerful window in our dining-room, but not a sound or a note came from the melancholy bird, which drooped and hung its head as if moulting. We fed, we coaxed, we whistled, but it remained silent, motionless and moping. My mother felt as much indignation as was consistent with her gentle nature. She was not suspicious, but it looked as if another bird had been palmed off on us. She waited several days, when her patience was exhausted and she sent for the late owner. The door opened and my mother advanced to meet him, but neither of them was allowed to speak, for no sooner did the old man make his appearance in the room than the bird leaped down from its perch, opened its wings and broke into so triumphant a song of joy that it seemed as if the whole room vibrated with the melody. "Why, my pretty lady," said the man, approaching the cage, "you know me, don't you?" and the thrush kept flapping its wings and moving from side to side, one might almost say dancing for joy. There was no doubt about it; it was the same bird that had charmed us in the lane at Walsey, but, like the Hebrew captives, it could not sing its song in a strange land. "Take it back," my mother said, "I would not part such friends for all the world," and off together went that loving pair.

THE MAN WHO INVENTED AN ALPHABET.—The effort on the part of several prominent Cherokee Indians to erect a statue in the capital square at Tahlequah, I. T., to the memory of Sequoyah, has renewed interest in this wonderful Indian. Although Sequoyah is the especial favorite of the full-blooded Cherokee, he was not one of their number. His life work, however, was devoted to their interests. This work was the formulating of an alphabet which consists of eighty-five characters. So simple is it that it has been learned by students in three or four days, and it is grounded on such thorough principles that when learned by one knowing the spoken language no difficulty is experienced in reading. It has been pronounced one of the most complete alphabets in existence, and for it Sequoyah has been dubbed "The American Cadmus."

Sequoyah was born in 1770 in Georgia, where the Cherokee tribe was then living. His mother was a fullblood Cherokee and his father was a German trader. In 1831, with other members of the tribe, Sequoyah moved

to the Indian Territory and lived on a little farm in a district known by his name, some twelve miles north of Muldrow. There it was that he, though wholly uneducated, fashioned the letters for his alphabet. He was a fairer and counted well-to-do, as he owned cat, dogs and horses.

In 1843, in company with his son and an other Indian, he started on a trip west to try to find a band of Cherokees which had gone there years before. The party travelled in cart, drawn by a yoke of oxen, but had horse with them. Somewhere in the northern part of Mexico Sequoyah became separated from his companions and they were compelled to return without him. He was never heard from again and it is supposed perished from want. A time of his disappearance he wore a large silver medal, presented him by Congress in recognition of his services toward the uplifting of the Indians.

The written language he invented has been of great use to people dealing with the Indians. Soon after it was made public the Bible and many other books were translated into the Cherokee, and a paper known as the *Cherokee Advocate* started. This newspaper is still in existence. One-half of it is printed in English and the other in Cherokee. By the use of this paper and the books which have been translated into the language, nearly all the fullblood Cherokees, who are the most exclusive people in the Indian Territory, have been educated to some extent, although they know no English and refuse to learn it.

THE MAN OF LIFE UPRIGHT.

BY DR. THOMAS CAMPION (of sixteenth century).
(An Echo of Horace's "Vir Integer Vitae.")

The man of life upright
Whose guiltless heart is free
From all dishonest deeds
Of thought of vanity;
The man whose silent days
In harmless joys are spent,
Whom hopes cannot delude
Nor sorrow discontent;
He only can behold
With unafrighted eyes
The horrors of the deep
And terrors of the skies.

Thus, scorning all the cares
That fate or fortune brings,
He makes the heaven his book,
His wisdom heavenly things;
Good thoughts his only friends,
His health a well-spent age,
The earth his sober inn,
And quiet pilgrimage.

"ALAS! how dimness has overtaken us, when we compare ourselves and our practice, with the temperance and moderation of our forefathers and the early settlers of this province. How sumptuous now are the tables, how rich and costly the apparel, the diet and furniture of many Friends even in the country, but more especially in the city! How is simplicity and plainness of truth departed from, and pomp and splendid appearances have taken their place."—*John Churchman*.

In the balance of the sanctuary a grain of grace is heavier than pounds of gold.

A LITTLE BIRD I AM.

BY JEANNE B. DE LA MOTTE GUYON.

Written during her imprisonment in the Bastille and taken from Vol. I., *Cantique 149* of her works.)

A little bird I am,

Shut from the fields of air ;
And in my cage I sit and sing
To Him who placed me there ;
Well pleased a prisoner to be,
Because, my God, it pleases thee.

Nought have I else to do;

I sing the whole day long;
And He whom most I live to please
Doth listen to my song.
He caught and bound my wandering wing,
But still He bends to hear me sing.

Thou hast an ear to hear,

A heart to love and bless;
And though my notes were e'er so rude,
Thou wouldst not hear the less;
Because thou knowest, as they fall,
That Love, sweet Love, inspires them all.

My cage confines me round,

Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom of the soul.

Oh ! it is good to soar

Those bolts and bars above,
To Him whose purpose I adore,
Whose providence I love;
And in thy mighty will to find
The joy, the freedom of the mind.

Science and Industry.

CLOCK PLANT.—The clock plant is a native of Borneo, and in that country even, it is said to be rare. The plant derives its name from its peculiar habits, which are known to but few who have not studied the plant from a scientific standpoint. The plant has leaves of 70 sizes, one of which acts in the capacity of minute hand, which keeps moving until four o'clock in the afternoon, and the other keeps going until morning. The larger leaves act as the hour hands. Starting in a position when all the leaves lie close to the stem, with points hanging down, they rise gradually until they turn toward the top, and then they tip to their former position. It takes the taller leaves about one minute to go through its performance, and the longer leaves just about an hour.—*Melbourne Times*.

OTTERS AT PLAY.—A gentleman tells of his joyment in watching a pair of otters at play. It is given thus in *The Household*:
I watched them for the better part of a sunny ternoon, sliding down a clay bank with endless delight. The slide had been made, with such care evidently, on the steep side of a little promontory that jutted into the river. It is very steep, about twenty feet high, and had been made perfectly smooth by much sliding and wetting-down. An otter would approach the top of the bank, throw himself forward on his belly, and shoot downward like a flash, ving deep under water and reappearing some distance out from the foot of the slide. And I this with marvellous stillness, as if the very gods had ears, and were listening to betray a shy creature at their fun. For it was fun, rare and simple, and fun with no end of tingle

and excitement in it, especially when one tried to catch the other, and shot into the water at his very heels.

This slide was in perfect condition, and the otters were careful not to roughen it. They never scrambled over it, but went round the point, and climbed up from the other side. In winter, the snow makes better coasting than the clay. Moreover, it soon grows hard and icy from the freezing of the water left by the otter's body, and after a few days the slide is as smooth as glass. Then coasting is perfect, and every otter, old and young, has his favorite slide, and spends part of every pleasant day enjoying the fun.

POLITICS AND BEANS.—Edward Everett Hale comes to Washington once a year, says the *New York Tribune*, to deliver a sermon in the pulpit half a century ago. He spent part of his time during his recent visit here with friends eminent in the scientific and literary world. "Dr. Hale," said one of them. "I can give you a piece of news in which you, as a Bostonian, should take much interest. It is that the world's demand for beans has become greater than the supply." "I knew it would some day," he replied, "and this fact must be due to the influence Boston exerts on the world. We are the pioneer bean eaters. Perhaps you are not aware that the reason it has taken mankind so many centuries to learn the worth of beans as a food for human beings is that the nations have unconsciously inherited an ancient prejudice against them. The Egyptians cultivated this legume quite extensively, but finally set them apart as an offering to their deities. Pythagoras warned his disciples against beans. Some historians declare that he imbibed his doctrines concerning beans from the Egyptians, among whom he had been educated, but Aristotle has another explanation. He calls attention to the fact that in their voting the Romans used black and white beans as ballots, as the Greeks used oyster shells, from which we get 'ostracize,' and that Pythagoras, in counseling his followers against this legume, was speaking symbolically, merely meaning that they should forewear politics. It has taken centuries to overcome these ancient preachments against beans, and Boston, in setting the example which has restored this wholesome food to its proper place in man's diet, has earned additional honors."

INDIVIDUALITY IN TYPEWRITING.—Our friend William U. Ditzler was not at all surprised when told of a man in court, whose sign for detecting a garment as made by himself was thus expressed, "Why, don't you suppose I know my own stitches?" And the judge accepted his testimony. But it will come as a surprise to many people to know that there is a great deal of character in typewriting. Were half a dozen operators to use the same machine, paper and actual words, each printing off a dozen sheets, and were all these to be mixed up indiscriminately, a practiced eye could distinguish each operator's work instantly, says the *Chicago Tribune*.

In a recent law case, where a lengthy typewritten document of many sheets was in question, it was alleged that one of the pages included had been substituted for another sheet.

Although to the casual eye all the sheets seemed to be the work of one hand, experts showed that the spacing was quite different, especially between the end of one sentence and the beginning of another, and on the substitute sheet the paragraphs began in quite a different position on the lines, and the letters were shaky instead of upright and firm. And the punctuation—the crucial test—was wholly different.

The experts were unable to trace the person who had done the hogs typewriting, but they agreed that it was a woman, young and only a beginner at typewriting; that she was nervous, not strong, and that her education was only moderately good.

The writer of the other sheets comprising the document was defined from the evenness, correctness and firmness of the typewriting to be an experienced "typist."

ALASKA'S FIVE INDIAN FAMILIES.—"Alaska has five families or aboriginal peoples, the Eskimos, the Arthabaskans, the Thlingets, the Hydahs, and the Aleuts and Creoles. They are industrious. The necessities of their hard life compel the Alaskan man, woman and child to work from earliest childhood to secure sufficient food to support life.

"They are also of a mechanical turn of mind. With a few pieces of driftwood and a walrus hide they construct a canoe which will weather heavier seas than the best boats of the same size created by our highest skill. A band of Eskimo boys, with the same knowledge of the English language, placed in an industrial school with an equal number of American boys, will excel the latter.

"With healthy bodies and a mechanical turn of mind, they are good raw material from which to make good American citizens. The start toward citizenship was made August 10, 1877, when I located a Presbyterian mission and school at Fort Wrangell, in southeastern Alaska. Since then, between forty and fifty public schools have been organized, and four thousand to five thousand of the native children have been brought for a time under their influence.

"Many of the recent pupils of the Sitka training school have engaged in commercial pursuits, and in most cases have been successful. Two brothers, for instance, formed a partnership and started a store. Making a few thousand dollars at storekeeping, and encouraged by the success of their comrades at saw-milling, they removed from the village and started a sawmill, which, when I visited there, was running day and night, unable to supply its orders. Another of the native pupils, who left the school in the '90s, went to the Klondike, where he has made a moderate fortune in gold mining."—*Sheldon Jackson*.

TEACHING FRUGALITY.—The wealth of Holland and the great commercial prosperity of that country about two hundred years ago were built up by a parsimonious frugality, which for a long time marked the character of the Dutch. This habit gave place to luxury when wealth had been secured. The clergy used to rebuke the growing extravagance, and a French writer tells how a successful business man taught his fellows a lesson.

Before retiring from business and taking

prayer, requesting all to guard against running into many words without understanding, but carefully to mind the Spirit, that they might pray with it, and with understanding also."—

Selected by a member in Ohio, from Friends' Library, vol. iii., page 58; who adds, "It has seemed to me for some time there was need of more care in these respects."

FOR "THE FRIEND."

Indians Without Intoxicants and With them: a Contrast of Conditions.

In a recent issue of that creditably compiled weekly paper of the Indian Industrial School at Carlisle, *The Red Man and Helper*, there occur two articles which show respectively the happy and the unhappy results, in the one case, of letting intoxicating liquors alone, and, in the other, of being on too friendly terms with the fire-water and its dispensers.

A Presbyterian missionary among the Indians of the Laguna Pueblo, in New Mexico, writing of the conditions which obtain among that tribe of thirteen hundred people, shows that in spite of the barrenness of the country and the poverty of its would-be cultivators, an industrious habit and an openness to receive religious teaching have enabled them to rise above quite discouraging surroundings. "You may get up while the stars are still shining," he says, "and you will find men out at their work; and if you remain out in the evening until the stars have reappeared, you will still find toilers who have not quit work."

The Government maintains a farmer and teachers among them, but the tribe receives no rations, and doubtless it is well that they do not. The missionary (John Morley is his name), further testifies: "In three years I had never seen nor heard of a Christian Indian smoking, chewing tobacco, or taking intoxicants in any form; I had never heard of an instance of theft or gambling; I had never heard of one instance of a man who failed to pay his debts or showed a pauper disposition to get something for nothing.* Neither do they take any part in heathen feasts.* They have recently been engaged in putting up a small church building, but, although assured that they could get help from the Mission Board at New York if they would ask for it, they declined, 'for fear the Eastern people might think them beggars.'"

"When they went out to make the adobes of bricks, made by drying square lumps of mud in the sun, the Indian Governor wanted to call out all his people to help, but the Christians refused his generous offer on the ground that many of the men were profane swearers, and that they could not have any swearing over the adobes of which the temple of the Lord was to be built." Some of the heathen, however, who had given up their bad habits, offering to assist, their service were

thankfully accepted. Let it be said, that while the foregoing pleasing conditions could not have been attained had the people been given to liquor, yet the work of regeneration, the new birth, was held in view as the first, essential reform.

The second article referred to, is also in the shape of a letter from a Presbyterian missionary (S. V. Fait), who writes from Anadarko, Oklahoma. He says: "Possibly there are four or five hundred church members, and many of these I am sure are earnest Christians, but the white man's whiskey and his immorality are making it necessary to revise church records. This was to have been expected. It was time, however, to open these Indian lands to settlement. It had to come, and we must make the most of it. We only hope that the demoralization will pass away with the years, and that in the end the Indian will be the gainer for having the white man in his neighborhood. I am sorry to say that the average Indian here is doing nothing to support himself. There is little need for exertion on his part; 'Government money,' with partial rations, make existence possible." Now, whether "the white man in his neighborhood," shall prove a help or a hindrance to the red man, whether he shall assist to elevate or to degrade him in the social and moral scale, will depend on the sort of example which shall have been set by the pale-face brother. The Anadarko Agency has just been referred to. Let us look at the recent record of Fort Sill, only thirty miles away, as related to the Indians.

The army canteen with liquor attachment, was established at Fort Sill in the year 1889. While there had been, previous to that time, a saloon maintained by the post-traders, care had been taken, agreeably to the United States statutes, that Indians should not obtain drink. With the opening of the post-exchange, however, it was decided to allow the Indian soldiers the same privilege as their white companions. The fort was near the centre of a very large reservation, principally of Comanche and Kiowa Indians, and some Apaches. With the extension of the drink privilege, as above, the Indians rapidly developed as drunkards and gamblers. Soon their money and their credit were gone, and their families were left to want and suffering. Then they were pronounced "no good" as soldiers, and disbanded, to become an unreliable and shiftless element of the population.*

It is now proposed by some in Congress, who I fear elevate partisan politics above considerations of righteousness, that upon the mooted question of the statehood of Oklahoma and Indian Territory, the two shall be admitted as a single commonwealth. But this purpose, if accomplished, would prove a serious blow to the prevailing anti-liquor sentiment in Indian Territory, supported as it is by the Government statutes of prohibition and exclusion. Laura A. Harsha, a greatly inter-

ested resident, making appeal on behalf of the Indian element, says:

"They are a unit in favor of a separate Prohibition State. So susceptible is the Indian to the appetite and to the effects of alcohol that there is no surer means to his extermination than the open saloon. Of course, the license system would bring disaster and ruin to the white and colored population also. The saloon power is already established in Oklahoma and is determined to extend its nefarious business into this inviting field. This is a critical time in our history and we want to leave nothing undone that may help to avert disaster now."

It may be that Friends can interpose at this juncture to prevent the consummation of what would appear to be a great wrong.

JOSIAH W. LEEDS.

ON SEARCHING FOR THE GRAVE OF MARY STARBUCK, NANTUCKET.

No stone, no mound, not anything
To fix the place,
But only wild vines matted close
And roses grace.

Mosses and lichens sprinkled o'er
With modest bloom,
The rounded outline of the hills,
The sweet perfume.

The body here indeed is laid
Away from sight;
The glorious spirit dwells on high,
In God's pure light.

Into the air that softly blows
O'er this sweet place
I breathe my tribute, and content,
My steps retrace.

Although the spot I may not find
Where she is laid,
I know the meaning of her life
Can never fade.

The peace, the home, the hope, the heaven
Felt here to day,
Adorn those strong lives, nobly given
To God each day.

More meet for you than costly marble,
The moss-grown sod,
With name and date and history only
Known unto God.

Sweet dimpled hills with wild growth covered,
Guard well your prize;
The sacred treasure hidden ever
From vulgar eyes.

No stone, no mound, no record even
I longer crave;
Enough it is, God's flowers are growing
Above each grave.

E. S. KITTE.

PLAIN EXTERIOR.—"To accuse any Monthly Meeting of frequently preferring individuals for service in the church, simply or chiefly for their exterior plain appearance, is very unjustifiable. We imagine no one can possibly suppose that a plain exterior is in itself sufficient qualification [for service in the church]; but other things being equal, there can be no question of its being a recommendation—if it does not qualify; neither of itself does it disqualify. Whereas a fashionable exterior, with or without the requisite essentials, must be, in itself, a forbidden element in the character."—*British Friend*, Vol. xzix, p. 119.

*These recitals of self-denial remind one of Tertullian's declarations concerning the Christianise of his time who had forsaken the pagan practices, "No part in heathen feasts." A few weeks ago a number of clergymen in Philadelphia accepted the invitation of a convivial club of newspaper men and lawyers, members of secret societies, to be present at an evening banquet. There was plenty of merriment and good fellowship, after its kind, and some moral talk—but I think the Laguna Indians, in their simplicity, would have recommended non-acceptance.

*A telegram from Washington to-day, while this is being written, states that a delegation of Osagee from Oklahoma, who had come on to see Indian Commissioner Jones in regard to the allotment of their lands and the appointment of the tribal funds, were not in condition all day (their chief excepted) to attend to the business which had brought them hither. They had fallen victims to the seduction of the white man's saloons. The incident supplies its own abundant comment.

keeper," when the duties which we owe to our fellow creatures present themselves at an inconvenient season, or in an unwelcome guise.

I fully accord with thee in relation to the state of society, that our business is to keep watchful, even at our posts, that we may know the mind of the Lord concerning us, and in our respective measures, be enabled to contend with his weapons, who will be, as sought unto, "a spirit of judgment to him that sitteth in judgment, and strength to them that turn the battle to the gate."

I have often thought lately, of a remark of one of our early Friends, perhaps not applicable at this day: "The Truth will work through it all. Though the waters of strife are up in floods at present, yet sweetly doth the water of life flow, and pleasant streams are drank by those who keep patient in the will of God."

(To a young friend.)

GREENWICH, Third Month 19th, 1855.

My dear —. —. Though our communication in this way seems, for a time, to have been suspended, yet I have not ceased to feel deep interest in thy best welfare;—an interest and solicitude scarcely less than parental. And now, as "He who afflicteth not willingly, the children of men," hath made a sorrow-tirring breach in your interesting circle, I can hardly forbear pleading with thee on behalf of those things, which so much concerns the soul's happiness in the world to come. Thou hast been precious visited, my dear —, in seasons over and gone, when the Lord has descended to be with thee, and to teach thee. And if thou hast not covenanted with him, a covenant of fidelity and faithfulness, thou hast at least been tendered and contrived, and thy heart melted and broken before him; and thou hast been prepared to adopt the inspired language: "Never man spake as his man." Well then, what has hindered thee, that thou shouldst not obey the Truth, before whose eyes Jesus Christ hath been evidently set forth, and even crucified! With unspeakable solicitude, my soul longs for thee, that the good seed sown by the heaven-

Husbandman, may not be devoured by the owls of the air; neither choked by the cares, riches, nor the pleasures of this life, and thus bring no fruit to perfection; or to the raise of that grace, which can alone preserve any unto the end, in Christ.

True, we may depart from the commandments of God; we may stifle those convictions, which have been revealed to us by the Holy Spirit, and we may seek our gratification in the ways of the world, and "the pride of life;" but what will the end thereof be, but bitter disappointment, with blindness and hardness of heart. He, who searcheth the reins, and the heart, and in whom there is no darkness at all, knoweth the way that we take, and will assuredly justify that Scripture; "That which a man soweth, that shall he also reap." And who "will render to every man, according to his deeds." "To Him, who by patient continuance in well doing seek for glory and honor and immortality, eternal life." And, "there is no respect of persons with God."

I fully believe, my dear —, that no sacrifice will be accepted by our Heavenly Fa-

ther, but that of the whole heart. It will not do for us to slay only the vile and refuse; and reserve the best of the sheep and oxen, with gorgeous king Agag, for any ostensible purpose whatever.

May I beseech thee, in affectionate love, to ponder the paths of thy feet. Art thou seeking Mary's portion—"the one thing needful," as the joy and crown of thy heart? Or have other cherished idols and beloved lusts, somewhat dimmed the beauty of Zion's King, in thy view? Remember our Holy Redeemer left the bosom of his Father for us,—for thy soul and mine, and He does require us to sacrifice all we love on earth for Him. He wore the crown of thorns, that we might wear the crown of victory. Contend, then, I beseech thee, with the whole armor of God, against thy soul's enemies, either from without, or from within. Keep not back part of the price, but give up all; and then He, whose compassions fail not, will return unto thee, and will bless thee. He will set his name upon thee, fulfill all that thy soul requires of Him, and will give thee peace. A peace that supports and sustains through life, and exists beyond it. A peace which the world, with all its bland promises, can neither give nor take away.

Life is very short and extremely uncertain. How diligent then should we be, in striving to secure that crown, which unchangeably awaits those who love the Lord Jesus Christ, being found in Him.

With the salutation of unchanged love, farewell. C. S.

FOR "THE FRIEND."

"Woe to Them that are at Ease in Zion."

In looking over THE FRIEND, and reading the few articles from concerned members of Friends' Society in different parts, the writer's thoughts were raised in a sense of love to these, and to the exercised ones, mourners in Zion, wherever scattered. Such only being alive, feel the low and backsliding state of their people, and such feel not to rest, but desire the return and upbuilding of all therein. As these thoughts were present, the passage, "Woe to them that are at ease in Zion" was brought to mind, those who feel satisfied with the state of things and with themselves, not knowing but that it is a time for mirth and the singing of triumphant victory for Zion's King. May not a partial cause for the ease and lukewarmness be for want of a thorough self-examination? Those having led a moral life may feel at rest in the thought of not having been very wicked—a false rest which must be shaken or there will be no right going forward in the Truth.

A circumstance was related many years ago, or put out in tract form, and might be revised to profit, which was nearly as follows: A man and his father's slave, perhaps through some concern, both began to attend what they call "church," and after a time professed religion and joined as members. After a number of years had passed they chanced to meet, when the white man accosted the colored man with, "How is it, Sam? you and I professed religion at the same time. You then were a terrible bad man, but I, as you know, was always a good sort of a fellow. But now you are far ahead of me; I do not

seem to have gained much, and you are a real religious man."

The colored man replied, "That is just where the trouble is, massa. When you and I sought religion, you did not see you had done anything very bad. You were pretty well satisfied with yourself, and just brushed yourself up. And ever since then, if you see a hole in your clothes you darn that, or you see a little mud, you rub that off, but you never get forward that way, Massa. You have to throw your clothes all away, they but filthy rags, and get the Lord to clothe you. Sam, when he sought religion, he see how wicked he was, and how dirty, and had not a rag fit to keep, he threw all away and was naked before the Lord, and then Jesus Christ pity him, and covered him, and still supplies with needful covering."

J. D.

Addresses to Ministers and Elders.

Samuel Bownas, while on a religious visit to America says:

"I was at the Half-yearly Meeting of ministers and elders at Philadelphia. I was largely opened to recommend a steadfast conduct with justice and a single eye to Truth and its honor at all times, and to set forth the service of elders and pillars in the church, showing how a pillar standing upright would bear a great weight, but if it leaned to either side, it would bend, and perhaps break before it was set upright again, warning both ministers and elders against party taking, and party making, advising them as careful watchmen to guard the flock, as those who must be accountable for their trust, in particular not to dip into differences, the ministers especially, either in the church or private families; but to stand clear, that they might have a place with both parties, to advise and counsel, and so they might be of service in reconciling those who were at variance. I had a concern to caution the ministers in their travels, not to meddle with differences, so as rashly to say, "this is right," or "that is wrong," but to mind their own service, guarding against receiving any complaints of Friends' unfaithfulness before a meeting, which I had found very hurtful to me; for such information without a careful watch, may influence the mind to follow it rather than the true gift. I had also to caution the ministers in their travels to guard against carrying stories from one place to another, and that as soon as their service was done, to retire home again; for some by staying too long after their service was ended, had hurt themselves, and been an uneasiness to the church. I had likewise to caution against appearing too often or too long in our own meetings, but that the ministers should wait in their gifts for the Spirit to put them forth, and carefully mind their openings and not go beyond bounds; for if we do we shall lose our interest in the minds of Friends, and our service will be lost; always guarding against seeking after praise, or saying anything in commendation of our own doings; neither to be uneasy when we have nothing to say. Likewise to take care at large meetings not to be forward or too long, because a mistake committed in such a meeting did much more hurt than it might do in smaller meetings. I also touched upon the great duty of

THE SOURCE OF POWER.

JOHN AIKMAN WALLACE.

There is an eye that never sleeps
Beneath the wing of night,
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That arm upholds the sky;
That ear is filled with angel songs;
That love is throned on high.

But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus, to the throne,
And moves the hand which moves the world,
To bring salvation down.

A Grand Old Gardener.

T. Old Liberty party was inspired and ordained by Myron Holley, a gentleman and a true man, who had retired from public life in New York and settled near Rochester, N. Y., where he raised choice fruits and vegetables. Myron Holley was one of those rare men who occupy any position they occupy, and exert a great influence in all they do. He used to go to the market in the morning, going from house to house and in the evening deliver a lecture on his favorite topic, the equal rights of the sexes.

One morning, the young wife of the principal physician of Rochester came running into the house, exclaiming:

"I have just seen a true gentleman! He knocked on the basement door with vegetables." "Yes," answered her husband. "You mean Myron Holley."

"A. Holley," said another lady, "sells his asparagus in the morning as gracefully as he delivers his lyceum lectures in the evening."

She was the esteem in which he was held when the people saw "the grand old man" coming down the street, they would bow with reverence on either side. A mixed company used to gather First-day afternoon, in the district school house, to hear him lecture on subjects relating to moral reform.

The "upper classes" would be there, and the poorest day-laborers. Drunkards and even cats came in to hear the gentleman whose name was embraced all in his ministrations, who was not uncommon for families so degraded in appearance and vice as to be ashamed to have a physician, to send for him to officiate at the funerals. He was so divinely tender in his intercourse with these "dregs" that they would speak kind words to them and would help them to a better life.

"Worship is a life," says Charles Kingsley, "and good people are called to the ministry of good others, if not all are called to the office." A gardener may make his life a life of simple duties.—*Youth's Companion.*

"A RELIGION that does not begin in repentance will certainly end there."

FOR "THE FRIEND."
Edwin L. Peirce.

Many hearts will be saddened when they hear of the death of Edwin L. Peirce, of Moorestown, N. J. He was not a member of the Yearly Meeting that meets at Arch and Fourth streets, Philadelphia, nor of any Yearly Meeting, having of recent years been led in a lonely path as regards the exterior of religious fellowship. But he was a sincere lover of the essential truths on which Quakerism is based. Very many of our members, and those of other branches of our Society, while in some respects differing from him, felt for him large unity and love.

The writer feels like testifying to his integrity of purpose and purity of life and heart. He loved the Lord Jesus Christ. For the sake of his Master he was constrained to walk in a narrow and sometimes misunderstood way. His trials had been many, yet his heart ever seemed warmed with the love his Master so generously poured into it.

The very countenance of Edwin L. Peirce, solid in repose and betokening a waiting frame of mind, would always light up with happiness when conversing about the things of the kingdom. I never recollect being with him for more than a few minutes at a time, but that he would commence speaking of the things that lay right near his heart. One always knew whom he desired to serve. He was not ashamed of the gospel of Christ. Out of the abundance of the heart his mouth would speak.

His life was an exponent of the possibilities of a consecrated Quaker ministry to-day. Often he would see a place near his own home where there was a field for religious labor, and obeying a call to enter into it, with alacrity would go. The answer to his simple faith was found in the eagerness with which those he invited would attend the meetings he appointed. It was not his natural eloquence, but his profound conviction and anointed zeal that won his hearers, and drew them to love the sort of worship for which he stood. The gospel net which he so willingly put out at the Master's bidding, drew not a few. The meeting-house at Merchantville, N. J., and the meetings held there, so often participated in by our Friends, were some of the results of his untrammelled zeal for his Saviour.

And now at the early age of forty-five, he has gone to rest. Whilst we sorrow for his family and the cause he loved, some of us are glad we knew him, and may pray that his example and courage will not have been displayed in vain. WM. C. ALLEN.
FINEBURST, N. C., Second Month 4th, 1904.

Items Concerning the Society.

John S. and Esther H. Fowler are about to leave Winona, Ohio, in prospect of a place for service in Damascus, Ohio.

James Henderson, of Barnesville, Ohio, has a prospect of some religious service in Cleveland, both publicly and in families.

The consideration of the state of the Society occupied the larger portion of two sittings of the Australian General Meeting. We quote merely as information. One member expressed disappointment at the slow progress of the Society of Friends, and the very small increase in numbers. Then querying why our numbers are so few, he believed the answer must be that we are content to be a quiet, unassuming people, and too fond of

isolation. He felt strongly that we should vigorously testify against the misrepresentations of Christianity which were causing men to become indifferent to religion; and that we should rise up and preach the wonderful truths which have been given us to proclaim. Another member expressed the conviction that the best way of spreading Quakerism is to live Quakerism. And when several others had spoken of the hindrance to growth caused by continuing on our books individuals whose hearts are not with us, a visiting Friend said that she trusted that this meeting would not be one of discouragement, but of hope for the future. There was, in her view of things, much to be thankful for amidst difficulties of isolation and other serious obstacles. Questionings with regard to our numbers do not conduce to our best welfare. Let us rather direct our thoughts towards the edifying of the meetings and of individuals. To this end we should encourage our members to engage in some service for the good of others; and we should use our energies to arrive at some practical means for helping the various meetings to provide proper teaching for the inculcation of Friends' views.

Notes in General.

There are now 6838 preaching stations in Africa, and there are 3051 missionaries laboring in the "Dark Continent."

With the exception of Gladstone, the ex-Secretary of the Colonies, Joseph Chamberlain is the only English cabinet minister who is on record as ever having taught a Bible class. His teaching was in connection with the Methodist chapels in Birmingham and London.

There are fifty-three women ministers in the Congregational denomination of the United States, while many more are in actual pastoral work. Antoinette Brown, the pioneer in this profession, was at first refused licensure, but three years after was ordained in New York State.

It is estimated that there are now 70,000 passive resisters, over 7000 of whom have been summoned to court. The struggle for religious liberty is bigger now than the one which drove the Pilgrim Fathers out of England. About half the churchgoers of England are arraigned against the other half.

James A. Le Roy says in the *Independent*, that the rulers of the Roman Church in the Philippines "are in danger of losing their control over the Philippines, if, indeed, they have not already done so." The Aglipay movement now counts over 3,000,000 followers and has its organizations in every Christianized province.

The Chicago Tract Society during 1903 distributed literature in twenty-five different languages. The twenty missionaries employed have been able to speak thirteen of these languages. The society has started the first Polish paper to be published on this continent, where there are now two million Polish people.

D. S. Cairns, in the *Contemporary Review*, for which he is writing a series of articles on "Christianity in the Modern World," says: "The outlook for Christianity at the present moment is far grander than is commonly believed, and what we are really witnessing is the slow coming to life of a new and nobler world."

BAD BOOKS WORSE THAN NONE.—"Parents, to a very large extent, pay more heed to the kind of clothes their children wear, to the kind of candies they eat and to the parties they attend than to the kind of books they read," said Joseph Krauskopf, in the Temple Keneseth-Israel, while speak-

ing on the subject "What Shall Our Children Read?"

"We are too indiscriminate," he said, "in our praise of children who are fond of reading. We make the mere act of reading synonymous with moral excellence and intellectual cleverness, whereas if we would examine the kind of literature some of our book-worm children read we would soon come to the conclusion that romping and playing is a far better occupation for children's leisure hours than rummaging among literary garbage or inhaling printed poison.

J. Krauskopf said that many of the greatest men of history had their inspiration through reading good books when young.

THE BIBLE WELCOMED IN RUSSIA.—There is said to be a striking contrast between the attitude of the Church of Rome and the Church of Russia toward the circulation of the Bible by the British and the American Bible societies. Throughout the vast dominions of the Czar, from Poland to Port Arthur, the government maintains its traditional friendliness to the Bible Society, which not only finds a welcome among all classes and conditions, but enjoys privileges and immunities of its own. Last year the printing houses of the Holy Synod in St. Petersburg and Moscow supplied the British Society with more than 400,000 copies of Russian and Slavonic scriptures. The Orthodox Missionary Society of Kazan has undertaken to carry out versions of the gospels in the languages of five different tribes in the valley of the Volga.

At St. Petersburg and Moscow agents are exempt from certain taxes. From all the Russian railway lines, as well as from steamboat companies on the Don, the Dnieper, the Volga and the Black Sea, they receive generous grants of free passes for colporteurs; while on the State railways the books have free carriage without limits, and on each of the private lines free carriage up to 1200 poods (about nineteen tons) a year. In one or two towns the tramway companies also give the colporteur a free ticket. Most valuable of all is the encouragement accorded to Bible sellers by Russians of all ranks, from the village "pope" among his elders to the colonel in command of his regiment, or the superior of a monastery with his monks. The British Society's sales over the Russian empire last year exceeded 560,000 copies.

SUMMARY OF EVENTS.

UNITED STATES.—On the 7th inst. a fire began in the business section of the city of Baltimore which soon got beyond control and spread in every direction until many blocks containing some of the finest stores, ware-houses office buildings, etc., were destroyed. The loss is variously estimated, but it is believed will amount to \$150,000,000.

It is stated that the investigation by the Senate Committee on Privileges and Elections respecting the charges affecting the right of Reed Smoot to a seat in the Senate will extend much further, and that the character of the so-called Mormon church will be examined into. The committee has decided not only to call witnesses to Washington, but to send a sub-committee, if necessary, to Utah, Wyoming, Idaho and New Mexico to inquire into the methods and conduct of this organization.

It is announced that radium is deposited in ore in Colorado in shape and in quantity to make it of great commercial value. The ore is found in Paradox Valley, Montezuma county. It is known as the carnotite. From ten pounds of carnotite 1-200 of a grain of radium was secured.

A cargo of benzine has lately been imported from Holland, which was made from petroleum obtained in Borneo. This benzine can be sold at a lower price than that produced from Pennsylvania petroleum.

It is stated that outside of the United States and Russia, which furnish the bulk of the world's supply of mineral oil, Borneo, Java and Sumatra rank next to Galicia in total production.

The President has dismissed from office E. F. Hackett, United States Marshal in Indian Territory, for incompetence and failure to punish his subordinates for misconduct. Several deputy marshals were ordered removed, who were guilty of drunkenness, permitting prisoners to

escape and violating the law concerning the introduction of intoxicants into the Territory.

The annual report of the Philippine Commission has been received in which Governor Taft says the year was one of considerable suffering among the people of the Philippine Islands on account of a short food supply, but that by a miracle it passed. One of the greatest obstacles with which the government has had to contend has been the presence of dissolute, drunken and lawless Americans. During the next decade railroads, canal and steamship companies, he says, should revolutionize the interior trade of the islands, and should have a marked effect on the export trade. The revenues of the islands for the year ended Sixth Month 30th, 1902, exceeded those of the previous year, but Governor Taft says that by reason of the necessary extraordinary expenditures, a considerable deficit will be made should they continue to the end of the present fiscal year.

Ex-Governor William H. Taft has been promoted to the office of Secretary of War Washington in the place of Elihu Root who retires to the practice of law in New York city. The induction into office of Secretary Taft was made an occasion of great and unusual display, including a military escort, which is commented on as an innovation. It is said because of the precedent established by President Roosevelt in inducing Secretary Taft into the War Office with military honors. Ambassadors of foreign governments will ask the United States to receive them with military honors.

Deguatea, the resident commissioner at Washington from Porto Rico, has been given additional authority by the House of Representatives equal in all essential respects to that of a high commissioner of Cleveland with water.

A collection of phonographic records of the human voice has been begun by Harvard University for historical purposes. A record of Emperor William of Germany is one of the first which has been obtained for such archives, which are also to be preserved in the Congressional Library and the National Museum at Washington. The tunnel to supply the city of Cleveland with water from Lake Erie has been constructed, which is 26,048 feet long, and extends under the bottom of Lake Erie from the lead to the outermost crib. It is nine feet in diameter and its cost is estimated at about two million dollars.

Dr. Martin, of the Department of Health in Philadelphia, is preparing to register all cases of tuberculosis in this city, with the view of taking further measures to prevent the spread of the disease and to cure individual cases.

The sprinkling of railroad tracks to lay the dust has been found successful in the Western States, particularly in the arid regions of South Arizona, New Mexico and Texas. From 4900 to 6000 gallons of oil are used to the mile. It has been found necessary to allow the first application of oil with subsequent sprinklings from six months to a year and a half, depending on the amount of rainfall and the character of the ballast.

The clear cool water of the lakes in Minnesota, said to number several thousand, is well suited to the growth of frogs, and a large business has been developed there in securing these for market. It is said that 5,000,000 frogs were killed for shipment during the past year.

There were 628 deaths in this city last week, reported to the Board of Health. This is 61 more than the previous week and 27 more than the corresponding week of the year. Of the foregoing, 103 were males and 525 females; 64 died of tuberculosis of the lungs; 69 of pneumonia; 83 of broncho-pneumonia; 15 of congestion of the lungs; 9 of diphtheria; 16 of cancer; 24 of apoplexy; 13 of typhoid fever; 8 of scarlet fever; and 16 of small pox.

FOREIGN.—The British Parliament opened on the 2nd inst. by King Edward VII. In his address he referred to the insufficiency of raw cotton, which is seriously affecting the textile industries of Great Britain, and to the late arbitration with this country in reference to the Alaskan boundary. The Foreign Secretary Lansdowne expressed the hope that the recognition of the principle of arbitration in the Alaskan boundary controversy might be reached to try for the settlement of all Anglo-American questions.

Japan broke off diplomatic relations with Russia, and the ministers and legation staffs were called home by the two nations. These events were soon followed by the seizure by Japan of five Russian merchant vessels and the arrest of the Russian crew. The *Montreal Herald* states that during the last two years more than a hundred thousand American farmers have sold their farms, crossed the line and are fast becoming loyal Canadians, quite indistinguishable from their native neighbors.

It is stated that the steamship company operating a line of vessels between Vera Cruz and Spain has entered

into a contract with the owners of nearly 4,000,000 of land in Southwestern Mexico to colonize the tract 6000 families, which will be brought direct to Mexico from Spain.

The Japanese Emperor is said to be the 122d man in direct, unbroken descent of his family to sit upon the throne of Japan. The first of the line was contemporary with Nebuchadnezzar.

A treaty of arbitration between England and Italy has been signed, which is similar to that lately made bet England and France.

The last vestige of the American occupation of Guantanamo, on the 4th inst., when the United States was lowered from the barracks at Havana, and the b there embarked for the United States. Congress formally proclaimed to the world that the United States had no disposition to exercise sovereignty or jurisdiction over the island except for its pacification, and sole declared that when pacification was accomplished Federal troops would be withdrawn. This promise now been fulfilled.

The volcano of Merapi, in the island of Sumatra lately been in eruption after having been quiescent nearly fifty-five years.

NOTICES.

Western Quarterly Meeting of Friends to be held on the 19th inst. at West Grove, Pa., in the meeting-house, which is now completed.

Wanted—Young Friend, over eighteen, in office weekly paper, near Philadelphia. Opportunity for promotion for energetic man of good character.
Address "M. H."
Office of "THE FRIEND"

Westtown Boarding School.—A statement of the Committee on Admissions will be held in Committee Room, Fourth and Arch streets, on Sunday, the 13th inst., at 10 a. m.

JOHN W. BIDDLE, Clerk.

WESTTOWN BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to W. F. WICKESHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westtown P. O., Chester Co., Pa.

Westtown Boarding School.—For convening of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.16 and 8.18 a. m. 7.50 and 8.32 p. m. Other trains are met when requested. Fare, 10 cents; extra after 7.30 p. m., twenty cents each way. To reach the School by telegraph West Chester, Phone 1144.

EDWARD G. SMEDLEY, S.

DIED, Eleventh Month 5th, 1903, GEORGE DILL REEVE, aged fifty-eight years; a member of Germantown Particular Meeting. "What doth the Lord require of thee, but to do justly, to love mercy, and to walk with thy God."

—, on the twenty-second of Twelfth Month, of his home near Edgar, Randolph County, N. C., N. F. SPENCER, aged eighty-six years, three month eighteen days. He was a life-long member of the 3rd of Friends and for many years a faithful minister of the gospel of Marlboro Monthly Meeting. He was one of the principles and practiced as early as possible their source in the Eternal Word which is the light of men, and viewed with sadness the innovations of recent years. Modest and unassuming, he endeavored to walk worthily of the vocation whereunto he was called, and though the final summons was sudden, his faith assured that the Master, when He came, would find him ready to be gathered into His church fully ripe. "Blessed are the pure in heart, for they shall see God."

—, at her residence in Ogden, Clinton County on the seventeenth of First Month, 1904, in the first year of her age, NANCY F. PYLE, wife of Dr. Pyle; a member of Wilmington Monthly Meeting of Friends (Conservative). She bore a faithful testimony to the truth, especially among music and the pastoral system, also bore testimony in favor of plainness of speech and apparel. Her end was peace.

NOTE.—In our last number the name "McGirr" read *McGirr*.

THE FRIEND.

A Religious and Literary Journal.

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Let the One Thing Needful Happen.

It has lately been declared before an important hearing, that "something must happen" if the religious Society of Friends is to hold together.

And when members old and young are called together to learn of each other what that something is, we find the teaching to be that instead of something, it is some things,—in several things, in such a variety that we are bewildered. Many findings and criticisms mutually inherent can bind nothing together.

These things then drive one to look and see that something was that happened in the past place, to call the Society together and hold it together.

That which then happened, was a sense of the living Word of Christ,—the Witness of his life manifest to each man. Are we ready to return to that, in order to hold together? We must be some single central Life around which we gather, or we fall apart. Can we do one better than that which first gatherec? Have we a right to exchange that for other and still call ourselves "Friends." When our inquirers are "careful and troubled about many things," to touch up the Society here and there, we believe the word of God had over all things in his church needs re-echoing: "One thing is needful, and she, the sister to my Word, hath chosen the better part." "He that heareth my sayings and doeth them is like a man who built his house upon Rock."

Then, must happen:—a single ear to the word,—a single eye to the Light.

Now singleness is not what we are asking to hear about. We are after multiplicity. Hence so many schemes, changes, methods,—diverting the inner hearing, creating the multiplex eye. We claim that some things must happen instead of the great something,—the one thing needful.

What, again, is that one and same thing, ordained to hold a Christian body together? The answer of Christ is:—"Let thine eye be single, and thy whole body shall be full of light."

We do not think our religious body would experience any trouble about coherency, if it was full of light by looking singly to the light and minding it. Here would be one binding and uniting purpose, however many the discoveries. And the discoveries of the true light would be no incoherent truths or principles. The single eye, determined in its proper field "to know nothing but Jesus Christ and Him crucified," as "the wisdom of God and the power of God," would read one's commission and find his mission, and there would be no need of a member lying back in lethargy, waiting for a Monthly Meeting rather than the Holy Spirit to employ him.

The remedy for the Society is in the hands of each individual: *Let his own eye be single to the living Christ.*

FOR "THE FRIEND."

Co-Education Once More.

Friends are so far committed to co-education that it seems desirable that the latest statistics on the subject and the most recent experiments should be kept in view. The report of the United States Commissioner of Education for 1902 is just at hand, and the following is copied from it:

"In the elementary schools, co-education is the general practice. Exceptions are, indeed, found in a few cities (less than six per cent. of the total number), situated for the most part on the eastern border of the country, but these exceptions are in the main due to accidental conditions, such as the location or structure of school buildings. In some cases they are survivals from the period of feeble beginnings, when experiments in the direction of public schools were cautiously begun by the establishment of schools for boys.

"The tendency is to do away with the separate schools where these exist; thus out of fifteen cities which in 1891 reported separate high schools, three have since adopted the co-education plan. Of a total of 6,005 public high schools reporting to the office the present year, 98 per cent. are mixed schools. The

majority, even of private secondary schools reporting to the office, are also mixed schools, viz: 1,121, or 56.7 per cent., in a total of 1,987.

"The policy of co-education in higher institutions was inaugurated by Oberlin College, Ohio, in 1833. In 1880, that is, forty-seven years from the founding of Oberlin, more than half the colleges of the country—51.3 per cent. (technical schools not included)—had adopted the policy. In the decade 1880 to 1890 the proportion increased to 65.5 per cent. In 1900 it had risen to 71.6 per cent."

In the face of such figures one does not wonder that the president of Columbia University exclaims that co-education is the settled policy of the country. One paragraph in the Commissioner's report relates to the situation in England. It is as follows:

"Separate education is the general policy in English schools of secondary grade, and where both sexes are admitted to the same school it is generally to separate departments. The Royal Commission on Secondary Education advocate the extension of the co-educational policy, and since the publication of their report (1895) experiments in this direction have noticeably increased."

This brings to mind the recent discussion of the subject in the Friends' Guild of Teachers in England. A notice of this discussion is printed in one of the London papers. The following is the opening portion of that notice. The part omitted deals with the objections to co-education, but not one of the objections is new, and in America they are worn out:

"In the evening, an open sitting was held in the meeting-house; the subject "Co-education." The opener was Cecil Grant, head of a revived grammar school at Keswick, which he has worked on co-education lines for five years; there are one hundred scholars, forty of them boarders, three masters, four mistresses. After a tour of inquiry in the United States, where he found the system universally approved, he set up in Keswick the first co-education school under the Charity Commissioners. The speaker lifted the topic at once to a very high plane in his general remarks on education, which he defined as "the highest result of human endeavor, aided by God's Spirit." (Arthur Rowntree afterwards compared the spirit of this address with that of a Francis of Assisi or a Colet.) He then charged the present system with failure, adversely criticizing the normal product, the average man, as lacking in ideals and in energy. Something better was to be expected; even Arnold of Rugby declared his work a failure compared with what it might have been. The education question is fundamentally a religious one; and it is here that co-education helps especially, by bringing into it the atmosphere of home and the home virtues of purity and true purpose.

Cecil Grant spoke buoyantly of the happiness and the smoothing of difficulties which the system brought about in his school."

More emphatic than statistics or than personal opinions and experiments is the fact that the great Secondary Schools conducted as model schools by Columbia University and the University of Chicago are co-educational establishments. These efforts have all the dignity and influence that come with university sanction, and their phenomenal success easily gives them the lead in shaping the educational policy of the country, and possibly of the world.

J. HENRY BARTLETT.

FOR "THE FRIEND."

Immediate Revelation.

When the Almighty, Omniscent and All-wise God created man in his own image, and placed him as head over all things in the earth, He gave to man a voice that he might praise and glorify his Maker. Nor is He, who in his wisdom made all, and who thus endowed man with his wondrous articulate voice, voiceless Himself, as some suppose. He declared his will to man, by a voice expressive of his will, audible to and understood by man. Man could not know the will of God, did not God in kindness and mercy declare and thus reveal his sovereign will. And this making clearly understood of the divine will is called "Revelation," and "immediate" means directly, as man talks to man, without any intermediary being. This by no means excludes the revelations of God through his dear Son, the one appointed Mediator between God and man, for all God's revelations made to man have even been through Him, the Word of God, who, the apostle declares "was with God, and was God."

Holy Scripture, itself a declaration of the Divine will, overflows with testimony to this immediate revelation of the will of God to man. The prophets, speaking by the spirit, often reproved the people who having themselves heard and known the Divine will, acted contrary thereto. It is not that prophets alone knew that will; these were but the receivers of special gifts through whom the Lord descended to give to other men a "Mediate Revelation," often confirmatory of and as an added witness to the Divine inspeaking Word of God. The Psalmist speaking by inspiration declares, "The mighty God, the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof," and again, in the name of the Lord he cries, "Hear, O my people, and I will speak, O Israel, and I will testify against thee. I am God, thy God" (Ps. i: 1, 7). Here we have the twofold Witness, God himself declaring that He will speak to his people, and the prophet declaring that God hath so spoken to all people whom God hath created.

The apostle writing to the Hebrews truly affirms that Christ was ever the head over his house, the church, and that Moses was a faithful servant in that house. Through Moses did the Lord speak in the word of his power to Pharaoh and to Israel. Moses as a prophet foretold of the coming of a greater prophet than he himself was, who was to be heard by all his people, and whose heard not was to be cast off as not being his. This prophet is Christ, who himself says, "My sheep hear my voice,

and a stranger they will not follow;" and again, another prophet foretold that all of Heavenly Zion's children should be taught of God and great should be the peace of thy children; and Christ Jesus in his teaching quotes this passage as being fulfilled in his day and dispensation. Has then God withdrawn his converse with man? Has the spirit of prophecy ceased as a gift of Christ to his church? Far from it. God hath now poured out of his spirit this spirit of prophecy on all flesh, and this his promise is as Peter declares, to continue whilst time endures. God, who once spoke to those of old by his prophets "now hath spoken unto us by his Son;" and as Jesus told the Jews "if he by his word had not spoken to them, then should they have been without sin," that is, I apprehend God would not have imputed sin to them, for doing that which they knew not was wrong.

Indeed, it is this Word of God, which Moses declared "is very nigh unto thee, in thy mouth and in thy heart that thou mayst do it" (Deut. xx: 14.) This word then is God's law (that is the will of God to every man) which in God's covenant in Christ, He writes on every heart and puts in every mind, and it is the doer of this law who alone is justified of God. Christ Jesus himself, the Word, the lawgiver and the Judge of all declares "I stand at the door and knock." And it was because the Jews kept him standing there at the door of their heart knocking, and would not receive Him therein, that they could not hear his voice, the word, by which alone man lives. This word of the Lord, not of man, and yet in man, but of and from God, is the seed and the birthplace of all true, justifying faith. For it was as Jesus said to the Jews, "Because my word hath no place in you, ye seek to kill me" (John viii: 37), and "Because ye cannot hear my word, ye do not understand my speech" (v: 43).

We must not think that this word of God to man, this language of the spirit, is necessarily or always framed in the words of man. Man oftentimes makes known his will to his fellow man by a look or gesture. Even of the mute things of creation it is said, "The heavens declare the glory of God; and the firmament showeth his handiwork;" and again, "for that thy name is near, thy wondrous works declare" (Ps. lxxv: 1). He who thus calls to all men, quickens us to hear his call; and to those who hear and obey, He gives the witness of his spirit, the peace and rest of God. And since man by his own will strayed away from God, the Lord now requires of man a willingness on man's part, like that of the repentant prodigal, to return and seek his heavenly Father. It is a surrender of our perverse will, whose chief delight is in earthly enjoyments, to the divine will, even though that will may lead through suffering. It is called the way of the cross. The language of the soul is then, "Thy will, O Lord, not mine, be done."

Is then a Christian's life one of sorrow? By no means. There is a sorrow of the world, the effect of unforgiven sin, that worketh death. But to him that hath a godly sorrow for his sin and turneth away therefrom, there is one very near, even at the door of his heart, who hath borne our sin and sorrow, and stands there in the name of his Father ready to for-

give all for his own name's sake. The condition He requires of us on our part, is willingness to open our heart to receive a know and do his will.

God in mercy reveals to us his displeasure and abhorrence of sin, in this condemnation which is the unbeliever's inevitable portion "He shall reprove the world of sin, because they believe not in me." Believing in Him who alone can do for us that work, which vainly strive to do for ourselves, trusting Him receiving Him into our heart, He brings us himself life and peace, forgiveness and joy. He becomes to us our all in all; our present counsellor and Friend. Declaring "I Father's," and as we now receiving of his life and spirit are sons by adoption, can, as Jesus said, say "our Father's," will, He teach us as He did David, "wondrous things out of his law," shedding his light and glory on opening the eyes of our understanding to hold and know Him. He leads us into the path of true repentance for past sins and into living, saving faith of himself, a belief in His Father, Son and Spirit. By his indwelling presence He sanctifies us to himself, fills our hearts with love to God and man, and we are found fulfilling this law of love, the apostle John says, "God dwelleth in and his love is perfected in us. Hereby know that we dwell in Him, and He in us because He has given us of his spirit" (John iv: 12, 13 and iii: 24). "Glory" did indeed now "dwell in our land."

The Almighty Creator, who as Elohim, was to be feared and obeyed by the antediluvians, becomes known in his covenant with Abraham (Gen. xxii: 14), and in the revelation of his law through Moses to Israel (Ex. vi: as the omnipresent and eternal Jehovah). such He was Israel's God. Now, in the revelation of his Divine law, through Christ Jesus to all men, is He thus known to all who hear his voice, receive and obey Him. These are the Israel of God, to whom are all God's promises of life, holiness, peace and rest below, and eternal blessedness and glory in his presence in the world to come. They were in the light and presence of Him who said, "I am the light of the world," whose promise that He will never leave his people, but walk with them to the end of the world. He will walk with them, and talk with them, as did to Abraham his friend. He by his spirit will teach them all things of the Father will, so that they "need not that any man teach them." Is not this, candid reader, vine and immediate revelation?

W. W. B.

Sow, though the rock repel thee,
In its cold and sterile pride;
Some cleft there may be given,
Where the little seed may hide.

Work, in the wild waste places,
Though none thy love may own.
God guides the down of the thistle
The wandering wind hath sown.

Watch not the clouds above thee;
Let the whirlwind round thee sweep,
God may the seed-time give thee,
But another's hand may reap.

—Unknown

The rest in Christ was promised unto thee that labor.

FOR "THE FRIEND."

A Treasured Poem.

Recently, while looking over some old letters, I came across one from our late dear and loved Friend, Emma H. Edwards, dated Twelfth Month 9th, 1900, written in her ninety-first year. In it she says: "My friends are among my favorites, cheering me when feeling as

"One who treads alone
Some banquet hall deserted;
Whose lights are fled,
Whose garlands dead,
And all but me departed?"

"I too am on the threshold." She deceased Eighth Month 4th, 1902. A printed copy of the "Song of the Sparrow" was inclosed in this letter. While to some of the readers of THE FRIEND it may not be new, its sweetness and simplicity will, I think, commend it to all.

R.

ANSWONE, Twelfth Month 13, 1903.

SONG OF THE SPARROW.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Fear ye not, therefore, ye are of more value than many sparrows."

I am only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gives me a coat of feathers;
It is very plain, I know,
Without a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold and purple,
Perhaps it would make me vain.

And now that the Springtime cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I like the best.

I have no barn nor storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
And never a seed to keep.

If my meat is sometimes scanty,
Close pecking makes it sweet;
I have always enough to feed me,
And life is more than meat.

I know there are many sparrows:
All over the world they are found;
But our Heavenly Father knoweth
When one falls to the ground.

Though small, we are not forgotten,
Though weak, we are not afraid;
For we know that the dear Lord keepeth
The life of the creatures He made.

I fly through the thickest forest,
I alight on many a spray;
I have no chart nor compass
But I never lose my way.

I just fold my wings at nightfall;
Wherever I happen to be:
For the Father is always watching;
No harm can happen to me.

I am only a little sparrow,
A bird of low degree,
But I know that the Father loves me;
Dost thou know his love for thee?

It matters not whether the world is pleased
Or not, when we know what will please God.

Keeping Hold of the Boys.

There were once two boys in a home I know, says a writer in the *Christian Word*, and after a few happy years one was taken into the Shepherd's arms.

The two boys and their mother had always enjoyed a season of religious engagement together at their bed-time. The first night when there were but the two thus exercised, the sobbing voice of the lonely brother uttered but one sentence: "Dear Lord, keep mother and me intimate."

The mother thenceforward entered into covenant to dedicate her life in answer to that prayer.

Did she have to give up anything? Yes, recreations and calls were secondary matters when the boy's friends needed entertaining.

Embroidered doilies and hand-painted screens were of no account whatever beside the cultivation of intimacy with her boy and the answering of his prayer. "Always give me the first chance to help you, dear," she would say; and she did. Whatever was dear to his boyish heart found sympathy in her.

Perhaps mothers do not always realize how soon a boy begins to think toward manhood, and so they treat him like a child to be watched and scolded instead of helped and trusted. This mother's boy was just as active and self-willed as you often find. But she had a few rules that helped wonderfully. Shall I copy them for you?

1. I shall pray and work to be patient.
2. I will strive "to grow in grace and in the knowledge of God."
3. No matter what happens, I will try to hold my temper and my tongue.
4. I will try never to scold and never to reprove or punish in anger.
5. I will listen patiently and tenderly to my boy's side of a grievance."

You will notice that these rules are to govern the mother instead of the boy; and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself. Not the fashionable attempt at stoicism that says it is not "good form" to display emotion, but the real holding of one's self in hand.

Fashion would tie the mettlesome steed fast. Control harnesses him to life and lets Christ hold the reins.

This mother's boy made many a blunder; he had his days of waywardness and times of unreasonableness, but never a time when he was not sure that his mother was ready to listen, advise and help. There were times when his impulsiveness made him sore trouble, but the first place he turned for help was to the tender, loyal "mother-friend," and he was sure of comfort.

Do you think it paid? When she reads in the papers the theories on "How to get hold of the boys," she thanks God she has never lost hold on hers. And in the answering of the boyish prayer the mother has not only grown more and more intimate with him, but both have grown intimate with Christ.

"GRIEF is the graving tool that cuts the lines of grace in the character."

"A MAN of leisure" in Divine things will make little growth spiritually.

A Lately Found Epistle of Job Scott.*

ON STUMBLING AT THE FAULTS OF OTHERS.

It has been the work of the restless adversary of human happiness in all ages of the world to strive to keep man in darkness, or to bring him into it. Those who are in it he strives to keep in it, and those who have been redeemed in some degree from it he strives to captivate and beguile into it again; and his design in both is to prevent the enjoyment of the sweet flowings of the love of God, and the powerful communication of the Holy Ghost. For he knows that those enjoyments are only witnessed in the light. He also knows that the light would shine, and soon prevail, to the letting of the soul into the full fruition of those Divine enjoyments, if he did not with all his might strive to propagate the kingdom and power of darkness in and over people's minds.

Now the stratagems he makes use of are many and diverse, one of which, and that not the least, it has been pressing on my mind to write a few lines upon, by way of caution to such as desire to land safe at last in the mansions of undisturbed felicity. I have no desire to write one word on this occasion, but what may be of use, and tend to strengthen those desires and strivings, which the Lord of Hosts delights in. Therefore, I desire that all prejudice may be laid aside, and my words weighed in that balance that is ever accompanied with a just weight; and tried by that ear that trieth words as the mouth tastes meat.

The particular snare of the adversary that my mind is engaged to guard, caution and encourage against is this, stumbling at the failings of others. A potent engine, a powerful instrument, which prevails by Satan's influence, to the weakening the faith of many. But alas! alas! why will a spirit bound to eternity stumble over the failings of flesh and blood? Why will a soul that must finally settle accounts between God and itself spend time, waste time, to muse and despond at the infirmities of another. The frailties of a thousand cannot impair the unchangeable truth and righteousness of Jehovah. The hypocrisy of ten thousand cannot deprive the faithful persevering soul of the all-sufficient assistance of the mighty God of Jacob. It is an everlasting truth that there is a right way to serve God; and, though a multitude fall on the right hand and a host of those who have been as stars in the firmament, revolt on the left, yet the true wayfaring man, though a fool, cannot err in

FOOT NOTE.—S. F. Peckham, in offering the above to the *American Friend*, says: "Looking over some family heirlooms more than a century old, I came across a sort of sermon addressed by Job Scott to his niece, Abby Lapham, which I am sure has never been printed. Abby Lapham was a daughter of Augustus and Mary (Scott) Lapham, and she spent the latter years of her life in the home of her sister Eunice, who was my grandmother. As Job Scott died in 1793, his niece, to whom he addressed this beautiful invocation, could not have been more than twelve years old. The manuscript was treasured in after years by the niece and her relatives, and is a beautiful example of the Friends' literature of the period in which it was composed. I have followed the manuscript to the letter. The memory of Job Scott has been cherished with reverence by the descendants of his sister. I remember as a child his children visiting in their old age at my father's house, and the testimony of Friends in all parts of the country has proved the wide influence of his writings, particularly of his Journal. I believe his last message may come, a century old, to many of your readers with the power of the Spirit."

the way which the Lord has cast up for the ransomed to walk in. We are told that the dragon's tail drew a third part of the very stars from heaven. Was this told to stumble us? Surely nay; but still the cry is, "Come up hither and I will show thee the bride, the lamb's wife." Now, the stumbler may say, "I have strove to see the bride; I have seen her; I have viewed her, and her beauty fades away, her brightness disappears," but mark well, the call is, "Come up hither and I will show thee." It is not while we stand gazing at imperfections and reasoning upon faults that we must expect this Divine prospect. No, no. But come up hither, and I will show thee the bride, the Lamb's wife. This come up hither imparts something very different from that halting, lingering behind, as it were, sticking in the mire which my soul has mourned over and lamented. I think I am a living witness, and can testify that there are some who have long ago been kindly visited and tenderly invited by the Lord to come and see how good He is; and who have even tasted, in a degree, of the sweetness of his love, who are yet far behind-hand with their day's work, are halting, doubting and (may it not offend them) are feeding upon the serpent's food, which was denounced by the lips of truth to be dust, and that all the days of his life. And I also declare, under a feeling sense of Divine authority, that nothing better shall be the food to all eternity of such as spend all the days of their lives gazing at, or stumbling over, the failings of others. But I mean not to censure. It is their immortal soul's welfare I have in view; therefore I would call them, yea, beseech and instruct them, as they ponder their own salvation, to come away—come away! This is not your rest. It surely is polluted; it is a land of darkness, as darkness itself. The shadows of the evening—yes, the shadows of midnight—are spread over the minds of the inhabitants thereof. Oh sorrowful! sorrowful! that any should suffer their immortal souls to be made so easy a prey to the dragon. What will it avail thee, O soul, when thou comest before the great and final tribunal, to say, such a man professed great sanctity, but was an hypocrite; therefore I was tempted to quit the service of the living God, and serve his enemy? Or, such an one made profession of exalted piety, but was a liar, a deceiver, an abominable wretch; therefore, though I was somewhat worked, I turned to my wallowing in the mire? This will never justify thee at the gates of heaven, nor procure thee an admittance therein. Oh! my soul truly mourns on thy account, my spirit is indeed grieved. Come, let me query with thee. Dost thou feel a daily striving to overcome evil in thyself? Art thou constantly concerned to keep up the inward watch and holy warfare? Yea, let me come closer. Whilst thou art dwelling, musing and feeding upon the faults of others, art thou at the same time engaged and panting after perfection in thine own soul? While thou art rehearsing to thy intimates the wanderings and weaknesses of such and such, dost thou feel longings and unquenchable desires in thy mind to make war in righteousness against the power of corruption in thyself? If not, the enemy of truth, it is to be feared, may, with justice, challenge the praise due from thy complaining. Oh! that that eye

was open in thee that could see thyself! Oh! that thou hadst a heart to understand this mystery of iniquity! But alas! the enemy blinds thee, for why dost thou give back because of another's weakness, but because of thine own? Why stumblest thou at another's frailties, but because thou art thyself frail? Make a pause then, and turn thy attention inward. Set a watch on the wicket of thy soul and keep sentinel in deep attention there; then thou wilt have enough to do to view thy own imperfections and to guard against them so as not to stumble at others. Work enough indeed may be found to engage all thy care and diligence in laboring to cease from evil and do good thyself.

It is less substantial than many a dream to give the victory over our own souls to our enemy, because others are entangled in his snares. Shall I quit the field and turn my back in the day of battle because a fellow soldier is treacherous, cowardly or unfaithful, when I know my all is at stake; and if I flee I must certainly perish? Surely nay. I ought rather to put forward with more zeal, vigilance and constancy, endeavoring to encourage the fearful and unbelieving, as knowing the salvation of their souls, as well as my own, is at stake. Away then, thou reasoner, thou murmurer, with such pitiful musings and excuses. The day of solemn reckoning draws near. Thou must ere long appear before the Ancient of Days, to give an account of the deeds done in thy frail mortal body, and to receive a reward according to thy works; not according to the stability or instability of another. Therefore, awake thou that sleepest, and arise from the dead, that Christ may give thee light. For darkness, gross darkness, is the encircling, overshadowing canopy of thy soul. It is time for thee to hear and obey the command given to Israel of old; to go forward, for thou (with them) has compassed this mountain long enough; a barren mountain, in the wide, desolate wilderness; from the top of which, it is much to be feared, thou mayest one day (or rather night) by the arising of a strong and boisterous whirlwind, be swept off into the bottomless pit of despair; or into some quagmire, or swampy hole, where serpents, reptiles and venomous creatures breed and dwell. Oh! that I could persuade thee, for thy own soul's sake, to turn thy back on Satan's suggestions. Oh! that thou couldst be prevailed upon to lift up thy head above the world, that so thy salvation might draw nigh indeed.

Now, to conclude, let me once more beseech thee to hearken to that encouraging invitation, which is sometimes sounded in the secret of thy soul, "Come up hither and I will show thee the bride, the Lamb's wife." *Come up* is here the joyful sound; and even the spirit and the bride say *Come*, and indeed he that will come, may come; yea verily *May Come*, and if he improves the strength given, all the powers of earth and of the infernal hosts cannot hinder him. For "there is no enchantment against Jacob nor any divination against Israel" whilst in their tents abiding. Therefore to thy tents, oh! Israel—to thy tents, oh! Israel. Keep onward where thy strength lies. There thy place of preservation. There thou shalt walk in the light of the Lord; his candle shall shine upon thee, and his inspeaking word

shall guide thee in the way everlasting. Walking in which with fulness of peace, I desire to leave thee, and rest thy friend,

JOB SCOTT.

Concluding Paragraphs of a Sermon Preached by Richard Mott at Orange Street Meeting Philadelphia, Fourth Month 23rd, 1835.

Let us yield our hearts to the Lord, Jesus Christ, wait upon Him and trust in his name, so that we may become united with Him in a perpetual covenant, never to be broken. And united to one another in a covenant of love and of life, and become another's joy and rejoicing in the Lord united in heart, and walking in the ways of piety and virtue, united in spirit and in the doctrines of the Gospel of our holy Redeemer.

And then, as we advance in our journey on earth, we shall feel that we are advancing in the spiritual life and preparing for that everlasting kingdom of righteousness and peace, where there is joy, where there is rejoicing, where there is but one true living and perpetual song. Oh, my friend, how deeply interesting the consideration be prepared to become members of the church triumphant through our faithfulness when we are members of the militant church, through the influence of the blessed Redeemer who died for us, who gave himself for us that we might live, the just for the unjust. I loved us before we loved Him, and gave himself for us that He might redeem us from iniquity that we might become united to God in a perpetual covenant, never to be broken. Oh, the excellency and goodness of the Most High! Who can look forward to the blessed result of a life so devoted? Were this world, with its promises, with all its allurements with its trials, with all its heart-rending afflictions were this world all, what a dreary thing it would be! Would you not think so with me? If this were all what a dreary thing it would be! But this world is not all. The is a blessed state beyond the confines of this grave, there is a blessed state where the spirits of just men, made perfect, are in eternal safety, where no more sighing is known where all tears are wiped from all eyes, a where the blessed employment shall be, through the countless ages of an eternal world, the script of glory, thanksgiving, honor a high renown unto Him who hath redeemed those who have submitted to his blessed power.

I will not add. It appears to me that our thoughts cannot possibly centre on a more delightful theme than to look beyond the confines of the present state, to those joys that are unutterable and full of glory; so to feel the importance thereof as to induce us to use all diligence while here, to make our calling and election sure.

PRE-VISION.

ISA. LXV.

I went before them in the way of life, And hid a blessing suitable and free, I gave them to the full the finder's joy, And touched the lip to form the firstling prayer.

I hid the purpose, and the plan, and date, The answer came before the cry went up, And in their speaking I confused their speech, And overwhelmed them with my precious care.

BEAMSVILLE, Ont.

H. G. MILLER.

A QUAKER MEETING HOUSE.

BY ELIUD BOWLES.

on the hillside sloping toward the road,
The road where forests meet the meadow lands,
Thin the sound of hoof or heavy load,
Porsaken and alone the structure stands.
Hide the mossy fence and all around
Are grasses thick, with scattered shrubs and
vines.

Triars look the walkway; and the ground
Ends forth the morning-glory which entwines
The dwarfed, neglected pair of planted pines.

hitching-posts are tumbled neath the weeds,
The posts that fastened once a restless team:
The worm is stronger than the nervous steed,
The time of leaning on the springing beam,
If hidden and beneath the sunflower's head,
He stifle with two-fold meekness does appear,
Feeble and uncertain as the tread
That tottered on the stile for thirty year,
Then tottered to the simple tomb a-rear.

Will fit for such deserted things as these,
The house is covered over with decay;
The paint could find no coming eyes to please,
It turned to dust and slowly washed away;
The shattered panes and broken doors reveal
The empty benches silent in their rows,
The graveyard broke the doors and came to steal,
To fill itself by emptying its foes—
And God alone both understands and knows.

ere the busy city came so near,
To congregate the country shops and trades;
ere the loyal prairies did appear,
The witing youths to where the sunset fades;
ere the swift Time had swept away the few
whose place was known as is the Polar Star,
I could not learn the way to be untrue—
ere these forces scattered near and far,
The humble strength was here with naught to
mar.

oulding stood as meek as Plymouth Rock—
The carvings here to claim a vain excuse,
To mock the pious life to naught;
The usefulness was made the only use.
Will unpretentious quaint on all First-days,
Though weather be in roughest mood or fair,
The people came to give their Maker praise
In simple speech, or silent thought or prayer
Which wrought a touching stillness on the air.

ould-weep service called them back again—
I shun this duty plain was worldly wise—
The hoodman's echoes died away at ten;
To smoke from shops and forges ceased to rise;
The farmer's plow was resting clean and dry;
The reapers trusting in a higher Power,
Withdrawn from fields and laid their sickles by;
The He who makes the barren fields to flower,
To save the bending wheat another hour.

ave all these simple scenes fore'er gone by?
As these but falling signs of vanished worth?
The vice changes form but can not die;
The Aparent death may be a wider birth.
The countless forms may break and fall away
To let the life expanding higher soar,
The od is lost; all truth shall live for aye:
All blood that's coured through Quaker hearts
Before,
Will in the nation's blood forevermore.

POOR human wisdom is often baffled in the
It marks out for itself. The hand of
edges up the way, and we turn aside
wonder. Let us try simply to trust our
ater, and walk in the way of his command-
then shall we never go astray."

"Children are a Heritage of the Lord."

A SERIES OF INCIDENTS.

A couple of small children being alone in a cottage during a violent storm, "I am hungry, Hetty," said a little one. "So am I; I've been hunting for a potato paring, but I can't find any. What an awful storm! See, the old tree has blown down. I guess God took care that it did not fall on the house. It would have killed us." "If God could do that, couldn't He give us some bread, if we would ask Him? Let us pray, 'Our Father,' and when we come to that part we will wait till we get some bread." Now there was an old man listening at the door, far poorer than those forlorn little ones. Though he had bags full of money at home, he had been to the village for a loaf, thinking it would last him many days. Unable to make head against the storm, he had crouched down on the porch. And when the kneeling ones had said, "Give us this day our daily bread," and then in their faith awaited some Divine manifestation, the silence came to him with a voice louder than many waters. A humane feeling stole over his heart. God sent some angel to soften it. He half opened the door, threw in the loaf and listened to the wild vagary of delight from the famished little ones. "It fell right from heaven, didn't it?" "Yes, I mean to love God forever, because He gave us bread when we asked for it. I never thought He was so good before, did you?" "Yes, I always thought so, but I never quite knew it before. We will ask Him for bread every day, won't we? We will ask Him to give father work all the time, so we need not be hungry any more."

The storm passed, the miser went home, but his heart was no longer barren. A flower had sprung up in it. Soon after he died, but not until he had made provision for the children, giving also the cottage, which was his, to their father. And they in their daily devotion, ever after felt a secret and holy solemnity, when they came to these words "Give us this day our daily bread." "If ye have faith as a grain of mustard seed, &c."

A poor man who had a flock of little ones, coming home one day with a small loaf of brown bread, said: "My dear children, this is all I have been able to get for you. Divide it among you; though it will not furnish you a full meal, it will keep you alive." But the eldest boy, Henry, refused to take a share, saying that he did not want any. The poor father, who loved his children, thinking Henry must be sick, went in great distress to a benevolent physician, and begged him as an act of charity to come and see his son. Finding nothing amiss, the doctor desired him to tell why he had refused to eat, till at last a threat of complaining of him to his father unsealed his lips. "Alas," he said, "my father cannot supply food enough for all of us, and as I am the oldest and strongest I have eaten none of that there might be more for the rest." "But my dear boy," said the physician, much moved, "this will not do; you will die if you do not eat." "I shall not care if I do," said the divinely supported child, "for then I shall go to heaven, and when I get there I shall ask God to be kind to my poor father." The physician

hastened home and ordered his serving man to load himself with provisions of every kind and take them immediately to the poor man's cottage, and thenceforth saw to it that the father had suitable employment to support his family comfortably. "Are ye not of more value than many sparrows," and shall not God provide for his children?

A little lad who had long been confined to his couch with hip complaint, said one day: "Mother, I have heard you pray, I have heard you pray for me, and I wanted to pray for myself, but I was so weak I was afraid I could not speak loud enough for God to hear me. But He spoke to me and told me He could hear me if I whispered. And mother, I want you to take all this bandage off, for the Lord told me that He would heal me, and I believe that He will. The mother doing as he requested, soundness soon ensued. What seems striking in this is the condescension shown. Knowing nothing of prayer but the example of his mother, had he been told that the thought of his heart would be accepted, he likely could not have understood it.

A watcher in a London hospital reported as follows: Two lads were confined to one bed in one of the wards, one sick with famine fever, and the other had suffered the amputation of both lower limbs, and it was evident he could not long survive. Now the sick boy had been on some occasions to what is called a Sunday-school, and thence obtained a crude idea concerning the Saviour of men, and wishing to impart such knowledge as he had to his companion, said to him that there was One who would care for little boys, if they would ask Him to. "Who? where is He? I never heard of the mister." The other assured him there was such a One, and advised him to apply. "But I don't know where He is; besides I couldn't go to Him, for I have lost both my legs, and, oh, I feel so awful. The doctor says I will die. How can I find Him?" "You won't have to go anywhere; He comes 'round and hunts up little boys. Mebbe He'll come to this yer hospital to-night. If He does you ask Him to take care of you; He'll do it sure."

"But I would n't know Him; besides I couldn't speak loud enough for Him to hear me." Here was a dilemma, yet our sick boy was equal to the emergency. "You won't have to say nothing; you just hold up your hand, and He'll know you want Him, and He'll come to you." So the hand was held up; but, poor little fellow, he could not keep it there, and it soon fell down again. "I give it up," he cried, bursting into tears. But our little missionary was not, however, at the end of his resources yet. Pulling the pillow from under his head, "Here, take this 'ere piller, I can do without it," and so between them they got the arm up again, and propped so that it would stay. When the attendant came along again the sick boy, wearied with his exertion, had fallen asleep, while the cripple had passed on to the other life, with his hand held up for Jesus. I have seldom been able to contemplate this little episode without some feeling of tenderness, nor can I doubt that the effort to help his companion was well accepted of by Him who came to "seek and to save that which was lost." "Of such is the kingdom of heaven."

At a house where the noted historian, David Hume, was accustomed to visit, was a little girl of some eight years, who had conceived a great liking for him. Being there at dinner one day, and the women retiring as the meal was finished, the men remained at the table, as was the custom, talking over their wine, when David gave utterance to some of his peculiar views, upon which one of the company said, "If those are your sentiments, you must be what you are reputed to be, an infidel." Now the child was in the room, and being much struck by the remark, ran out to her mother and asked what an infidel was. "Oh, it is so dreadful I cannot tell you." "But, mother, I must know what an infidel is." Upon which the mother explained, as she could, that it was "one who did not believe in the existence of a Supreme Being," &c.

Not long after Hume, coming again, and being ushered into a room where the girl was, he proceeded to take her up in his lap, as at other times, but she shrank away from him, saying, "I cannot play with you any more." "Why not, my dear?" "Because you are an infidel." "An infidel, my dear, and what is that?" When she had repeated her mother's account, he said lightly, trying to turn off what he strongly felt, "And don't you pity me?" "Indeed I do, and I pray for you." "And what do you say?" "I say, Oh, God, teach this man that *Thou art*." In what more fitting words could the wisest of men have expressed their desire?

It is recorded that Hume was far more deeply affected by this incident than he had ever been by the arguments of the most learned—so-called—divines. That he was almost persuaded to be a Christian, and yet he stifled the convictions of Divine Grace, and went on to the end, vainly hoping that he should prove like the beasts that perish. What more striking illustration of the language, "Out of the mouth of babes and sucklings Thou hast ordained praise."

How lamentable that some of the finest minds have suffered themselves to become clouded. The accurate and conscientious Darwin, when asked how, after all his investigations, he could remain in unbelief, said to Shaftesbury, "Some times it seems as if it must be so, and again it looks dark, very dark," and he covered his face with his hands. What a commentary on the declaration, "Man by wisdom knows not God."

WHAT has life to offer in its brightest moments that shall be balanced against one ray of hope at the hour of death?—that solemn hour, when all its pleasures, its projects, its delusions shall vanish like a dream, and leave the disappointed, troubled spirit nothing to cling to but the mercy of God in Christ Jesus. And who shall depend on this being extended at such a moment to those who, through a course of years, have resisted its sacred visitations, have turned a deaf ear to its holy pleadings! How dreadful a thing it is to trifle with the offers of Divine grace, to put off from day to day the great and necessary work of repentance

"And to the mercies of a moment leave
The vast concerns of an eternal scene."

—Maria Fox.

FOR "THE FRIEND."
THESE SHALL PERISH, THOU REMAINEST.

Ever yet the question meets us—
Question quickly understood
After every pleasure cheats us—
"Who will show us any good?"

What is life but wasted passion
Till the grave completes its doom?
What the world, and all its fashion
But the whiting of a tomb?

Lord, lift Thou thy light upon us!
On thy countenance we hang.
By our faith establish on us
Fruits of joy from every pang!

Then, while misers count demurely
How their corn and wine increase,
Thou shalt make me dwell securely;
I will lay me down in peace.

R. R.

"Now Faith is the Evidence of Things Not Seen."

As I sat concealed near a large tree I saw a mother robin in billowy flight glide easily to her nest above me. Four hungry voices rose in clamorous appeal, and four hungry mouths were opened in wide expectation; but no plump morsel fell from the mother's mouth to theirs. In its place a lecture seemed to have been provided, and precept upon precept was poured out to the fledglings. Soon, one by one, four young robins had climbed upon the edge of the nest, and opened a quartet of questionings. Then one boldly spread his wings, let go his grasp, and floated, not too gracefully, to a nearby twig, which was clutched desperately, as he began to chirp his amazed but grateful pleasure in the enjoyment of a new-born liberty. Then another and another launched out upon—the unseen air with uncertain, fluttering movement, and all landed triumphantly on the neighboring branches.

The fourth was not so easily persuaded; he waited long, questioning "the mother's wisdom, and seeming to say, "You tell me of God and the wonderful air He has made, but where is God? and where is his air? I see no God, I see no air, I cannot trust myself to nothing. I love my life too well to be so rash. True, I saw my brothers in their flight, but it was only a happy chance that led them where they are, and perhaps next time they will just fall plump and hard on that terrible rock down there,—I can see no reason why they might not. Yes, you say God cares for all His creatures, but why should He take any care of a bird who is so foolish as to let go of all he has to sustain him, and just drop down into nothing at all until he strikes the hard earth, and, maimed and helpless, becomes perchance a prey to cruel animals. For my part, I will just cling to my nest until I see something else to grasp." The little fellow became so excited during the delivery of this "common-sense" statement of his belief that the very nest on which he stood began to tremble and suddenly it slipped from its moorings and he was thrown into space. Then with instinctive haste he spread his wings, and the invisible air, in which he had put no trust, became a wondrous support, in which divine Love conveyed to him a happy freedom from his false beliefs,—a glorious liberty to mount heavenward whenever he would.—*Jesse B. Twiss.*

Science and Industry.

Americans write each about forty letter year, and that average equals forty per cent of all the letters written in the world.

During the summer large numbers of workmen go from Poland, Silesia and Galicia to central Germany to work in the sugar beet fields. They are worked in gangs by a male overseer and receive thirty-five cents a day and board.

TO IMPROVE THE DEAD SEA.—French engineers are at work on three different projects for exploiting the Dead Sea for industrial purposes. The level of the Dead Sea being more than 1300 feet below that of the Mediterranean and Red Seas, it is thought by connecting either of these two seas by means of a canal with the Dead Sea a stream of water would flow with a velocity calculated to produce some 52,000 horse power. There is no danger, it is asserted, of an overflow of the Dead Sea, the waters there evaporate at so great a rate (6,000,000 tons a day), that the incoming waters would make no appreciable difference in the level.

To obtain relief from the discords of the streets and elsewhere the Parisians are using a little scientific toy called the phone. This is a little instrument tastefully constructed of ivory or tortoise-shell, but looks something like a pair of sleeve-lids but is meant for insertion in the ears. Of course, this little invention was anticipated by the late Herbert Spencer, who devised padded ear-covering, acting with a spring which he applied or took off at will to defend himself against noise, or to render uninteresting conversation inaudible. But only a philosopher would venture openly on this means of protection, while the anti-phone serves the same end, and is invisible while in use.

HOW THE SENSES SLEEP.—It has been ascertained that in beginning to sleep the senses do not unitesly fall into a state of slumber, drop off one after the other. The sight ceases in consequence of the protection of the eyelids, to receive impressions first, while all other senses preserve their sensibility entire. The sense of taste is the next which loses its susceptibility, and next the sense of smell. The hearing is next in order, and last of all comes the sense of touch. The senses sleep with different degrees of profoundness. The sense of touch sleeps the most lightly, and is the most easily awakened; the next easiest is the hearing, the next is the sight, and taste and smell awake last. Another remarkable circumstance deserves notice. The muscles and parts of the body begin to relax before others. Sleep commences at the feet and trembles, beginning at the feet and legs, creeping towards the centre of nervous action. The necessity for keeping the feet warm perfectly still as a preliminary of sleep is well known. From these explanations it will appear surprising that with one or more of the body imperfectly asleep, there should be at the same time an imperfect kind of mental action which produces the phenomenon of dreaming.—*James Braidwood.*

FORMATION OF SNOW CRYSTALS.—The

fully beautiful and intricate designs of crystals have long excited admiration. Numerous students have made detailed investigations of their extraordinary form and have finished drawings of what they look like when magnified, but the most remarkable collection of actual photographs of these crystals (technically photo-micrographs) is in the possession of Wilson A. Bentley, of Jericho, Vt., who has been making a special study of snow crystals during twenty years. He has photographed hundreds of them, and has now in his collection more than 1000 photo-micrographs, many of which are alike.

The forms vary according to the wind, the amount of water in the air, etc. Crystals formed in cold weather or in high clouds are usually columnar. Those formed in moderate weather and light winds, or in low clouds are either branched and to be of a feathery type; mixed forms grow partly in low and partly in high clouds. High winds give broken irregular forms, and much moisture the irregular granular crystals.

Many granular covered crystals are peculiar products of the lower or intermediate strata, and especially of moist snow storms. In intense cold they are rare, while in moderate and solid tubular, then perfect columns, occur within the west and north quadrants of great storms.

The most common forms outlined within the interior or central portions of the crystals are the simple star of six rays, a solid hexagon and a cube. The subsequent additions assume a bewildering variety of shapes, each of which differs widely from the one that precedes it, and from the primitive nuclear form at its centre. By bearing in mind the fact that crystals evolved within the upper clouds toward solidity, and the crystals formed in lower clouds tend toward open branches and airy forms, it is possible to trace the history and travels of many of the crystals.

The beautiful details, the lines, rods, flowery symmetrical tracings and delicate symmetrical arranged shadings to be found within the interior portions of most of the more complex crystals, and in less degree within the more open ones, are due to minute inclusions of air.

What a Boy Did.

James Pettigrew was the smartest boy in our class. He was a praying boy, and we all admired the better for that. Willie Hunter was a real good fellow, too, and Willie and James used to run neck and neck for the prizes. One time the one or the other was always at the top of the class.

At the examination day came round, and we were asked such a lot of puzzling questions, that, before long, we all dropped off, till, just as we were leaving, the first prize lay between James and Willie.

James will never forget how astonished we were at the question after question was answered by Willie, while James was silent; and Willie won the prize.

James went home with James that afternoon, for the prizes lay together; but instead of being glad at losing the prize, he seemed to be mightily glad. I couldn't understand it.

"Why, James," I said, "you could have answered some of those questions; I know you could."

"Of course I could," he said, with a light laugh.

"Then why didn't you?" I asked.

He wouldn't answer for a while, but I kept pressing and pressing him, till at last he turned round with such a strange, kind look in his bonnie brown eyes.

"Look here," he said, "how could I help it? There's poor Willie—his mother died last week, and if it hadn't been examination day, he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"

—*Sunday School Advocate.*

Items Concerning the Society.

The editor of the *British Friend*, Edward Grubb, arrived in Philadelphia last week, expecting to fulfill some engagements by addresses before a few associations under the name of Friends, both here and in Baltimore, and afterwards to proceed to the Southern States in the interest of the Howard Association, especially on account of the state of feeling which finds its expression in "Lynching."

OLD TIME RULES FOR FRIENDS' SCHOOLS.—A West Chester, Pa., paper says:—"Mrs. W. W. Woodruff, South Church street, recently received a copy of 'Rules to be observed in School,' the manuscript having been prepared by her grandfather 150 years ago. It seems to have been written to be posted on the walls of a schoolroom, for the paper used is large, like that of an ancient deed, and some of the letters are ornamental.

"Here are the rules:

"First. Fear God, who is thy maker and preserver, and who always sees thee. Think often of Him, and spend each day as if thou wast to give an account for it at night; refrain from taking his name in vain, from all vice and evil speaking, such as cursing, swearing, lying, profane and idle words, and quarreling, striking, fighting or challenging to fight; wrestling, wrangling or wilfully provoking any to anger, in or out of school; these things are offensive in the sight of the Almighty, and ought to incur the master's displeasure and suitable correction.

"Second. Let none come to school without washing and combing; and be not wanton or idle by the way coming or going, play not in school, but sit quiet and still, be diligent at thy book and mind the instruction of thy master, striving to excel in learning and good works; run not from seat to seat, nor go out unnecessarily, and but one to be out at a time.

"Thirdly. Let none read or spell above a low voice, except when they are rehearsing their lessons to the master, neither talk nor ask any unnecessary questions in school, but when there is occasion to ask or answer a question, let it be done modestly and in as few words as possible.

"Fourthly. Let every one use plain language, thou and thee to one person, you to more than one, this being the language used by the Almighty and holy men in old time; neither call the months nor days of the week by the names given them by the heathen in honor of their idols, but call them first, second, third, &c., as they are called in the Scriptures.

"Fifth. Carry no tales to or from school, and at noon-time and breaking up in the evening, let each be careful to avoid unnecessary noise and all rudeness, but conduct soberly.

"Sixth. Honor and obey thy parents, respect thy superiors or those above thee, be kind and courteous to thy equals, or such as thou mayest think thy inferiors; guard against pride and wantonness, labor for and seek peace with all, and seek not revenge for wrongs from any.

"Lastly. Be willing to attend religious meetings, and when there sit still, never, laugh, smile, nor play tricks, nor stare much about thee, lean not on others, go not asleep in time of worship, nor go out if thou canst avoid it, but be sober and modest, and think on the name of the Lord.

Notes in General.

Now that Joan of Arc has been "beatified" by the Pope her title is "The Venerable Joan of Arc." She cannot be canonized, however, and be considered as a full saint until it has been proved that by her intercession two or more miracles have been done by her.

THE POPE AND THE PEN.—A Protestant journalist presented a stylographic pen to the Pope. He returned the pen, saying:

"No one has a nobler mission than a journalist in the world of to-day. I bless your symbol of office, my predecessors consecrated the swords and shields of Christian warriors; I choose rather to beg blessings upon the Christian journalist's pen.

Paul Leeds has for eight years labored among the ignorant and neglected populations of creoles and "Cajans" (Acadians), poor whites, and poorer Negroes and Indians in the pine woods of Louisiana. His field extends over a region thirty or forty miles long and half as wide. Paul Leeds has organized eight churches. During his years of service he has received less than eight hundred dollars in all for his salary.

John Jackson, after completing a journey of seven thousand miles through the leper settlements of India, has arrived in this country and will make a tour of the United States and Canada in the interest of the mission to lepers in India, of which he is the organizer. The Hindu doctrine being that leprosy is a judgment from God is in such striking contrast with the hope which Christianity holds out to these 500,000 afflicted people in India that they gladly accept the new faith.

Helen Keller, whose remarkable development, in spite of heavy physical disabilities, has drawn the attention of all who are interested in noble endeavor, has entered the field of literature with an essay on Optimism, truly an expression of her own inner hope and life. She persists in holding to a creed of cheerfulness, and having in her studies come to know something of the gloomy outlook of others, she protests with all the vigor of a young, fresh mind against pessimism.

It is thought that the gateway of Megiddo, a city famous in Palestine even before the entrance of the Jews under Joshua, has been discovered under the direction of G. Schumacker, who has been excavating the highest part of the Tel-el-Mutesellim. A tower, whose steps led to the massive stone walls, eight feet thick, of an ancient acropolis, was first discovered. Remains of a Roman theatre have also been found in the neighborhood. It is hoped that still more important discoveries will be made when the excavations have gone deep enough.

A matter of great importance is that of an Arbitration Treaty with England, which it is hoped will be framed and passed during this session of Congress. Should it come before the Senate, every effort through public meetings and otherwise should be used to rouse public opinion to a point where it will demand that the Treaty be ratified. A large and influential meeting on the subject was held a short time ago in Washington. The enthusiasm there aroused showed that there is a real desire for it.

The most discouraging thing about current discussions is to realize that good men are talking about the nature of future punishment, a theory of imputation, or of the Grotian hypothesis of the

atonement, or "social righteousness" as the great truth for our age, when the speakers themselves inadvertently show that their own minds have hardly opened to the knowledge that Jesus is explicitly identified with eternal life. The deeper need of our age is what the Apostle John says: "We hold his glory, the glory as of the only begotten of the Father, full of grace and truth."

WEALTH.—It is recorded of Cornelius Vanderbilt that before he died he said to a friend: "I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it, and never had it in my hands for a moment. I dress no better than my private secretary, and cannot eat as much as my coachman. I live in a big servants' boarding-house, am bothered by beggars, have dyspepsia, cannot drink champagne, and most of my money is in the hands of others, who use it mainly for their own benefit."

THE NEW TESTAMENT IN FORTY HOURS.—"A great many people are under the impression that it takes a long while to read the New Testament," remarked a well-known preacher the other day, "but as a matter of fact it only requires sixty hours for the average reader to read the entire book, or, in other words, if a man were to read an hour each day he would finish the book inside of two months. I told this to a business man once, and he said he didn't believe me. Thinking it would be a good plan to get him to read it at any rate, I advised him to try it, and the result was that he reported that he had read everything in it within forty hours."

The new Bible published by the Oxford Press is without doubt, says the *Christian Advocate*, the finest product of the kind ever given to the public. For many years there has been a demand for a Bible of small compass and of large and readable type page. The attempt to get the book into a small compass has invariably resulted in the use of a type that has done damage to the eyesight. But now we have a book of compass and type that must suit the most exacting. The face of the type is very black as compared with the faces ordinarily employed in the printing of Bibles, and this is a thing greatly to be desired. The publishers claim that this Bible "is the largest type in the smallest compass in which a Bible has heretofore been printed," and the claim will probably be allowed by all who are acquainted with such matters. This Bible is printed in various styles, with the prices ranging from \$3.25 to \$7.50. (Oxford University Press, New York.)

PROTESTANT GROWTH IN CUBA.—Cubans are dividing upon religious lines, and it is predicted by expert observers that returned from there that within a few years conditions there will be almost precisely as they are here. It is stated that the element that backed the revolution and did most to throw off Spanish rule is reaching out toward the Episcopal Church, and volunteering to assist it to erect in Havana a Cathedral Church that shall, for the non-Roman population, take the place of the new Christ Church Cathedral recently erected for the Roman Catholics. The latter was put up with money which the Church obtained from the sale of properties to the United States Government, supplemented by local gifts, and in it services precisely like those maintained in America are carried on, the young and popular Bishop Broderick officiating most of the time. The Masonic element, which is very strong in Cuba, is offering to work along Protestant lines. Presbyterians, Congregationalists, Baptists and the Young Men's Christian Association are getting firm footholds, and attracting elements similar to those attracted in the United States. Bitterness has not yet developed in any quarter, it is stated, and the religious leaders, Protestant and Roman alike, are said to be working

in harmony to the end that bitterness shall not be shown.

CONGREGATIONALIST WOMEN MINISTERS.—The *Congregationalist* contains a carefully collected and arranged budget of facts with reference to the careers of the women ministers in the denomination which the paper represents. In less than ten years the number has doubled, there being now in different parts of the United States fifty-three who have been regularly ordained by councils of Congregational churches, and who are doing practically the full work of the ministry. They are found in twenty States and Territories, with a preponderating number, however, in the Western States.

"Most of them," says the *Boston Transcript*, "seem to have been led naturally into the profession, beginning usually by taking part in Christian Endeavor meetings or through championing the temperance reform or, in several interesting cases, through a desire to help their husbands in pulpits as well as parish responsibilities. For it is an interesting fact that of these fifty-three ordained women ministers, forty-five are married, though some of these, entered the matrimonial state subsequent to their choice of the ministry as a vocation; and most of them to-day are in independent pastorates, where they have sole charge, preaching on Sundays, visiting through the week-time, conducting funerals, and, in fact, performing all the varied functions of the Christian ministry. Some are in staid old New England towns, some are in thriving cities in New York State and in the interior."

SUMMARY OF EVENTS.

UNITED STATES.—Secretary Hay addressed an identical note to Great Britain, France, Germany, Austria and Italy to ascertain if they were willing to join in a notice to Russia and Japan that during hostilities and thereafter the neutrality and integrity of China must be recognized. The proposition of the United States contemplates a restriction of hostilities and the consequent hardships of war to the smallest possible area. Having received enough favorable replies to insure the concurrent action of European Powers in this endeavor Secretary Hay addressed notes to Russia and Japan inviting their co-operation. In reply to this several of the European Powers have announced their approval of this course, and the Emperor of China has issued a proclamation of neutrality.

President Roosevelt, on the 11th inst, issued a proclamation, declaring the strictest neutrality of the United States Government, forbidding anyone in the United States or its territories to accept a commission or to enlist or enter the service in the army or navy of either belligerent, or to hire anyone else to so enlist.

The area of the burned district in Baltimore is stated to be about 140 acres, and that nearly 2500 buildings were more or less destroyed. In order to accommodate the business community ten successive days were declared the holidays. On the 11th inst. the Chamber of Commerce was engaged in sending to every centre of trade in this country and Europe the assurance that Baltimore is even now in condition to transact all shipping, grain and foreign trade, and that all other lines of business will be restored to their normal channels within the next two or three months. The resumption of payments by the banks on that day added greatly to the restoration of confidence.

It is stated that fifty-three women have been regularly ordained by councils of the Congregational body and are doing the work of ministers. Of the fifty three forty-five are married, though some of them were ordained before they were married.

The House of Representatives at Washington lately passed 220 pension bills in 155 minutes.

The waters of the East branch of the Susquehanna have caused a freshet near Wilkesbarre, Pa., submerging its banks for a distance of thirteen miles, and sweeping away bridges, etc. Five hundred families were reported on the 10th inst. to be homeless.

Senator Mark Hanna of Ohio, one of the prominent Republican leaders in Congress, died in Washington on the 15th inst.

A tract of 16,000 acres in Big Horn county, Wyoming, has been acquired by Mormons for the purpose of establishing a colony there.

According to the late census less than fifty per cent.

of the farm lands of the South are improved. The reports show that in Mississippi only 41.6 per cent. of the land is improved; in North Carolina, only 36.6 per cent. South Carolina, only 41.3 per cent.; in Georgia, only 30 per cent.; in Alabama, only 41.8 per cent.; in Florida, only 34.6 per cent.; in Louisiana, only 42.2 per cent.; in Texas, only 15.6 per cent.; in Arkansas, only 41.2 per cent.; and in Tennessee, only 52.4 per cent. The soil of this land is believed to be suitable for the production of cotton.

FOREIGN.—The first conflict between Japan and Russia began on the 9th instant by an attack of Japanese torpedo boats upon the Russian fleet near Port Arthur, which eight of the Russian war vessels was destroyed. Japanese troops were landed upon the Korean peninsula. Several other Russian war vessels have since been captured by the Japanese.

Concerted efforts on the part of the Japanese to be in the vicinity of Port Arthur have been repulsed with great loss of life. One Japanese war vessel has sunk by the Russians. It is stated that 19,000 Japanese troops have invaded Korea.

Japan has issued a declaration respecting the result which induced her to begin the war. Japan states: "The integrity of Korea is not a matter of the greatest concern to this empire, not only because of our traditional relations with that country, but because we desire the independence of Korea to be essential to the safety of our realm. Nevertheless, Russia, in disregard of solemn treaty pledges to China and her repeat assurances to other Powers, is still in occupation of Manchuria, has consolidated and strengthened her hold upon those provinces and is bent upon their final annexation. And since the Russian Empire is so vast, it would render it impossible to maintain the integrity of China, and would, in addition, compel the abandonment of all hope of peace in the Far East, we were determined those circumstances to settle the question by negotiations and to secure thereby permanent peace."

That object in view, our competent authorities ordered the Russian proposal to Russia, and frequent conferences were held during the last six months.

Russia, however, never met such proposals in a spirit of conciliation, but by wanton delays put off for a moment the serious questions and by ostensibly catering peace on one hand, while on the other exacted her naval and military preparations, sought to accomplish her selfish purposes.

On the 11th instant King Edward signed a proclamation declaring Great Britain's neutrality during the controversy between Russia and Japan. The proclamation covers the British dominions. France has taken the same course.

In Ireland the Gaelic League has induced the Board of Commissioners of Public Education to grant right to have Irish children taught the old language in the Irish national schools, and now Gaelic may be taught in every Irish public school during ordinary school hours if adequate instruction in the subjects hitherto taught is not impaired thereby.

Wages in Russian factories are said to be two cents an hour and upward, and that there are ten of them who do not receive over thirty cents a day for ten or more work.

Radium in quantities has been discovered among mica deposits of the eastern and western portions of Canada, according to reports.

NOTICES.

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Wanted, a Practical Religion.

Show me your Christianity without your ritual practice, and I will show you my Christianity by my daily practice of it." Such an epiphany, early put into shape by the apostle Paul, voices the growing conviction that religion worth respecting means business, and good conduct, means every-day living. These are the essential elements of an effectual religion will take their quality from their inward character and experience of a living faith wrought by his religious faith. One would think the virtue of a religion not by its ceremonies, antiques, traditions, routines, dogmas, or number of adherents, but by its fruits. "Your ideals and theology are as good as dead," one will say, "but how do you know it unless I see how they materialize in making men and things better; we need an every-day religion, workable for every-day living."

There is no Sacred Book, or greatest law library, made available, in ready texts for indication in all cases as they may be, and no priesthood can ever police every man with an instantaneous monitor to order his steps in the truth. But God has not left us without a witness for Truth, to every man's heart, to order his steps in his living religion. The religion which enjoins upon men to be obedient following and dependence on this living faithful Witness as the light and life of every-day practice—a religion which means that the Spirit of Truth put into practice as a witness may show a duty or a step—this is the most practical of religions. The genuine practicalness of the religion

which the Friends were raised up to testify for, is at once its recommendation and its stone of stumbling. It is as a savor of life unto life in them that would obey the truth, and of death unto death in them that perish. This principle, that the Divine Spirit while visiting men is not received, except as conformed to in immediate practice, commends it to the choice few—those uncompromising hearts who believe that the operation of the Spirit of Truth embraces in its province every item of daily practice; but when shown to those who call out for a practical religion, seems suddenly to appal many by its very practicalness. It is too practical for popularity, too practical for the ecclesiastical machine, too practical for the alliance with worldliness. "What! all our needs to be brought to judgment of the Witness for Truth step by step as we proceed? Is it this I hear of—all applying the standard of pure Truth to all our words and forms of expression? Accepting or rejecting every social custom according to our secret witness of Christ's approval? Deciding the right or wrong of our going this way or that by the inward manifestation of the Divine Spirit? Subjecting the little things of business life to the control of Christ's guidance? Heeding the fresh promptings of the Holy Spirit only, for our exercises in public worship? Surely enough! We thought we wanted a practical religion, but the religion of the Witness for Truth is too thoroughly practical for us. Some church which releases parts of the Sermon on the Mount from being practical, suits us and the popular comfort better. That about oaths, retaliation, purity of thought, forgiving enemies—well, we did not consider what a self-denying religion practical Christianity must be." And so they stumble at the cross. Man desires his own choice as to where his religion shall be made practical, and where he shall be left alone.

But they of the other part, who have decided that nothing is too near or too dear to surrender for the love of Him who bought them with so painful a price through death, can say, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom I am crucified unto the world, and the world unto me."

Much might be done in training our children to make the practice of the Divine Spirit

a factor in their daily lives, by our loving guidance in referring their consciences to his secret witness in times of silence, wherein they may be left to see their deeds brought to judgment, and their acts which are pleasing to God turned into peace of heart. The secret reproofs of his instruction will build up good character, while those of our own temper would shatter and discourage; and the answer of a good conscience towards God is a joy of the Lord which will be their strength. Do we sufficiently avail our children of the light that lighteth every one that comes into the world, or do we give them the hardening tuition of our own disturbed spirits instead?

Shall it not still—notwithstanding our lapses by worldliness—be the privilege of our religious Society, to demonstrate the daily practicalness of the Spirit of Truth, in the exhibit of our lives, conversation, and all business and appearance? May they who have heard of the practicalness of our religion towards the Indians, Slavery, Intemperance, Peace, benevolent institutions, integrity in business, scrupulousness in the truth of words, and so on—not be disappointed now if any of them come in behind the scenes of our domestic lives, or into the savor of an earthly minded conversation among neighbors, or of unspirituality as money-makers, or carrying the form of godliness while denying its power, or attending silent meetings as a ritual and not as worship; or, on the other hand, if they see some under our name proclaiming our principle of worship as practised for over two centuries a mistake, by duplicating now the church procedure of others. In many ways there is need among us of incessant vigilance, lest by losing our practice of the Divine presence, we lose sight of that Presence himself. Notwithstanding all this, the body of principles and the conduct of religion as handed down by George Fox and his co-laborers, constitute, we believe, the most practical system yet evolved for carrying on, if done in the life, the most practical religion thus far manifest in history. Its essential principles must be adopted as men shall recognize the practice of the Spirit of Truth to be inseparable from the Christian dispensation.

"MANY a man is crying out for God, even though he may not be able to express his own cry accurately."

Some Passages from the "Jewish Era," with
Comments thereupon.

FOR "THE FRIEND."

William E. Blackstone, a pious man, a resident of the Oak Park suburb of Chicago, writing to the *Jewish Era*, a Christian quarterly of that city, thus refers to a personal experience in connection with the recent theatre burning: "The Iroquois Theatre horror, like a premonitory judgment, has lifted the red light of warning. Only a few moments before the fire I went into an office not a block away, and sat there, all unconscious, during those fatal fifteen minutes, when nearly six hundred lives passed through the crush and suffocation into the presence of their Maker. As I went on the street again, the rush of the horses, the hissing of the engines and the surging crowd, told what had so quickly happened. I pressed through the dense masses near enough to see some who had escaped unharmed, others who were wounded, and others who were frantically inquiring for loved ones. But amid all that terrible scene, the deepest impression on my mind was made by the awful oaths of a man who wondered 'how many were caught in that joint.' It burned into my thoughts that prophecy in Revelation, when men, instead of repenting, will blaspheme God because of plagues. But not all are like him. Chicago seems to be the cyclone-center of surprises, excitement and wickedness. The intense spirit of commercialism and worldliness sweeps on like a mighty cataract or maelstrom."

One who is spoken of as "a noted author," who was present and escaped the theatre fire, felt moved to send to the *Chicago Examiner*, these remarkable words of a supplication for the removal of the awful pictures that seemed as though they had been burnt into his brain: "Oh, God! We pray thee give us power to forget! We who saw these sights, who were in the charnel house! We who escaped, only to be confronted with new horrors! Take it from our minds, all of it, or we lose our reason! We thank thee, oh, God, for our escape, but give us power to forget, eternally to forget!" Nevertheless, one feels impelled to ask whether the overwhelming cry to the survivors ought not to be—"Ever remember, take heed, repent and live!"*

There is printed in the same issue of the *Jewish Era*, some excerpts from an important article which was contributed by Arnold White, lately the London correspondent of the *Public Ledger*, to the First Month number of the *North American Review*. The title of the article is, "The Jewish Question: How to Solve it?" A. White would appear to have well studied the question, having made six visits to Russia, the first of them at the instance of the late Baron de Hirsch, who had expended very large sums of money for the intended better-

ment of "the favored nation," and was especially interested in plans to settle large colonies of them in the Republic of the Argentine. Our investigator gave, as answer to Baron de Hirsch's query concerning what he hoped to do in Russia, the following reply:

"My answer was that the clew of the whole question lay in the dormant agricultural capacity of the Jews; that originally they were a pastoral theocracy, and had only been driven into money lending and even less desirable avocations by the legislation to which they had been subjected; and that their redemption was only possible if it could be found that they were capable of resuming the healthier methods of existence. I added that I was going to investigate their agricultural capacity with the help of the Russian government; that I should not intrigue or cabal against them, but should try and win their confidence by English straightforwardness, and that I undertook this work mainly with the object of diverting the stream of Russian and Polish Jews from England to the Land of Promise the baron was preparing in the Argentine."

The credentials taken by A. White to Russia were serviceable in procuring for him special letters to the governors of the various provinces he desired to visit. The conclusion reached was, that the Argentine scheme "was foredoomed to failure," but, further, "that the talk of dealing with the Jewish question was not only beyond the power of any nation, even of Russia herself; and that the partnership of Christendom was necessary, if civilization is to be redeemed from the horrible scandal of the Russian Pale, and of the Ghettoes which are already established in the United States of America and in England."

After the Kishineff massacre, the initiative of the problem was felt to be an urgent one. During the past sixty years, Russia has not enlarged the area available for her Jewish subjects, that is to say, the southern zone of Russia proper, comprising fifteen provinces, commonly known as the Jewish "Pale," and wherein alone the Jews of the Empire may regularly dwell. Meantime, the Hebrew population has increased four-fold, and is said to number five millions. Hence, the suggestion is made of a conference of Great Britain, the United States and Russia, that they adopt "the principle that Russia should provide territory and that the other powers should find capital for the establishment of the redundant Jewish population now multiplying in the Pale, to their own misery and the certainty of eventual bloodshed and revolution."

It suffices simply to state the foregoing plan for the amelioration of the condition of the Jews, it being in the interest of a peaceful solution, and in the avoidance of bloodshed. So likewise at the present is the modern movement of the Zionists, which, however, has generated not a little discord. Quoting from a Hebrew source, the *Jewish Era* says, that Odessa newspapers report an endeavor on behalf of a number of Jews of the working classes, several of whom have received special instruction in agriculture, to effect through the medium of the Colonial Bank, the purchase of a very large tract of land in Palestine for the purpose of colonization. But, the learned

and influential Dr. Herzl, styled the leader the Zionists, was not successful, over a year ago, in obtaining from the Sultan for a moment consideration, the concession of a large tract in "the promised land" for his co-religionists.

It is claimed by a prominent writer among the Jews, Israel Zangwill, that whereas the Jewish population of Kishineff is almost seventy per cent. of the total, that the wealthy ones had done very little to prevent the massacres, and that his people there "were wailing in manly spirit." There may be a certain amount of truth in this, yet, we may well believe, on the whole, it was better for the people and their cause that they invoked the sword in self-defence.

In the eighth chapter of the Book of Ezra is recounted the beautiful peace lesson of the devout scribe and his company, caring back from Babylon to Jerusalem (about c. 457), the sacred vessels of the temple, the valuable offerings of silver and gold for the Jews in exile. There had been a prostration of heart by the river of Ahava, and humble beseeching of and fasting before the Lord in order for this holy service, to be accomplished without any dependence upon arm of flesh. "For I was ashamed," saith Ezra, "to require of the king a band of officers and horsemen to help us against an enemy in the way: because, we had spoken upon the king, saying, 'The hand of our God is upon all them for good that seek Him; His power and His wrath is against all that forsake Him.' So we fasted and sought our God for this: and He was entered of us. . . . Then we departed from the river of Ahava on the twelfth day of the First Month to go unto Jerusalem: and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay wait by the way. And we came to Jerusalem." And there, numbered and weighed were the silver and gold and the precious vessels, all safely delivered at their destination.

What a striking ante-type, or historic precursor (if we may so call it) is the foregoing to the account which we find prophetically recorded in the thirty-eighth and the thirtieth chapters of the book of Ezekiel, concerning "my people of Israel," dwelling "the land of unwalled villages," against whom, "after many days," "Gog, the land of Magog," "shalt come from thy place out of the north parts, thou, and many people with thee, to take a spoil, and to take a prey: to the thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gone forth from thee, and dwell in the midst of the land." Marvellous, as recorded in the prophecy, will be the interposition of the Almighty Hand for the saving of his people "Israel, who put their trust in Him. Nineveh, Babylon, Tyre and Sidon, Moab, Edom, Egypt, all have been visited as it was written of them. The burden of Ezekiel concerning Gog and Magog has likewise been written, also the salvation that shall be in that day upon the Israel of God. But there is a prophecy that may be forced to its fulfillment, or its seeming fulfillment, seeing that the Lord are in the Omnipotent Hand alone.

JOSIAH W. LEED

* It would appear that the warning of this very serious incident of disaster and death in a place of light amusement, is one to be held in remembrance by that religious body which is now being asked, on behalf of larger liberty for the young people, to lower its disciplinary standard as against theatre attendance, card playing and dancing. A member of that body, a successful business man, one who held the important and responsible position of a State superintendency in their religious organization of young people, the Epworth League, was in attendance at the Iroquois Theatre burning, and lost his life there.

MILITARY RENOWN.

J. E. REDMAN.

Review the past; and what does it disclose?
 Revenge and malice caused unnumbered woes.
 Achilles' wrath inspired Homer's song,
 I taught the injured to resent a wrong—
 I prompted the deeds of "Philip's warlike son,"
 Who sighed to think the world so soon was won.
 To daring Corsican who raided kings,
 Ad looked upon them as but useless things,
 My prestige lost when in the Czar's domains,
 To rigid crime his impudence disdains;
 His soldiers perish amid blinding storm—
 Deleted ranks were powerless to form.
 I downfall dates from his unwise campaign
 To very elements served to restrain;
 Cagrin assails him and his soldiers sigh—
 Deaf blasts afford no sympathy.
 Abitious Cæsar; had he been more wise
 Had avoided what was a surprise;
 Slitten by one whom he supposed his friend,
 Friendship few would seek and none commend,
 He died inglorious; though he sought a name,
 He, the assassin's knife;—who calls this fame?
 With Hannibal, and what of him remains?
 He old his dust, or what his urn contains?
 He who in war attained the great success
 As caused the Romans infinite distress—
 Put up their armies by strategic power,
 A yet he failed to see the fated hour;
 His fortune lived him and his friends deride,
 His reason failed, and he by poison died.
 Indulgence did what armies failed to do—
 I snatched by pleasure, bane of not a few!
 His life should teach a lesson to mankind,
 A, doubtless, such was by his end designed.
 I younger Scipio—the truly great!
 In few words would his worth relate:
 For his valor we bestow him fame,
 For his virtues, we revere his name.
 No worship, an uncertain thing!
 I rest exalts, and then inflicts a sting;
 A yet may claim the honors of the brave,
 A folly, oftentimes will the strong enslave.
 No worship man—the idol of the hour—
 I trust we flatter, then devout:
 We laud his praise, and with reproach condemn!
 How inconstant are the ways of men.
 He preys on man—unnatural desire!
 He will in turn to selfishness aspire—
 Heeded are the words, "Thou shalt not kill,"
 A wars and bloodshed are continued still.
 I never thus! and will I ever be?
 Will something different we might force!
 We in that contests shall no more decide,
 I any difference tend to divide;
 We all become, as was designed to be,
 Each one so yielding that all could agree.
 We, the tomb builder! bears all things away,
 He sheds no tears/or changes or decay.
 I course is marked by suffering and grief,
 I all below is mutable and brief,
 He is left of all the storied past—
 I Prigge of Nations' power will not last;
 He truth still lives and will/or time prevail,
 I High foes may threaten and the fool assail.

He said of Scipio Africanus, for an act of justice towards
 a beautiful captive when in Spain.

NATION has no more right to seek anything
 first, except the kingdom of God, than
 individual has. It is owing to the fact that
 nations have disregarded this first great prin-
 ciple of action that they have gone down to
 successively.—C. M. Sheldon.

THE end of pleasure is to support the offices
 of life, to relieve the fatigues of business, to
 attend a regular action, and to encourage the
 continuance.—Jeremy Collier.

FOOT "THE FRIEND."

Christian Frederic Steinhoffer.

Some of the incidents related of this excel-
 lent man were published perhaps fifty years
 ago by Nathan Kite, others I gleaned from
 his daughter now living at Salem, Ohio. The
 manner of man he was, and the measure of
 the stature to which he had attained, is well
 illustrated by the following: The chief man
 or ruler of the district in which his charge
 was located,—German Reformed, I think—
 being a member of his congregation, was liv-
 ing in a state of sin, to the great scandal of
 the church. To Christian's earnest remon-
 strance he answered that if he presumed to
 interfere in any way with him or his affairs
 he should be removed from his position, etc.
 Christian informed him that a fear of such a
 result should not deter him from doing his
 duty, saying, "My Master requires clean
 sheep at my hands," and added that if he did
 not give speedy evidence of a reformation in
 this respect he should feel it his duty to bring
 the matter publicly before the congregation.
 "This will clear my hands, and then I shall
 leave you to the Lord, who will not be mocked
 by a false profession." Even the prospect of
 a public exposure, however, did not cause the
 governor to alter his course; and accordingly
 at their next meeting Christian spoke of the
 matter, requesting the prayers of the con-
 gregation that this reproach might be removed
 from among them. The governor was greatly
 enraged at this, and in the insanity of passion
 resolved to even kill his faithful reprover.
 To accomplish which he hid himself—gun in hand
 —in a wood through which he knew the
 preacher would pass in visiting a sick man.
 But to his great surprise Christian was not
 alone, two men, one on each side, accompa-
 nying him. Supposing the visit would not be
 long, and resolute in his evil purpose, he
 awaited his return, when to his greater aston-
 ishment, there were the same two men as if
 guarding him. Greatly troubled in mind, a
 serving maid was sent, requesting to know
 who those men were whom her master had
 seen accompanying him. The reply was, "I
 was alone, no one went with me." The still
 more perplexed man sent her back to say that
 two men were surely with him, as her master
 had seen them with his own eyes. Christian
 had felt the Divine Presence remarkably near
 him that day, and now his eyes were opened,
 and he replied, "I am never alone, for He
 whom I serve is always with me." This mes-
 sage, faithfully delivered, wrought a great
 change in the governor's heart, and brought
 him, a weeping penitent, to confess his in-
 tended crime, and purpose of reformed life.
 "The angel of the Lord encampeth around
 about those who fear him, and delivereth them."
 These incidents are told of his later life,
 after coming to America. Being in the up-
 per part of Pennsylvania, and foot-sore with
 walking, he thought to take passage in a boat
 on a part of the Susquehanna which was na-
 vigable. He stopped at a tavern and re-
 questing food, a bowl of bread and milk was
 set before him. Soon the boat on which he
 proposed embarking came to the landing and
 he was told to hurry down. But something
 seemed to say, "Don't go, eat thy bread and
 milk." As he heeded not the innkeeper's calls
 the latter grew impatient and called him a

foolish Dutchman. "I know," said C, "that
 people sometimes think me foolish, but I
 guess it's all right," and it proved so, for
 the boat soon striking on a snag, the river being
 in flood, all on board were drowned.

Feeling impressed to visit a congregation
 of their people, in the western part of the
 State, he set out to go there on foot, his only
 way of progess. Becoming travel-worn he
 seemed to doubt his ability to reach his des-
 tination, when he was relieved on seeing one
 on horseback, leading a saddled animal. The
 thought immediately arose that here was one
 sent to help him,—succeeded by this reflec-
 tion, "If he comes for this purpose he will
 surely ask me to ride." As the stranger passed
 by he looked earnestly at him, but said noth-
 ing. And now Christian felt relieved, esteem-
 ing it his duty as a child to have asked for
 what he felt to be needful. The rider had
 by this time passed the crest of a hill, and C.
 hastened to reach it, hoping he might yet be
 within call. Reaching it he saw the led horse
 holding back, while the rider was vainly striv-
 ing to drag him forward. On his coming up,
 "I believe," said the horseman, "that I
 ought to have asked you to ride, for I never
 knew my horse to act so before." Convers-
 ing as they rode on, he said that their mis-
 ter had been summoned for some improper
 conduct and that he was returning from an
 unsuccessful endeavor to find some one to fill
 his place. This proved to be the very con-
 gregation towards which Christian's mind had
 been turned; and his ministrations brought
 much comfort to a distressed people. "It is
 not in man that walketh to direct his steps."

On coming to America, Christian resided
 for a time at Baltimore. Their means being
 very limited, the family were at times in
 straits for food. On one occasion, all having
 been eaten, much anxiety was felt as for din-
 ner. C. however, tried to cheer them with
 assurance that something would be provided.
 The daughter said, that as he passed out of
 the house, the tears were coursing down his
 cheeks, showing he was feeling deeply. As
 he was going through the garden they noticed
 him step quickly to a row of pea vines, and
 immediately he came in with a five dollar bill,
 which had in some way caught thereon. Search
 failing to find a claimant, they were for that
 time relieved.

There are remarkable accounts of Divine
 help afforded Christian in the turning aside of
 attacks of disease. Some may doubt these, but
 we know that the same power which healed
 in the apostolic days is still present, awaiting
 faith, if I may so express myself. And we
 know that George Fox said referring to a
 case in which he had been instrumental, "Many
 such things were done by the Lord's power,
 beyond what this unbelieving age can receive."
 Moreover I myself knew a man in Ohio who
 was taken with loss of reason, and so violently
 held that two or three men were required to
 restrain him, being a large, powerful man.
 As they were preparing to take him to a hos-
 pital, suddenly his reason returned, to their
 amazement, and he was well for years after,
 and to his dying day for aught I know. Now
 there was a goodly old German man,—a mem-
 ber of Chesterfield Meeting. Shortly before
 his death he said to a Friend, "I want to tell
 thee something. Thou knows Henry — was

crazy; well, I was sorry for him. I was sorry for his family, and I was in the wood chopping, so I sat down on a log and prayed that he might be restored, and the answer came so sweet, 'I will heal him this very hour,' and I believed the Lord would do as He said." In great humility he wished this not told, but said, "I am thankful the Lord has let me live till this day, and that He heard my prayer." He still remains true, as of old, that "the effectual fervent prayer of a righteous man avails much."

I close my account of C. F.'s with this pleasing little incident. At a time of great suffering among the poor—in Germany—a sum of money was given him for distribution. Desirous to be wisely directed in disposing of it, he felt impressed to enter a house he was passing, where he saw a woman standing by the fireplace, sadly crying and wringing her hands. To Steinhoffer's question, what ailed her, she said, her children were starving and so I hung up the pot and have been praying the Lord to drop some dumplings into it, which would be so easy for Him to do, but she said sadly, "He has not heard me." C. told her she was mistaken, the Lord had heard her, and that if one of the children would go with him, she would soon have flour so as to enable her to drop the dumplings in herself. "The eyes of the Lord are upon the righteous, and his ears are open to their cry."

EXTRAVAGANT DEMANDS OF SOCIETY.—It is a lamentable truth that thousands are yearly ruined by attempting to meet the extravagant demands of society, which fashion and folly prompt. Our forefathers, it would appear, so far back as 1787, looked with disapproval upon the conduct of that generation in this particular, for we find among some selected scraps, the following recommendation, adopted by the town of Andover at that time, which shows alike their discrimination and their proper appreciation of the influence of a well-balanced female character: "And upon this occasion, we apply ourselves to the good sense and virtuous dispositions of the female sex, to the younger as well as the elder, that they would by their engaging examples, as well as in other proper ways, devote that power of influence with which nature has endowed them to the purpose of encouraging every species of economy in living, and particularly that neatness and simplicity of dress, which are among the best tokens of a good mind, and which seldom fail to command the esteem of the virtuous and wise; giving preference to that clothing which is produced from our flocks and from our own fields."

If the illustration of principles by practical example and demonstration to the senses be of use in science, it is certainly so with respect to that great subject which has ever been met by the cavils and skepticism of the world. Argument may be opposed by argument, but few are so hardened as to resist the evidence afforded by a radical change of character—a consistent life and a triumphant death. Evidences of this nature, therefore, should be held up to the world; not to exalt human merit, but to magnify the riches of that Grace which is exercised in translating sinners from the power of darkness into the kingdom of God's dear Son.

The Light of Christ in Man.

A COMPILATION OF SEVERAL STATEMENTS OF EARLY FRIENDS.

Because we assert the sufficiency of the light within, it being the light of Christ, viz.: that if men live up to the teaching thereof, in all manner of faithfulness and obedience, they shall not abide in darkness, but have "the light of life" and salvation, and "the blood of Christ shall cleanse from all sin" [it is not to be understood] that we undervalue the rule of the Holy Scriptures, and all outward means, as having no need thereof, since we have such a means and rule within us; and that this leaves us without any certain rule, and exposes us to many blasphemies, etc. Whereas, the light within (or Christ by his light inwardly teaching) was never taught by us in opposition to, or contempt of any outward means that God, in his wisdom and providence, affords us for our edification and comfort, any more than did that blessed Apostle, who said, "You need not that any man teach you, but as the same anointing teacheth you all things, and is truth, and is no lie, abide ye in Him."—John xii. 36, 46; 1 John i. 6, 7; 1 John i. 2, 27; 2 Cor. iv. 6; John vii. 12; iii. 19, 20 and 21; ix. 5; i. 4, 5 and 9, etc.

1. *The same principle under different terms in Scripture.*—There are divers ways of speaking which the Friends have been led to use, by which they declare and express what this principle is:—they call it "The light of Christ within man," or "light within," which is their ancient and most general and familiar phrase; also, the *manifestation or appearance of Christ; the witness of God; the seed of God; the seed of the kingdom; wisdom; the word in the heart; the grace that appears to all men; the Spirit given to every man to profit without; the truth in the inward parts; the spiritual leaven, that leavens the whole lump of man,*—which are many of them figurative expressions, but all of them such as the Holy Ghost hath used. But that this variety and manner of expression may not occasion any misrepresentation or confusion in the understanding of the reader, I would have him know that the Friends always mean by these terms or denominations not another, but the same principle, which, though it be in man, is not of man, but of God, and therefore Divine; and is one in itself, though diversely expressed by holy men according to its various manifestations and operations. It is to this principle of light, life and grace that this people refer all; for they say, it is the great agent in religion, that without which there is no conversion, so no conversion or regeneration; and consequently no entering into the kingdom of God; that is to say, there can be no true sight of sin, nor sorrow for it, and therefore no forsaking nor overcoming of it, or remission or justification from it.—*Penn's Primitive Christianity.*

[The inspiration of the Holy Spirit, the Spirit of God, which is the same with the Spirit of Christ, and which we have already shown is frequently in Holy Scripture called Christ, is what the Quakers mean by Christ within; con-

John i. 9. Rom. i. 19; Tit. iii. 4. Acts xvii. 27, 28; 2 Pet. iv. 10. Rom. viii. 16; 1 John v. 9, 10. 1 Pet. i. 23; 1 John iii. 9. Matt. xiii. 19, 23. Prov. i. 20-23 and viii. 1. 4. Deut. xxx. 14; Rom. x. 6-8; Psalm xcvi. 11. Tit. ii. 11, 12. 1 Cor. xii. 7. Psalm ii. 6; Isaiah xxvi. 2; John xiv. 6. Matt. xiii. 33.

cerning which, and its operation on the mind of men they believe what the Church of England so frequently prays for, viz.: That it enable men to please God, and to lead a pure and holy;—always to incline to his will and walk in his way;—truly to please Him to be renewed;—that by its holy inspiration men think those things that be good, and perform the same.—*Besse. Defender's Comm. p. 156.*

II. *The nature of this Light.*—William Peckham asked by the Bishop of Cork what inward principle was as professed by Friends: "It is that very principle of life which illuminates the conscience; it is God's gift through Christ to man. This excellent principle is in man, but not of man, but of God. The nature of it is to disclose sin, reprove for it, and lead out of it all sin as love and obey its convictions. It is a principle of Divine life, that quickens the obedient heart to newness of life. Without it there is no conviction, so no conversion or regeneration. And as we are justified from the guilt of sin only by Christ, the propitiation, so there is an absolute necessity that we receive obedience, to unfeigned repentance and amendment of life, this holy light and Spirit of Jesus Christ, in order to obtain that remission of justification from sin."

III. *Is the free gift of God through Christ.*—Friends believe not this seed, light, grace to be any part of man's nature, or a thing, that properly or essentially, is of man, but that it is a free grace and gift of God freely given to all men, in order to bring them out of the fall, and lead them to life eternal. Neither do they suppose this seed, word, or grace (which is sufficient to lead unto salvation) to be given to men without Christ; they believe it to be the purchase and benefit of Christ's death, who tasted death for every man. So they confess all to be debt to them in and by Christ, the Mediator, whom they ascribe all.—*Barelay, Univer. Love.*

This same Lord, Jesus Christ, who died for all men, enlightens every man coming into the world, and was and is the Light of the world; the Way, the Truth and the Life; and was the Christ that was crucified and put to death concerning the flesh, and quickened by the Spirit and power of the Father, He is inwardly revealed, and spiritually in the hearts true and spiritual believers by his Holy Spirit, Light, Life, and Grace. And that, therefore his coming and appearing outwardly in the flesh and inwardly in the Spirit, cannot remain two Christs, but one and the very same Christ of God, blessed forever more.—*Geo. Whitehead.*

IV. *Does not make void Christ's outward Sufferings and Death.*

Though we believe that Christ Jesus illuminated every man with his light, where man may come to know himself lost and alone, yet therefore is not every man saved, though the grace that appears to all men sufficient in itself. But some have the gift of God bestowed on them in vain, not that to retain God in their knowledge," but something within them shows them what good; but "they reject the counsel of God within or against themselves," to their own destruction. And yet it does not follow

grace is insufficient in itself, no more than follows that Christ's death is insufficient, cause He tasted death for every man, and every man is not saved. Neither does re-neration, or the believing of the light of Christ *within*, make void the death and sufferings of Christ *without* at Jerusalem; no more in believing the Scripture testimony *without* concerning Christ's death makes void the work of regeneration and mortification *within*. For though there is, and may be, a knowledge and belief of what Christ did and suffered without gates in his own body upon the tree, and sin live in the heart, and the work of regeneration not known, yet it cannot be so the light *within* is believed on and obeyed as to have its perfect work in the heart, regenerate and make all things new and to *of* God,—this man can *never* make void what *Christ hath done and suffered without*. And this new birth, or Christ formed *within*, and dwelling in the heart by faith, doth not limit or confine Christ to be only *within* and not *also*; but both *within* and *without*, according to the good pleasure of the Father to reveal and make Him known. For "He fills all things," and "the heaven of heavens cannot contain Him;" and yet He is at God's right hand, far above the heavens in a glorious way.—John Crook, *Truth's Principles*.

Leads not to undervalue Christ or the Scriptures.—So far is that universal light and we testify of from leading us to undervalue Christ and the Scriptures, that we cannot declare to all the world, in pure conscience towards God, and to every moderate teacher, that we never had any true knowledge of God or Christ, any right sense of the object of conversion upon our souls, nor any insight or relish of those heavenly truths secured in the Scriptures, till we came to be and be obedient to the manifestation of *the true light*, which enlighteneth every man, and the appearance of that grace which brings salvation to our own souls.—Penn.

(To be continued.)

Selected for "THE FRIEND."

John Finch Marsh.

"When I was young, I felt that if there was one Quaker left I must be that one,"—saying John Finch Marsh often expressed, and retained to his end. And he lamented that early Friends' writings are so little valued indeed by Friends at the present day.

He was remarkable in life for endeavoring to walk spotless, and not join with anything but by the inward light was forbidden him, and the near approach of death he was the

He directed that none of his money should be given for the promotion of those undertakings our Society with which he had not felt met because they were not sufficiently careful in accordance with the principles we profess, saying we could not depart from them without going back to a lower dispensation; and because, deeply feeling the need of a daily rest to possess a true religion, he believed that superficial religion, or profession only, had so much usurped its place among us, and needed a substitute for that vital Christianity, that life and witness of God manifest in the soul which ought to precede all our efforts for the good of our fellow-creatures.

SILENT WORSHIP.

BY BERNARD BAXTON.

"Though glorious, O God," must thy temple have been

On the day of its first dedication,
When the cherubim wings widely *were* seen
On high o'er the ark's holy station;

When even the chosen of Levi, though skilled
To minister standing before Thee,

Retired from the cloud which Thy temple then filled,
And Thy Glory made Israel adore Thee;

Though awful indeed was Thy majesty then;

Yet the worship Thy Gospel discloses,
Less splendid in show to the vision of men,
Surpasses the ritual of Moses.

And by whom was that ritual forever repealed?

But by Him unto whom it was given
To enter the oracle where is revealed
Not the cloud, but the brightness of Heaven.

Who, having once entered, hath shown us the way,

O Lord, how to worship before Thee;
Not with shadowy forms of that earlier day,
But in spirit and truth to adore Thee.

This, this is the worship Messiah made known,

When she of Samaria found Him
By the Patriarch's well sitting weary alone,
With the stillness of noon-tide around Him.

"Woman, believe Me, the hour is near,

When He, if ye rightly would hail Him,
Will neither be worshipped exclusively here,
Nor yet at the altar of Salem.

"For God is a Spirit and they who aright

Would do the pure worship He loveth
In the heart's holy temple, will seek with delight
That Spirit the Father approveth."

And many that prophecy's truth can declare

Whose bosoms have livingly known it;
Whom God has instructed to visit Him there,
And convinced that his mercy will own it.

The temple that Solomon built to his name

Exists but in name and in story;
Extinguished long since is that altar's bright flame,
And vanished each glimpse of its glory.

But the Christian, made wise by a wisdom Divine,

Though all human fabrics may falter,
Still finds in his heart a far holier shrine,
Where the fire burns unquenched on the altar.

The Indian Prophet.

The following quoted from an American paper is taken from the *Cork Advertiser*, twenty-first of Tenth Month, 1815:—

"Onondag, 23rd August.—Died at the Onondag Castle on Sunday last, one of the chiefs of the Alleghenies, well known through the country as the Indian prophet. Those who have been acquainted with the influence which this man's preaching has had upon the conduct of the Six Nations (the Oneida's excepted) cannot but look upon his death as a severe dispensation of Divine Providence. We think that a short biographical sketch of this extraordinary man cannot be unacceptable to the public. During the first fifty years of his life he was remarkable only for his stupidity and beastly drunkenness. About thirteen years ago while lighting his pipe he suddenly fell back upon his bench, upon which he was then sitting, and continued in a state of insensibility for six or eight hours; his family supposing him dead, had made preparations for lay-

ing him out, and while in the act of removing him from his bench he revived; his first words were, "Don't be alarmed, I have seen heaven. Call the Nation together that I may tell them what I have seen and heard." The Nation having assembled at his house, he informed them he had seen four beautiful young men who had been sent from heaven by the Great Spirit, and who thus addressed him: "The Great Spirit is angry with you and all red men, and unless you immediately refrain from drunkenness, lying, stealing, etc., you shall never enter the beautiful place we shall now show you." He stated that he was then conducted by these young men to the gate of heaven, which was opened but he was not allowed to enter; that it was more beautiful than anything they could conceive or he describe, and that the inhabitants appeared to be perfectly happy; that he was suffered to remain there three or four hours and was then reconducted by the same young men, who on taking their leave promised they would visit him yearly and commanded him to inform all other Indians what he had seen and heard. He immediately visited the different tribes of Indians in the west part of the State, Oneidas excepted. They all put the most implicit faith in what he told them, and revered him as a prophet. The consequence has been that from a filthy, drunken, lazy set of beings, they have become a cleanly, industrious, sober, happy people. The prophet has continued, as he says, to receive visits from these heavenly messengers. Immediately after this he in his turn visited the different tribes. He was on one of these annual visits at the time of his decease. It will be proper to observe that he was called the peace prophet in contradistinction to the brother Tecumseh, who was called the war prophet."

The Poor.

"QUAKERS.—What is familiar and near to us excites but little scrutiny and investigation, but the time will come when a wise Legislature will do well to condescend to inquire by what means a whole Society (in both the Old and the New World) for nearly two centuries, without any emolument from government, have become the only people free from poverty; by what economy they have thus prevented beggary and want among their members; whilst the nation groans under the weight of taxes for the poor. They are an industrious, modest, intelligent and virtuous people, animated with the most beneficent principles. They have a comprehensive charity to all mankind, and deny the mercies of God to none; they publicly aver that an universal liberty is due to all; are against impositions of every kind, though they patiently submit to many themselves (or have at many different stages of the Society), and are, perhaps, the only people of all mankind whose practice, as a body, corresponds with their principles."—*From an Irish Gazette, 1857.*

THE Christian's Light and the Light of the heavenly city that needeth not the sun nor the moon to shine in it, are from the same source.

It is the beauty of a devoted Christian's life that the Divine Light will go on increasing "unto the perfect day."

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut Street, Philadelphia.

EASY CHAIR DISCUSSION.—It may be asked, "Of what purpose are the Temperance items once a month to a class of readers already convinced of the evils of intemperance, and staunch advocates of sobriety?" Verily they are to no purpose, unless thereby we are incited to *faith and to good works*. There is much "easy chair discussion" of evils, but far too little of that constraining love which leads men and women to inconvenience themselves and to do distasteful things for the good of individuals and communities. If less of our thought and ambition were directed toward attaining to an equality with those more favored materially than ourselves, and more of our sympathy and kindness were given to those less favored than we, not only would our own happiness be increased but many a burden would be lightened and many a lost one found. "The world presents a very different aspect behind the grimy factory pines from what it does when looked at through the clear plate glass of the drawing room," and may we not add that many whose position enables them to see most clearly are careless of opportunities at hand. Reader, is it so with thee?

NOTHING AND SOMETHING.

"It is nothing to me," the beauty said,
With a careless toss of her pretty head,
"The man is weak if he can't refrain
From the cup you say is fraught with pain.

It was something to her in after years
When her eyes were drenched with burning tears,
And she watched in lonely grief and dread,
And started to hear a staggering tread.

"It is nothing to me," the mother said;
"I have no fear that my boy will tread
The downward path of sin and shame,
And crush my heart and darken his name."

It was something to her when that only son
From the path of right was early won,
And madly cast in the flowing bowl
A ruined body and a sin-wrecked soul.

"It is nothing to me," the merchant said,
As over his ledger he bent his head;
"I'm busy to-day with tare and tret,
And have no time to fume and fret."

It was something to him when over the wire
A message came from the funeral pyre—
A drunken conductor had wrecked a train,
And his wife and child were among the slain.

"It is nothing to me," the young man cried;
"In his eyes was a flash of scorn and pride—
"I heed not the dreadful things you tell—
I can rule myself, I know full well."

'Twas something to him when in prison he lay,
The victim of drink, life ebbing away;
As he thought of his wretched child and wife,
And the mournful wreck of his wasted life.

Is it nothing for us to idly sleep
While the cohorts of death their vigils keep,
To gather the young and thoughtless in—
And grind in our midst a grist of sin?

It is something—yes, for all to stand,
And clasp by faith our Savior's hand—
To learn to labor, live and fight
On the side of God and changeless right.

—Selected.

INCREASING PROMINENCE OF THE LIQUOR QUESTION.—The relative merits of license or no license for a town, and drunkenness or abstinence for the individual, are among the grave questions given almost daily consideration in the columns of the influential papers of the country.

For example, the New York *Sun* alludes editorially to the liquor proposition to raise a vast defense fund for the traffic. It observes in part as follows:

"It is calculated that their self-imposed stamp tax will bring in not less than \$200,000 a year to the national association. It is well worth the attention of the liquor dealers, however, that the expenditure of money had little to do with the enactment of the legislation to which they object. It was brought about through the demands of public opinion, and the sentiment against the saloon is not restricted to a small class in the community, such as the clergy, the charity workers or penologists.

It is improbable that even a great corruption fund can undo the anti-saloon accomplishments that have resulted from the acts of many persons of all sorts and conditions. Here and there the regulations governing the traffic in liquor may be relaxed a little; but instead of a general reversal of the policy of close restriction and high license for saloons throughout the United States, the extension of that policy and a stricter enforcement of the laws in the future seem to be probable, in spite of the efforts of the trade to prevent them."

"ORIGINAL PACKAGE EVASIONS OF LIQUOR LAWS.—A bill which passed the last House of Representatives without division, but in some way failed to be brought to a vote in the Senate, is now, in a slightly amended form, before the Judiciary Committee of the present House, and may have a course similar to that of last year, unless the temperance forces throughout the country give it vigilant attention. It is known as the Hepburn-Dolliver Bill, and provides that liquor transported within the boundary of any State, both "before and after delivery" to the consignee, shall be subject to the police powers of the State to the same extent and in the same manner as if the liquor had been made within the State. That there should be need for such an act is rather a surprising development. Originally, it may be recalled, it was taken for granted that a State could regulate the sale of products shipped into it from other States, provided it did not discriminate in favor of home producers. When the Supreme Court decided that the sale of liquor shipped from other States could not be controlled by State laws so long as the liquor remained in the "original packages," Congress passed the Wilson Act of 1890, declaring that liquor shipped into any State should, "upon arrival" in such State, be subject to the same State regulations as liquor produced therein. When the constitutionality of this act was upheld by the Supreme Court, the "original package" saloons were for a time practically stamped out; but later the Supreme Court held that liquor did not "arrive" within a State, so as to be subject to State laws, until it had been delivered to the consignee. The effect of this decision has been described as follows by Congressman W. I. Smith, of Iowa:

"Under this holding 'the practice has grown up in Iowa by which a non-resident ship large number of jugs into his State address to himself, and then the soliciting agent about selling these liquors at retail in town, and simply transfers bills of lading thus carrying on a retail business in town in violation of the will of a majority of the people. . . . Under the decision . . . liquors could be kept in large quantities in the office of the express companies, and returned there to whoever would pay the charges, the value of the liquor, and the cost of transportation."

Nor is this method of evasion of State law confined to commonwealths with State prohibitory laws covering all or part of their territory. Dispensary laws, local option law and even high-license laws may be evaded the same way. The present bill is receiving much of its strongest support from the South where local option and dispensary laws of the greater part of the territory, and their execution is embarrassed by the original package trade.—*New York Paper.*

One of the representatives of the liquor interests in this country is quoted as saying that the Hepburn-Dolliver Bill involves issues more important than any that have come up since the Civil War. It provides that the States have jurisdiction over articles of commerce they come into the State from other States. The object of the bill is to give the States that have prohibition, either in whole or part, power to seize liquor that comes from them in original packages. According to the ruling of the courts no State can exclude original packages. The consequence is that the law of the States that seek to enforce prohibition is rendered largely impossible of being effectively administered, and the principle of local self-government is to a great extent ridden. Practically, nowhere in the country can the experiment of genuine Prohibition be fairly tried. Those who desire the passage of the Bill should exert themselves as much as possible to influence our members in Congress to vote for it. The best way to do this is to write to the Representatives and Senators in Washington, and encourage others to do the same. There is no time to be lost, as the matter is simultaneously being considered by the committees of both houses. It is an opportunity of exercising influence upon the welfare of the whole country, for there are comparatively few States, if any, that have not some prohibition territory.—*The Interchange.*

Science and Industry.

That the low-lying territory of the Mississippi should at times be overflooded is not surprising if one considers that the "father of the waters" draws supplies from twenty States, draining one-third of the area of the whole United States.

ARTIFICIAL DRIFTWOOD, for brilliant fire the hearth, is thus prepared:

To one painful of water add three-quarters of a pound of sulphate of copper, one half of coarse salt, one teaspoonful of nitrastrontia. Soak bits of wood in the solution for about three weeks and then let them thoroughly dry.

OW RADIUM IS EXTRACTED.—In spite of fact that radium has been so widely disseminated, probably few people are acquainted with the method by which it is secured in the minute quantities that are as yet available. A writer in *The Western Electrician*:

[That the element is obtained from pitchblende is generally known, but some details of the exact process will be of interest. According to the *Lancet*, operations for the extraction are commenced by crushing the pitchblende, and then roasting the powder with carbonate of soda. After washing, the residues are treated with dilute sulphuric acid; then sulphates are converted into carbonates by boiling with strong carbonate of soda. The residue contains radium sulphate, which is an exceedingly insoluble salt. The soluble sulphates are washed out, and the residue or insoluble portion is easily acted upon by hydrofluoric acid, which takes out, among other things, polonium and actinium. Radium sulphate remains unattacked, associated with barium sulphate. The sulphates are then converted into carbonates by treatment with a strong solution of carbonate of soda. The carbonates of barium and radium are next dissolved in hydrochloric acid and precipitated as sulphates by means of sulphuric acid. The sulphates are further purified and ultimately converted into chlorides, until about ten pounds of barium and radium chloride are obtained by acting upon one ton of crushed pitchblende. Only a small fraction of this chloride is pure radium chloride, which is finally separated from barium chloride by fractional crystallization, the crystals from the most radioactive of the solutions being selected. In this way the crystals ultimately obtained are a very pure radium chloride of a very high degree of radioactivity.]

THE WONDERS OF UNDERGROUND LONDON.

"If a man were to live to be a hundred," wrote Sir Walter Besant declared, "and were to spend every day of his life in exploring this vast London of ours, I am quite sure it would be possible to put him down in a great part of it every day for a year, and he would get out of ten he wouldn't have the chance of an idea where he was. And the man might easily die without knowing anything really of that other London which lies beneath our feet, and which, in a way, is wonderful than the one we see."

There are probably hundreds of thousands of people who think they know pretty well about it is worth knowing about London who do not "open their eyes with surprise" if they are told that when taking their walks abroad they are walking over a buried city with its labyrinth of hundreds of miles of streets following exactly the lines of the streets above-ground, and bearing the same names, with an ancient river fed by many a tributary, with its fountains and baths, bookstalls, bakeries and restaurants—a vast, silent city to which the glare of the traffic above cannot penetrate, but which which the London we know could hardly exist.

If any one doubts this let him get permission to explore this buried metropolis, and in a minute he will find himself transported from a crowded, noisy city street into a well-paved, well-lit passages, along

which he may wander at will for hours or days. By his side run huge pipes carrying water, gas, electric wires, pneumatic tubes—all for the use of the millions of people above his head.

He will find that these vaulted streets branch off in all directions, just as do the streets above-ground, and he need never be at a loss to know precisely where he is, for each street bears its name in plain letters. And not only this, but on the walls are numbers corresponding to those borne by the houses immediately overhead.

If, for instance, he is walking eastward along Gresham Street he will find Old Jewry branching off to the right and Coleman Street to his left, while a few yards farther on he can continue his walk along Princes Street or Moorgate Street at will. Thus he may wander for scores of miles along these white-bricked, clean, well-ventilated subways, now startled to find himself peering down on a railway-station far beneath his feet, and a moment later by the thunder of an underground train just over his head.

Deep below these subways are others through which run enormous gas and water mains; and in between, at different levels, is the most wonderful network of underground railways in the world. If curiosity carries him farther there are hundreds of miles of sewers to explore, but the task is not a savory one, and he will encounter rats by the thousand on his way. In his wanderings he will rediscover the old Fleet River, so familiar to long-gone generations, which now finds its way to the Thames through a channel more than twice one's own height, and which in times of flood thunders down in great volume. Beneath Ludgate Circus it is recruited by a stream which falls into it like a miniature Lodore. But wherever you wander in subterranean London there is something startling or interesting to greet you. There are cavernous wine-vaults, which, if they ran continuously, would reach halfway from the city to Brighton, and which contain thousands of casks of wine. Beneath St. Paul's churchyard—your 'bus or cab passes over it—is a spacious, well-equipped restaurant where hundreds take their meals every day deep below the city traffic, and to gain access to which you must walk under a large block of ware-houses; and this is but one of many underground eating-houses, while there are scores of bakeries which daylight never enters.

Underneath Backlersbury you may look on a venerable arch and doorway which were built about the time Pompeii was destroyed, and near the Strand you may have a dip in an underground bath into which Severus may have plunged seventeen centuries ago. — *London Pinner*.

Items Concerning the Society.

The new meeting-house at West Grove, Pa., being now completed, the recent session of Western Quarterly Meeting was held in it.

Concord Quarterly Meeting has conferred upon the meeting held at Lansdowne, Pa., the functions of a Monthly Meeting, and has appointed a committee to co-operate with its members in its organization and conduct.

The language published by the finder of a manuscript of Job Scott's Epistle, which was reprinted

in our last number, gave us the impression that it was only recently brought to light. Two friends have kindly pointed out its existence in some editions of Job Scott's printed writings.

Notes in General.

A complete Bible has at last been published at the expense of the Danish Government, for the Eskimos in Greenland.

A copy of Wycliff's New Testament, which is nearly five hundred years old, was sold recently in London for \$580.

Ramahai, who is doing such a great and successful work among the people of India, is expected to visit America again this year.

The Pekin Bible woman, named Tung, is said to be a great power among her people. She is descended from an empress of China.

Bishop Henry W. Warren, who has been making a tour of the world, inspecting Methodist missions, reports that the Filipinos take naturally to Methodism.

A Boston paper says: "The gospel is equal to any modern demands upon it, but it requires free and hearty interpretation in the lives of those professing to believe it."

Aglipay believes that the reading of the Bible will result in the elevation of the Filipino people, and through him and his priests large numbers of Bibles and Testaments are being circulated.

A tract by William C. Gannett, of Rochester, entitled "Blessed Be Drudger," has sold to the number of half a million copies. The subject appeals to a very large constituency among English-speaking people.

Arthur H. Smith says that what Gibbon said of Rome is true of China, namely: "To the common people all religions are equally true; to the philosopher all are equally false, and to the magistrates all are equally useful."

President Mackenzie, of the Hartford Seminary, thinks much of the coldness and barrenness of modern religion is to be traced to the "influence of naturalism, rationalism and externalism," and believes that emphasis of the spiritual over the material would be a cure for this.

A book on "Converts to Rome" published in England, gives the names of 10,000 clergymen and people of distinction who have gone over to the Church of Rome. It is said that the larger number of conversions from Protestantism to the Catholic Church are from the Episcopalians.

While there is absolute toleration in matters of religion in Japan to-day, and the state gives no support to Shintoism or Buddhism, the two religions which were formerly specially recognized, there are still according to the last census taken, 80,000 Shinto priests and 111,000 Buddhist ecclesiastics in that country.

Samuel Gilbert Ayres, on "What is the Remedy for the Decline in Church Religion?" asks if it is not a fault of the twentieth-century Christianity, that both its proclamation and its practice, to a large extent, have been left to the professional religionist, that the institutions and the clergy have done by far the larger share of the work.

Samuel Parkes Codman, pastor of the Central Church, Brooklyn, who is English by birth, worked for eight years in a coal mine, and while underground acquired such a knowledge of Greek that he was in advance of his class when his regular

education began. His father and grandfather were Wesleyan preachers, and he himself began preaching at the age of seventeen.

TRACTS IN JAPANESE LANGUAGE.—Jerome D. Davis of the American Board was the first missionary in Japan to publish an original tract in the Japanese language (1874). Two or three brief translations had previously been made, but the honor of the first tract written for Japanese fell to J. D. Davis. This tract, "The Short Way to Know Christianity," struck the mark so accurately, it is said, that it went through edition after edition, until within ten years it reached the total of one hundred thousand copies. It cost imprisonment, and in one instance death in prison, for those who in those days of forbidden Christianity dared to prepare and circulate these tracts. Ever since that first tract it has been the mission of the American Board—man or woman—to publish something. Some tracts have had phenomenal success, and have gone through many editions. A few of these were expository, but many were apologetic, taking up the objections to Christianity, or leading up to Christ through lines of history and science in a popular way. The Japan mission of the American Board in twenty-eight years has put in circulation over 725,000 tracts and books, covering more than 52,000,000 pages.

SUMMARY OF EVENTS.

UNITED STATES.—Paul Turner, chairman of the General Loss Committee of Insurance Companies, in Baltimore, has said that the aggregate property loss by the fire was \$125,000,000. To help meet this the insurance companies will bring into Baltimore about \$65,000,000. Banks and business men must stand a loss in the aggregate of \$60,000,000. The Citizens' Emergency Committee decries a recommendation by Mayor McLean the widening of ten of the principal streets in the burned district. The Committee also recommended that no building should hereafter be erected which exceeded 175 feet in height. The framework of the modern steel structures exposed to the Baltimore fire are reported to have emerged from the trying ordeal with only a slight injury. So far as the framework itself is concerned, the buildings have been found to be essentially fire-proof.

A reply has been received at Washington from Russia, in which that country assents to the principle involved in Secretary Hay's note to the Powers intended to preserve the neutrality of China in the present war, but makes a reservation in regard to the conduct of the war in Manchuria. Japan's answer contains the following: "The imperial government, desiring to avoid as far as possible a disturbance of the peaceful condition of affairs which prevails in China, will in all parts of Chinese territory, excepting the regions now occupied by Russia, respect the neutrality of China, so long as Russia does the same. The rules of war which are in force in Japan in the field do not permit the wanton destruction of property. Accordingly, the Imperial Chinese Government may rest assured that the museums and palaces at Mukden and Hsingking and public buildings in China everywhere will be secure from any injury not attributable to the action of Russia."

A dispatch from Chicago says: Proof that antitoxin saves hundreds of lives in Chicago each year is offered by the Health Department in its weekly bulletin. The use of antitoxin in the treatment of diphtheria was begun by the city nine years ago, and since that time the mortality has been 6088, while during the nine years previous to the use of antitoxin it was 10,000, or 45 per cent., while the population has increased nearly 52 per cent. Considering population, the decrease in deaths is given as 63 per cent.

It appears from statistics that electricity trar than gas is the general illuminant in this country. In New York State alone the amount of electricity generated for lighting has increased over 2000 per cent. in ten years.

In two recent floods in the north branch of the Susquehanna River great quantities of ice forced their way down the river and gorged at Bloomsburg and Catawissa bridges. The cold weather of the past few days has frozen these sections into one great mass. Efforts have been made for several days to break the ice, but have been made. Residents of the county have suggested plans. Many of these have been tried, but with no success. A telegram says houses in the lowlands, now surrounded by broken ice, are being

barriacted with immense timbers placed against them at an angle to ward off the heavy loads of the floating ice which is forced out of the river. It is feared that this precaution will be of any avail is questionable, for the ice has cut down trees as though they were blades of grass. Residents of every town along the north branch are fearful the mild weather will begin the destruction. A careful watch is kept, and when the rise does come hundreds will seek places of safety for themselves and witness the termination of their homes.

Steamships arriving at ports in this country report terrific gales and severe cold on the North Atlantic.

On the 15th inst. John F. Shaforth, of Colorado, a Democratic member of the House of Representatives, whose election had been contested, declared that he was convinced that he had been illegally elected, and got up a resolution that he be republican committee. Robert W. Bonyong, He had not been a party in any way to the frauds, which is charged, were committed by those who voted for him. He has also said: "The incident was not characteristic of the women's voting in Colorado, and it is preposterous to make it an argument against woman suffrage. In Colorado the women vote as generally as the men, and fraud is much rarer among them. As a rule their election methods are honorable, and the influence of woman suffrage upon the State has been distinctively for good."

The Kentucky House of Representatives passed a bill prohibiting the education of whites and blacks in the same school.

Along the northern tier of the United States and in Canada the inhabitants generally believe in one sign of a hard winter; and that is to be found on the coats of the fur-bearing animals. At the beginning of the winter the trappers will always confidently predict a hard season if the fur on the fox, or lynx, or any of the hardy animals, is thick and long. Trappers and hunters, and all who have any connection with the fur trade are absolutely convinced that a kind attire provides the fur bearers with a coat adapted to their needs, and many of them can point to a long line of predictions which have been fulfilled.

Of the 605 deaths reported last week in Philadelphia 125 were due to pneumonia. The Health Bureau officers are considering the advisability of taking up such a measure as the general adoption of precautionary measures.

FOREIGN.—It is stated that the fast Russian cruiser Boyarin, 3200 tons, was blown up and utterly destroyed in the harbor of Port Arthur by accidentally striking a submarine mine laid three days previously by the Russian torpedo transport Yelisi, which was herself blown up by the same mine. About 300 men and 1000 tons of cargo on board the Boyarin were killed. Captain Stepanoff, who was blown up with the torpedo gunboat Yelisi, had himself invented the system for laying submarine mines which is considered responsible for the catastrophe.

It is stated that large sums are being contributed by Russian cities and individuals to replace the ships of war destroyed by the Japanese at Port Arthur.

The destruction of Russian war vessels has allowed Japan a virtual mastery of the Yellow Sea; and the transportation of her troops to the mainland. A large body of Japanese is reported to be advancing towards the Yalu River, which is the boundary line for a considerable distance between Korea and Manchuria, along which are fringed the islands of Russian territory. Uprisings are feared in Finland and Transcaucasia.

It is also stated that increased preparations for war are going on in Bulgaria and in Turkey and Albania.

A decline in value, estimated to amount to about \$180,000,000, in the securities, is reported from Paris, due to the general war complications arising from the war between Japan and Russia.

All the European governments having diplomatic representation at Washington, except Turkey and Spain, have extended recognition to the Panama Government.

A dispatch from St. Petersburg says: "The Russian Government has abolished the censorship upon all news papers and magazines going to the interior. A portion of the embargo, which has existed for generations, upon the free transmission of news from the Russian Empire came as a direct result of considering the subject by the Czar himself, and in some respects this abolition is regarded here as the most important act since the emancipation of the serfs. The internal censorship will be retained, but the foreign dispatches are entirely free."

A telegram states that the San Domingo port of Duarte has been bombarded by the United States warships, and marines and sailors were landed who drove the insurgents out of the town and back into the interior. This action was authorized by the United States Government after the receipt of reports regarding the proceedings against Americans and other foreigners in Haiti.

In England it is stated that out of the 40,000,000 people, 37,500,000 receive less than \$60 a month per each family; 1,000,000 receive poor law relief, and 8,000,000

have no more than a few's wages laid aside, 500 hereditarily poor on about one-fourth of the country.

There is a new life insurance Society, has been in existence 40 years. A recent statement says that it now be called an unqualified success; it sells its life members, at the lowest possible prices, goods of the quality to the value of \$92,000,000 annually, and turns into its own coffers last year a net profit over all administrative expenses of \$1,700,000, which was distributed among its life members in the form of bonuses. The members number 1,250,000 heads of families, who represent about an eighth of the total population of England, Ireland, Scotland and Wales, and activities of the society are widening every year. It conducts a bank, owns and operates many factories, has a rent agency in all the great ports of the world, owns large manes lines of steamers which convey the goods from distant ports to Great Britain, insures the lives of members, and even maintains a convalescent home, where the members may recuperate after illness for the reasonable charge of \$3 a week. Extraordinary ability marked the conduct of this vast enterprise.

United States Minister John Barrett reports to the State Department from Buenos Ayres the arrival at that port of the Scottish Antarctic expedition on the Scotia and gives a brief statement of the results of the expedition. The Scotia covered 4000 miles of previously unexplored sea, and found a new deep sea of 2500 fathoms about 500 miles southeast of South Orkney Island, and discovered the fabled and continents.

Robert P. Skinner, United States Consul at Marseilles, France, has made a detailed report of his journey Abyssinia in the Eleventh Month of last year, for purposes of negotiating a trade treaty with King Menelik and gathering information respecting commercial resources of that country. A treaty has been negotiated, and it is believed will be acceptable to citizens of the cone. Ethiopia is wealthy in resources. Gold, silver, asphaltum, petroleum, iron and coal exist, and it has a salubrious climate, agricultural productiveness and a population singularly docile.

Rich deposits of tin, equal to those in the Straits Settlements and likely to add largely to the world's output, are reported to have been discovered in lower Burma. There is excellent coal in the vicinity.

The area of Korea is estimated at 82,000 square miles or about equal to that of Kansas. Its population has variously estimated at from 8,000,000 to 16,000,000. The foreign element in this population is comparatively small.

Received from James Stewart, Scotland, 5s for Ag. McLeannan, one half of vol. 77.

NOTICES.

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILLIAM WICKERSHAM, Principal.

Payments on account of board and tuition, and communications in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent.

Address, Westown P. O., Chester Co., Pa.

Westown Boarding School.—For convening of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.16 and 8.18 A. M., 1.25 and 4.32 P. M. Other trains are met when requested. Fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114.

EDWARD G. SMEDLEY, Sup.

Friends' Library, 142 N. 16th St., Phila. Open on week-days from 11.30 A. M. to 2 P. M., and from 3 P. M. to 6 P. M., and on evenings in which Friends' Institute Lyceum meetings are held from 7 to 7.45 P. M.

The following are on the Library:

ACON, LORD and others, (eds.)—The Reformation.

BOOTH, M. B.—After Prison—What?

CONN, H. W.—Story of Germ Life.

ENGLIMANN, R.—Pompeii.

HIGGINSON, T. W. and BOYNTON, H. W.—Readers' Library of American Literature.

JOHNSON, E. B.—American Railway Transportation.

PALMER, F. H. E.—Austro-Hungarian Life in Town.

RHOADS, S. N.—Mammals of Pennsylvania and Jersey.

STODDARD, R. H.—Recollections.

WOODBERG, G. E.—America in Literature.

THE FRIEND.

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What Think We of Christ?

We have been made sorry that a Presbyterian paper could contain, without correction of the denomination as to our religious Society, the mention of a conversation with a man in a hospital, who said "he didn't suppose anything I could say could alter his convictions, which were that Jesus was not the Son of God, that Jesus was a Quaker himself, and knew a great deal of the Bible," etc.

The Friends' declaration of their faith, from the Yearly Meeting of 1808, in Philadelphia, Penn and Barclay down, are as full as those of any other orthodox creeds in asserting the Messiahship, Divinity and Sacrifice for sins of all kinds, however wrongly irresponsible individuals or misrepresentatives may seem to interpret our doctrine. We have now at hand a quotation from, only a paragraph from William Penn; but the same can be found reiterated in several other of our standard writings:—

We believe concerning Jesus Christ that He was and is the only begotten of the Father, full of grace and truth; his beloved Son, in whom He is well pleased, and whom we ought to obey in all things; who tasted death for every man, and died for sin that we might die no more. We believe Him to be the son of Abraham, David and Mary after the flesh, and also to have over all blessed forever; the same that laid down his precious life for us, rose again from the dead, and ever liveth to make intercession for us, being the blessed and alone Mediator betwixt God and man, and He by whom God will finally judge the world, both the just and dead; all which we as sincerely and steadfastly believe as any other society of people whatever may be ignorantly insinuated to the contrary, either by our declared enemies or mistaken neighbors."

Christ's Present Coming.

Christ come again is now the impartor of spiritual life unto men, and so He is the bread of life which cometh down from God out of heaven.

Christ come again is now a quickening spirit for every good word, good suffering, or good work; which Spirit is the wine of life for our communion with Him.

Christ come again now receives willing hearts unto Himself, that where He is or leads we may be also.

Christ come again unto those who look for Him, appears to these unto salvation by his life.

These "know that the Son of God is come" by the understanding He gives them to "know Him that is true."

The True Attraction to Public Worship is in Worship Itself.

The recent census of attendance in New York churches shows that "churches which offer expensive music, provide an esthetic ritual, and maintain high-salaried preachers, are no better attended in proportion to their membership and seating capacity" than those which do not depend on a choir for their singing, and "provide nothing that can be called a ritual, and afford preachers at mere living stipends. The count of the census seems to show that if people attend public worship at all, they attend to worship God, and not to be entertained. And in general the only churches which get more people to their meetings for worship (usually one-fifth more) than they claim to have members, are the plainer churches, having small properties and being unable to provide anything but the simple Gospel."

It is often remarked how small the attendance of men is at other churches, and how large the attendance of men is at Friends' meetings. The emotional and artistic attractions which appeal to women in other churches do not as a steady diet appeal to men. These, in place of sentiment, want a sense of reality pervading the worship, or a feeling that living truth in its own inner witness is the basis provided for it; and where worship has a true foundation, there they can place their confidence. Accordingly the Friends' meetings, unentertaining as they are to the natural man, hold their men members in attendance year

after year, in larger proportion than is generally known elsewhere.

The spirit and life of Divine good which feeds a worshipping assembly however silent, is ever fresh and always new, and never tires by repetition; while the carnal attractions must be made more and more intense not to grow stale, as "that which decayeth and waxeth old, and is ready to vanish away." They cannot be made to hold a people that will be satisfied with nothing but the living substance in worship. It is a marvel to many, and instructive to us who sometimes visit country meetings, how persistently they are attended year after year, though the attenders go to them with no prospect of hearing any speaking. These meetings are monuments of a living and gathering power which men feel in a silent sitting for worship, and realize that "It is good for us to be here." This invisible influence brings them again next week, and so on. But without a spirit of *subjection* to this living Presence in all things, He will at length be found to have departed, and the meeting which had a name to live, become dead.

For what is worship? Not simply adoration, not simply lifting up thoughts of homage, praise and ascription of majesty to the King of heaven. These may be brought forth, or secretly breathed, as an offspring of worship. But worship itself, as the original New Testament word has it, is *prostration*, a bowing in utter subjection to the spirit of the living God, a putting ourselves in position to do or suffer whatever He may lay upon us to receive of his quickening Spirit. And it is a lack of this atmosphere of implicit obedience, that dries up many a meeting. Our one business in our meetings is complete subjection to the motions of the Lord's spirit, and as these require of one an act of faithfulness to utter a word, and of another a silent exercise for one's self or for another—whatever the requisition or the inspiration may be, "Whatsoever He saith unto you, do it," otherwise the meeting is not held in worship, in prostration, in subjection of spirit. A little touch of faithfulness where before it has been held back, how it will begin to renovate a meeting!

We do not apprehend that the silence of so many meetings is the silence of death. They might be as incessantly vocal, and still more dead. All depends on whether silence or voice

is exercised in that living subjection of obedience which constitutes worship. Go to our meetings determined that they shall be places of subjection to God in all things, and then they must prove occasions of life, of upbuilding, of increasing attraction. Don't be afraid of being subject unto the Holy Spirit. Be afraid not to be subject. Who is responsible for the dead meeting, except the unsubmitive attendee?

His Mother's Translation.

In a Bible class recently the teacher was telling of the various translations of the Bible and their different excellences. He spoke of Jerome's Vulgate, of Luther's German Bible; of our own King James' Version, and of the Revised Version and how it was made. The class was much interested, and one of the young men, that evening, was telling a friend about it.

"I think I prefer the King James' Version for my part," he said, "though, of course, the revised is more scholarly."

His friend smiled, "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred. "She translates it straight, too, and gives it full meaning. There has never been any obscurity about her version. Her every-day life is a translation of Holy Scripture that a child can read, and that St. Jerome could not better. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

It was a true tribute and a beautiful one, and it starts a vital train of reflection. It should rouse not only all Christian mothers but all Christians, young and old, to consider what kind of version of the Bible they are making out of their everyday lives. Will the world learn what God's Scripture really means through our translation of it into daily deeds or will we obscure and falsify it? Suppose that we come in contact with those who do not know nor read the Bible—will our version make them revere it in spite of themselves? Or will they say, and rightly, that if that is what Christianity means, they can do very well without it? Can we not make a truer and clearer one, beginning with to-morrow? The Bible has been translated into every language on the globe: what the world needs now is that it should be translated into every individual life, and translated right.—*Forward.*

THE steady perseverance on the part of many isolated Friends to approach their Heavenly Father, at regular and stated times in open worship, has proved an edification not only to themselves, but, also, directly or indirectly, to the people amongst whom they have dwelt.

"A SOUND Friend is one that is sound in doctrine, sound in practice, and sound in experience."

FOR "THE FRIEND"

The Religious Meeting in Westtown Life.

At a recent meeting of the Alumni Association of Friends' Select School, Professor Francis Gummere delighted his audience with reminiscences of his school boy days at the old Cherry Street School. The conclusion of these reminiscences, and the climax of them as regards interest, was reached when he referred to the attendance of midweek meetings at Fourth and Arch streets. Instead of disparaging the effect of these occasions, he represented that they were of abiding interest and influence. The ministry, especially that of Thomas Evans, was referred to in glowing terms of appreciation, and was characterized as having that quality which is calculated to make life-long impressions for good. No element in the school life had proved to be more permanent or more valuable.

This excellent testimony to the reality of "a guarded religious education" must have reminded more than one in the audience that in Westtown life, as one is able to take the retrospective view, nothing persists so surely as certain definite religious incidents and impressions connected with the meeting for worship. A few fundamental religious ideas were always emphasized in Westtown life. These had, not infrequently, a triumphant illustration in the ministry of gifted Friends who were led to the school at critical times, for service that seemed truly providential. It may not be out of place to recount some of these instances that were most striking, remembering always that many of them were of that close personal character that precludes any special publicity, unless they might be recorded in future journals.

The first instance is in measure of a personal nature, but its outcome actually affected so many of those who witnessed it that nothing but the exaltation of spiritual guidance can be brought into prominence by now recounting it. The usual time of Concord Quarterly Meeting had taken a number of the boys whose membership was there to attend that mostly favored assembly. Upon their return in the evening glowing accounts were given of the moving character of the ministry of one well beloved, especially by the young. The ardent narrator of the day's experience finally confessed that he had been moved to tears by the telling appeal from the text, "Is there no balm in Gilead? Is there no physician there, &c.?" At this confession, a fellow schoolmate exclaimed, "I should like to see the minister who could move me to tears!" An evening gathering in the old collecting room often meant a good audience, and in this instance not a few heard the exclamation, and were impressed by it. A very few weeks rolled by and the school was gathered upon one of the regular occasions for meeting in the large central room. So vivid was the picture made that I doubt not many with me could recall the seating of the room and the general sense of awe that came over it as of some impending visitation. In the ministers' gallery sat a familiar figure. His name had been mentioned in connection with the conversation reported above, as one who could certainly move anyone to tears, but the declaration of defiance had been repeated at the mention of the name. The silence of the meeting was not long unbroken.

"I have set my face as a flint," these were the opening words, and with a fervor that seemed to recognize that it was contending with a determined will, the Gospel message was poured out in a manner that indicated the clearest sense of the call of the occasion. Now a few eyes centered on the young man whose emphatic boast had by that time been pretty generally circulated in the school. He was sensibly moved, but sensibly determined well, to resist his feeling. At last his heart was bowed and covered with his hands, and finally with his handkerchief. It is due to the credit of the onlookers to say that they were very generally brought to that point of feeling that obscured the movements of others in the intensity of their own emotion. When the meeting was over one friend might speak to another in hushed tones of the circumstance, but the visitation of grace and power was too real to provoke to any raillery or sarcasm. The ideal of a divinely led ministry had become an unquestioned reality in our lives.

Three instances of a more general character, but in a sense not less impressive in the school, are connected with the ministry of women Friends. In each case the Friend had come to the school under special concern, which was so fitted a special need as to elicit very general comment. There was a time when the boys in the school had apparently given away to very great carelessness as regards manners. Rude enough, probably, at all times, this rudeness had had unusual manifestations, and caused deep searching of heart on the part of our concerned teachers. So it was understood that a worthy woman minister was at the school under special exercise, and the query was likely in more than one heart whether she would have a sense of this condition, and if so, how she would express it. That very night she came to the boys' "collection," and after that reading was led out in a striking manner from the text, "Be courteous, be merciful." Her proof was administered where it was needed, and a disciplinary emergency was met in a way very impressive to a boy's faith.

At another time not far removed from the instance above recorded, the girls had developed in an unusual degree the somewhat natural tendency to break up into groups or sets. The relations of these groups had become strained, much heart burning had resulted and a general condition of unhappiness seemed to be threatened. This surely was hardly a condition to be reached from the gallery, any yet that is just the thing that happened; and the effect of the sermon in which the basis of social happiness and position was set forth proved to be most satisfactory.

The third and last instance I have chosen to mention had to do with an emotional religious movement that came suddenly into Westtown life. It was of a nature to perplex those in authority most sorely, lest it should appear to the immature judgment of youth that the school was arrayed against a beloved awakened ing. In this extremity, a dearly-relieved minister, no longer living, wrote that she was drawn to the place. Her service fitted the situation exactly. It was much more than corrective, and satisfied even those who had attempted to inaugurate a new order.

Doubtless such instances could be multiplied almost indefinitely, as different individual

And how their special needs had been ministered to at the school, now by a teacher in secret, and now by a gifted minister from the gallery. The point of the whole matter is that the fundamentals of the religious life,—God's immanence, his individual dealing with us, his use of human instrumentality,—had its highest opportunity in the religious meeting.

J. HENRY BARTLETT.

A LITTLE QUAKER MAIDEN.

The following has been found in a book called "The Pea," printed in Boston seventeen or eighteen years ago.

A little Quaker maiden, with dimpled cheek and chin, wore an ancient mirror stood and viewed her form within;

She wore a gown of sober gray, a cape demure and prim,

With only simple fold and hem, yet dainty, neat and trim.

Her bonnet, too, was gray and stiff, its only line of grace

Was in the lace, so soft and white, shirred 'round her rosy face.

She said: "Oh how I hate this hat! I hate this gown and cape!

I wish all my clothes were not of such outlandish shape!

My children passing by to school have ribbons in their hair;

That little girl next door wears blue. Oh, dear, if I could dare,

How would I should like to do!" (The words were whispered low,

And such tremendous heresy should reach her aunts below).

One day reading in the parlor sat the good aunts, Faith and Peace,

And dreaming how rebellions throbbed the heart of their young niece.

How their prudent, humble teaching wilfully she cast aside,

And her mind now fully conquered by vanity and pride,

With trembling heart and fingers, on the hassock sat her down;

And this little Quaker maiden sewed a tuck into her gown!

And little Patience, art thou ready? Fifth-day meeting-time has come.

And Jones and Goodman Elder, with his wife, have left their home."

And Aunt Faith's sweet voice that called her and the naughty little maid,

Coming down the dark old staircase, hoped their notice to evade;

Being shyly in the shadow as they went out at the door;

And never little Quakeress a guiltier conscience bore.

And Aunt Faith walked looking upward; all her thoughts were pure and holy,

And Aunt Peace walked gazing downward, with a humble mind and lowly;

And "Tuck! tuck!" chirped the sparrows at the little maiden's side.

And in passing farmer Watson's, where the barn-door opened wide,

They sound that issues from it, every grunt and every cluck,

And heed not her affrighted fancy like, "A tuck! a tuck! a tuck!"

And when Goodman Elder spoke of pride and vanity,

And all the Friends seemed looking 'round, that dreadful tuck to see;

And it swelled in its proportions, till it seemed to fill the air!

And the heart of little Patience grew heavier with her care.

Oh, the glad relief to her when, prayers and exhortations ended,

Behind her two good aunts her homeward way she wended!

The pumps and vanities of life she'd seized with eager arms,

And deeply she had tasted of the world's alluring charms.

Yea, to the dregs had drained them, and only this to find,

All was vanity of spirit and vexation of the mind. So, repentant, saddened, humbled, on her hassock she sat down,

And this little Quaker sinner ripped the tuck out of her gown!

THE GRACE OF TRUST—Last winter when on a passage for a western coal port, I was in a small schooner, and we were off Cape Cod in a storm.

The sea was running high, and in the capacity of steward I was preparing dinner, or at least doing my best to get up one, when, about ten o'clock in the forenoon, a seaman called out to get on deck, but to get some clothing on, as we were in the breakers.

When I came on deck I saw the situation at a glance, our boat was nearing the shoal all the time with no hope of escape. It was bitter cold and the breakers were before us. To mortal sense it was only a question of a few moments more, with no land in sight, and no hope or thought of being rescued. Then it seemed that folly and fear began their work, and I must confess that after twenty years' experience at sea my legs seemed to refuse to hold me up. We all gathered around the wheel, not a word was spoken except orders to the man who was steering. The situation seemed too serious for talk. As it was very cold I went to my room to get some more clothing, and when there I took my Bible and read the twenty-third Psalm, and again to mortal sense it seemed to be for the last time. The vessel was at that time laboring hard in the sea, and I was cast from side to side, but coming to the fourth verse I began to realize God's altness and care.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;" at that moment the vessel was lifted on a huge billow over the place of danger, going over with a crash that seemed to crack every timber, but nothing gave way. The men tried the pumps, but found no water in the hold and no mishap whatever. I went back to work at my dinner, realizing that God is good and religion is sound.—*Late Paper.*

FROM Robert Shaw's speech at the Bible Meeting at Kilkenny.—When Grant, who at the head of a mighty banditti was the other day the terror of the country, was visited the day before his execution by a clergyman, who found him reading the Testament, looking at the book with much concern, he said, "Ah sir; if I had had an opportunity of reading this book when I was young, I never could have headed a gang of robbers, nor should I have been in this place."—*Cork Morning Intelligencer*, 1816.

"PREACHING of itself will no more save, than a prescription will cure."

"PRAYING in the name of Christ is really working with the arm of Christ."—*Campbell.*

The Light Within.

A COMPILATION OF SEVERAL STATEMENTS OF EARLY FRIENDS.

(Continued from page 263.)

VI. *It is not derogatory to Christ's sacrifice, but He is our all sufficiency.*

Charge—"The Quakers preaching up the sufficiency of the light within, is not only highly derogatory to the satisfaction paid by Christ for our sins, but it is blasphemous, in ascribing to ourselves a power sufficient to work out our own salvation."

Reply—There are two gross mistakes in these passages: 1st. The sufficiency we ascribe to Christ, his light and life *within*, is not any derogation to his satisfaction, atonement or ransom given and paid by Him *without* us for sins and sinners; any more than Christ's exhorting men to "believe in the light, that they might become children of the light," or the apostle's, to a "receiving with meekness the engrafted word which is able to save their souls," could be derogatory to his blessed intention and end in his suffering and sacrifice for mankind; but the contrary. Christ by his light and life within, leads to know and experience the same; that is, our effectual cleansing and actual deliverance from sin and Satan, which He has obtained for us and for mankind, by his sufferings and mediation. 2dly. *We never* ascribed to ourselves a power sufficient to work out our own salvation; that is notoriously known to be contrary to our professed principles. We ascribe our sufficiency to be in Christ, by his own power, grace, and light in us, to work out our own salvation; it being by grace through faith in Christ that we are saved, not of ourselves, it is the gift of God, and without Him we can do nothing. And this heavenly treasure, though we have it in earthen vessels, the excellency of the power is of God, not of us.—*G. Whitehead.*

VII. *Shines in the heart from God, and is saving.*

To the question, What is this "light within," which we so earnestly testify of, and whereof we affirm that all men are or have been in some measure enlightened by it, Isaac Penington replies: "It is that which shineth from God in the heart, wherein God is near to men; and wherein and whereby men may seek after God and find Him. God is a Spirit, and his Spirit and presence are near all men. He who is a spirit and the Father of Spirits, is nigh to every spirit. The light of God's Spirit is of a saving nature and bringeth salvation with it to all that receive it."

VIII. *Is the Word nigh in the heart and teacher to be minded?* Christ is "the light of the world," and "he that followeth Him, shall not walk in darkness, but shall have the light of life." This is that "grace of God that hath appeared unto all men, teaching them to deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world" (Tit. ii: 11, 12). This is the light of Christ, which is the word of God in the heart; for this word of the living God is not far off, but it "is nigh thee, in thy heart and in thy mouth, that thou mayst do it" (Deut. xxx: 14). Now therefore, Friends, look not forth after them that say, Christ is here, or there; for they are all deceivers. The word is nigh, the light is within thee,

even in thy dark heart, although thy darkness cannot comprehend it, because thou lovest darkness rather than the light of Jesus Christ, which shineth in thy conscience, and lets thee see the evil of thy ways, and calls thee to repentance, and to forsake the wicked and live. This is the talent that thou art hiding in the earth, for the which thou must give an account. Therefore say I unto thee, mind that teacher that teacheth to deny ungodliness; and this is the light of Jesus Christ in thy conscience, the which light proceeds from Christ, and leadeth all that love it up to Christ—who is the way, the truth and the life—the only way, and [there is] no other way to the Father.—*Humphrey Smith.*

IX. *Is the quick and faithful Witness and as a fire, &c.*

This inward and powerful Word of God, is described by the apostle to be "quick and powerful, sharper than two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thought and intents of the heart." It is *quick*, because it searches and tries the hearts of all; no man's heart is exempt from it. This is that faithful *witness* and messenger of God, that bears witness for God and for his righteousness in the hearts of all men; "for He hath not left man without a witness," and he is said to be "given for a witness to the people." And as this word beareth witness for God, so it is not placed in men only to condemn them; for he is given for a *witness*, so saith the prophet, "he is given for a leader and a commander." The light is given, "that all through it may believe." For "faith comes by hearing, and hearing by the word of God," which is placed in man's heart, both to be a witness for God, and to be a means to bring man to God through faith and repentance. It is therefore "powerful," that it may divide betwixt the soul and the spirit; it is like a "two-edged sword," that it may cut off iniquity from him, and "separate betwixt the precious and the vile." And because man's heart is cold and hard, (like iron naturally), therefore hath God placed this word in him, which is said to be like a *fire* and like a *hammer* (Jer. xxiii : 29), that like as by the heat of the fire the iron is warmed and softened, and by the strength of the hammer is framed according to the mind of the worker; so the cold and hard heart of man is, by the virtue and powerfulness of this word of God *near* and in the heart, as it resists not, warmed and softened, and receiveth an heavenly and celestial impression and image.—*R. Barclay.*

X. *To follow this Light the Cross must be taken up.*

No man can obey the light wherewith he is enlightened, but in denying himself—he must take up the cross of Christ.—*I. Penington.*

To the inquiry in what way is the cross to be taken up or borne, W. Penn replies: [By] an inward submission of the soul to the will of God, as it is manifested by the light of Christ in the consciences of men; though it be contrary to their own inclination. For example, when evil presents, *that* which shows the evil, does also tell them, they should not yield to it; and if they close in with its counsel, it gives them power to escape it. But they that

look and gaze upon the temptation, at last fall in with it, and are overcome by it; the consequences of which are guilt and judgment. Therefore as the cross of Christ is that spirit and power in men (though not of men but of God), which crosseth and reproveth their fleshly lusts and affections; so the way of taking up the cross is an entire resignation of soul to the discoveries and requirings of it.—*W. Penn.*

XI. *The way to profit by it.* The manifestation of the Spirit is given to every man to profit withal." The way to profit by it, is often diligently to retire unto it. As it appears inwardly, it calls for inward retirement, and an abstraction from earthly objects, imaginations and attachments. For in the silence of all that is of the flesh, the still small voice of the Truth, the Divine word nigh in the heart, is heard; and by hearing, true faith is produced. For "faith comes by hearing, and hearing by the word of God." He [Christ] is the author as well as the finisher of the true Christian's faith; the faith of the operation of God, which works by love to the purifying of the heart and overcoming of the world.—*Yearly Meeting, 1770.*

XII. *Its blessed effects on man's heart.*

What does this blessed light do for you? First it sets your sins in order before you—it detects the spirit of this world in all its baits and allurements; and shows how man came to fall from God, and the fallen state he is in. Secondly, it begets a *sense* and *sorrow*, in such as believe in it, for this fearful lapse. You will see Him distinctly whom you have pierced, and all the blows and wounds you have given Him by your disobedience, and how you have made Him to serve with your sins, and you will weep and mourn for it and your sorrow will be a godly sorrow. Thirdly, after this it will bring you to this holy watch, to take care that you do so more, and that the enemy surprise you not again. Then *thoughts* as well as words and works, will come to judgment, which is the way of holiness, in which the redeemed of the Lord do walk. Here you will come to love God above all, and your neighbors as yourselves.

Nothing hurts, nothing harms, nothing makes afraid in this holy mountain. Now you come to be Christ's indeed; for you are his in nature and spirit; and not your own. And when you are thus Christ's, then Christ is yours; and not before. And here communion with the Father and with the Son you will know, and the efficacy of the blood of cleansing, even the blood of Jesus Christ, that immaculate Lamb, which speaks better things than the blood of Abel, and which cleanseth from all sin the consciences of those, that, through living faith come to be sprinkled with it from dead works to serve the living God.—*Wm. Penn.*

XIII. *CONCLUSION.* If we want to feel this heavenly power to arise, and are obedient to it, we shall come to experience safety and preservation from all the attempts of the adversary. O! gather, gather, my dear Friends, to the Divine Power. Let this arise and go before us—let this be our leader and commander, and the enemy will flee away. And the dread of the everlasting God will be upon us; we shall know a stay to our minds and a bridle to our tongues; so that we shall not think our own thoughts, nor speak in our own

will; but both our thoughts and words, ye our silence also, will be in subjection to Jesus Christ, who is the wisdom and power of God. And here as we keep and abide, there will be no seeking to be one over another, but to be one under another: serving one another in love; striving together for the hope of th gospel; and endeavoring to keep the unity of the Spirit in the bond of peace.—*Richard Claridge.*

THE TIME IS SHORT.

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender—
The time is short.

A shepherd's tent of reeds and flowers decaying,
That night winds soon will crumble into dust
So seems my life, for some rude blast decaying—
The time is short.

Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought,
Light other lamps, while yet thy light is beaming—
The time is short.

Think of the good thou might'st have done, who
Brightly
Thy suns to the life's choicest seasons brought;
Hours lost to God in pleasure passing lightly—
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others—
The time is short.

If thou hast friends, give them thy best endeavor
Thy warmest impulse and thy purest thought;
Keeping in mind, in word and action ever,
The time is short.

Where summer winds, aroma-laden, hover,
Companions rest—their work forever wrought
Soon other graves the moss and fern will cover—
The time is short.

Up, up, my soul, ere yet the shadow falleth;
Some good return in latter seasons wrought;
Forget thyself, when duty's angel calleth—
The time is short.

By all the lapses thou has been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of Heaven—
The time is short.
—*Author of "Steps Heavenward."*

"The greatest need of to-day," says a New York paper, "is the opportunity of hearing the voice of God. That voice is speaking in this year of our Lord as distinctly as it has spoken in every year since man began to reckon time; the trouble is that men do not listen; it is the noise and rush of the age they do not see the silence and the repose in which the still small voice becomes audible. We shall not find peace by escaping from our age into cloisters nor by evading its hard conditions; we shall find rest and refreshment and keep our souls alive by spiritualizing work and making room for God in the world. He has made an of which He is always the master."

THERE is no possibility of excluding the Almighty from the order of events; the line of unfoldment is too definitely defined, its course too steadily towards higher types of existence to allow of anything but Supreme Intelligence as the energy which brought the form of life now in dominion, into being.—*C. B.*

DOING THE EXTRA THINGS.

It is doing the little extras,
The things we're not asked to do,
The favors that help one's brother,
To trust in God and you;—

It is stepping out of one's pathway,
To show some poor child his home,
And the laying aside one's pleasure
To help some poor, suffering one;—

It is doing, I say, "the extras,"
The things not looked for, you know,
That will bring us our King's kind notice,
A "Well done," as on we go,
—Jeanette McMillin.

Selected for "THE FRIEND."

Prevalence of Many Dialects a Cause of Illiteracy in Italy.

In the report of the Commissioner of Education for 1902, there occurs, in a chapter on Education in Italy, "some remarks—taken from a paper by Tullio de Suzzara-Verdi—upon the subject of dialects as a cause of illiteracy. The dialects, brogues, or patois, often differing so radically from the pure Italian tongue as to seem a foreign language, have proved a stumbling block in the way of teaching and learning in the elementary schools. The minister of public instruction, indeed, has held it to be a hard task to select teachers for certain schools, for it would be found an embarrassing for a Tuscan to teach in a Neapolitan or Sicilian school, or a Roman in a Genoese, or vice versa.

A school inspector of the peninsula says: "To make a child who knows none other than his vulgar local dialect, and in a few years lead him to express with sufficient clearness his thoughts, either verbally or by writing, in a language that is more or less different from his own dialect, is a work of which few understand the importance and the difficulty."

The explanation given of the origination of so diverse dialects, and how and where they lack the likeness and cohesiveness common root, is thus explained: "These dialects, the origin of which is buried in the recesses of past centuries, can not have been of common root, as they have often been separated and transformed and impregnated with the dialects of foreign foes who invaded the country for long periods, districts, provinces, cities, or regions of the distracted country, thus, Goths, Visigoths, Lombards and similar barbarians from the North; and Gauls, Greeks, Turks and Arabs from the East." Moreover, their words and sounds were not introduced into Italian ears, were not from the languages of their respective countries, but from patois, so that even a study of their etymology would be useless for deciphering them. That those dialects are a cause for illiteracy may be proven by the fact that in the regions where the dialects spoken resemble least the Italian language, as in Naples, Sicily and Calabria, the illiteracy is the greatest; so great, indeed, as to reach 95 per cent.

The movements, independent of each other, supported by the people and not by the Government, intended measurably to overcome illiteracy, and to conserve the purity of the Italian tongue, have arisen since 1890. Some of these associations, named in commemoration of the poet "Dante Allighieri," as the

"master, purifier and teacher of the Italian idiom," is declared to be for the maintenance and diffusion of the language in its purity, among the four or more millions of Italians, who, through political or economic reasons, remain under the sway of foreign powers or have migrated to other lands to better their condition. Committees are at work in twenty foreign countries for the promotion of the foregoing object, of which it is declared, "this popular movement, with its wonderful success without any material assistance from the National Government betokens a hopeful future in the self-governing attributes of the Italian people."

The second organization is one which has relation strictly to the rural element, or the "contadini," comprising about one-fourth of Italy's total population. It bears the long title of "Society for organizing schools for adults and for small industries in the country." Dr. Angelo Crespi says of it: "This society is one of those institutions which express the modern idea of beneficent social activity, independent of the too cumbersome and slow government machine, and though it is still in its embryo state, and has but limited resources, still it may be compared with another most worthy institution, the Dante Allighieri. While the latter has for its object the welfare of Italians in foreign parts, the intellectual and moral support of those, young and old, whom want has driven to other countries, the former tends to bring together residents of the same locality, and prepare them for that modern life that demands greater strength in the 'struggle for existence,' and so put an end to that state of things which makes many parts of Italy appear like wastes of ignorance and brutishness, suffering unheeded agonies as by a divine curse."

Unhappily, there is one dialect, having much to do with this same "ignorance and brutishness," and "struggle for existence," with illiteracy, one perfectly apprehended the length of the land, from Genoa to Calabria, and it is that of the government's recognized institution of the *lotto*. Better even than the maintenance of the contadini's improvement society, as indicated above, would be the absolute abolition of that nationally protected system of petty gambling, which has proved not a "divine," but a very human "curse" to the whole land. When a similar system was brought forward in the legislature of Cuba last autumn, receiving a majority of the votes of that body, it was a wise and patriotic act of President Palma to send it back with his decided veto.* The following, as throwing light

* It is occasion for profound regret that the local gambling corporation of the "Jai Alai," authorized by the military officials, last in command during our late protectorate over Cuba, could not have been interdicted through a similar veto. Every newspaper in Havana was opposed to the grant. The plays, in a great hall called the Fronton, seating upwards of two thousand persons, are preferably held on First-day afternoons. One who was present testified that a more demoralizing spectacle he had never witnessed. "Every seat was filled. The audience contained many young girls and children. Among them circulated book-makers, in uniform, engaged in making little pools of ten or a dozen who would bet on the results of individual players, or of the game itself. It is a gigantic policy-shop of the worst description, a hot-house for teaching and stimulating the young and excitable to gamble. Along with 'a free Gospel to Cuba,' behold a protectorate of free gambling, working wide corruption!"

upon the subject, is quoted from the writer's booklet on "The Beginnings of Gambling:"

"In our American cities we have quickly been made aware that the immigrant Italians are as a rule intensely devoted to policy playing, and their children, as bootblacks, to petty gambling with pennies. Indeed, the origin of the lottery is referable to Italy, the government of Genoa having been the first to resort to the method as a means of adding to the revenues of the country, its example being soon followed by the governments of other nations. The *Lotto*, or government system of lotteries, is established in every hamlet of Italy from the Alps to Sicily, and yields (or did yield) the government from one and one-half to two millions sterling. Well might Emile de Laveleye exclaim, in speaking of the powerful war vessels built, or ordered to be built, by the government of King Humbert: 'Poor Italian cultivators! What misery, what sufferings, what tears, yea, what vices and crimes are represented by the hundreds of millions of francs that four of these iron-clad ships will cost! What colossal and culpable folly!' Only a single lira for the peasant's ticket in the *lotto*, but what havoc and ruin the system works!"

J. W. LEEDS.

SMALL CAUSES OF DEFEAT.—I begin my day's work some mornings perhaps wearied, perhaps annoyed by the multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty annoyances of every day, and in the small trifles which all our lives, of whatever texture they are, must largely be composed of, if we began and continued each day and task in the spirit of the prayer: "Rise, Lord, and let Thine enemies be scattered?" Do you not think there would be a quiet in our hearts and a victorious peace to which we are too much strangers? If we carried the assurance that there is one who fights for us, into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career; and if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. There are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of his presence, and are beaten accordingly by reason of the little enemies which come down on them like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault or a great temptation, which calls out their strength and sends them to their knees to ask help from God.—Selected.

It is wonderful what miracles God works in wills that are utterly surrendered to Him. He turns hard things into easy, and bitter things into sweet. It is not that He puts easy things in the place of the hard, but He actually changes the hard thing into an easy one.—Selected.

It is hard to personate and act a part long; for where truth is not at the bottom, Nature will always be endeavoring to return, and will peep out and betray herself one time or other.—Filliston.

FOR "THE FRIEND."

THE INDIANS' TRIBUTE TO WM. PENN.

When dusky denizens gather in the glen,
And bow submissive to the Spirit Great,
And tell of tears and care, and white man's hate,
There comes a solemn and delightful time,
In silence deep they lift their horny hands,
In ever grateful memory of the man,
Who never told a lie, or took an oath,
Who kept his holy promise without break!

H. T. MILLER.

BEAMSVILLE, Ont.

This is true of our Canadian Indians and doubtless of all others in North America.

Out of Weakness Made Strong.

On the same day the two following contributions for our columns were opened. We print them in succession as serving in some respects to supplement each other:—

I.

WHY ARE WE WEAK?—The solemn question that needs to be pressed home again and again to the hearts of Friends seems to me to be this,—"Why are we weak?"

Have we not been born again and received the indwelling Spirit? We have much knowledge of Scripture, of God's dispensation and ways, and yet weakness—spiritual weakness—is our prevailing characteristic.

There are few, I think, who would not assent to this statement. Let me ask whether the sense of it is not often painfully present in our souls? In our contact with the world are we not often made to feel it? When we see our fellows entangled in the snares of the world, or in evil associations, do we not often pass them by because we are conscious of our powerlessness to extricate them? If our friend is overtaken in a fault, how many of us are "spiritual" enough to restore him in the spirit of meekness? (Gal. vi. 1.)

Is not our weakness expressed in every direction of our spiritual life? In walk, in service, in private and in public? If this be so, why is it?

While it is quite true our blessed Lord said, "Without Me ye can do nothing" (John xv. 5), it is also true that his servant, Paul, said, "I can do all things through Christ which strengtheneth me" (Phil. iv. 13), and writing to Timothy he says, "God hath not given us the spirit of fear but of Power, and of love and of a sound mind (2 Tim. i. 7). If, indeed, we are taught that we are not sufficient of ourselves to think anything as of ourselves (2 Cor. iii. 5) we are also told in the same verse that "Our sufficiency is of God."

Whence then this weakness?

There is reason to fear that it all springs from a want of that true searching and persistent waiting upon God, which will not rest until a blessing is given. (Gen. xxxii. 26.)

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Isa. xxxv. 31). This Scripture is conclusive, and assures us that spiritual strength is the direct consequence of waiting upon God. In thus waiting we confess our weakness and express our dependence, and it is only when we are dependent that the Lord can display through us his almighty power.

It seems to me that it is here that the re-

covery must begin. Let us then, individually and collectively, seek for a larger spirit of patient, persevering waiting upon God. Then may we fulfil the admonition in Eph. vi. 10, "Finally, my brethren, be strong in the Lord and in the power of his might." Then, like our early Friends, may we go to others with that power that they may be delivered from bondage. We shall then fear neither difficulty nor opposition, but, conscious of our utter weakness in ourselves, we shall continually rejoice in the all-sufficient and omnipotent resources of our God.

"Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." (Ps. xxvii. 14.)

HANSON HOLDSWORTH.

II.

WHY NEED WE REMAIN WEAK?—Some fifteen years since, I boarded the old slow mule-and-horse street-car line going east from our State House, some two miles to our home. When I took my seat, I noticed opposite me a very plain, unassuming looking man. I looked at him, but concluded it was no one I knew. I watched his passing a Friend's house, a second and a third, and at a fourth he still remained on the car. The next was our house. I stepped over to him, and said perhaps he was lost, and would he get off with me. I went to Friends' Meeting, and my wife wore a plain bonnet. He thanked me, and said he was with some commissioners from Athens County, going to visit the Franklin County Children's Home. I told him they had taken the wrong car line, but I would put them on the right road to the home. It was Seventh-day, and I was satisfied they would be too late for the train hour. Before separating, I invited him to come to our house and stay over First-day. I told my wife I had met a very plain man, going to visit our children's home with the Athens County Commissioners, and that he would probably spend First-day with us. She was always glad to entertain Friends, and in her pleasant way said, "We will be glad to have him." The cold words "I" or "mine" and "thine" were never heard in our plain but comfortable home. The Friend came. After we were seated around the fire in the evening, he told us the following:

"I am not very strong. We raise some vegetables, sweet potatoes, tomatoes, cabbages, &c., to help along with the living. We live within a few miles of the Athens County Infirmary, but in the adjoining county, and find considerable market for whatever we may have to spare. But in going there I find little girls, boys and coarse, vulgar men all talking together, which is very trying to me. I thought if I could do anything to better the condition of those poor children I would be willing to give all I ever expect to be worth. It weighed on my mind so heavily that I went to the Athens County seat and met the commissioners and other county officers, and laid the case before them. They said they had no funds, and no authority to levy to create a fund for such purpose, which was quite discouraging.

"I went home, but returned to the county commissioners again, and asked them whether, if I could raise the money by subscription or donation, they would build the house, and they agreed to do so. I started out visiting at al-

most every landowner in the county, as you as others, getting donations, or notes payable in the future, until the required amount was raised. Any one who has any idea of the physical construction of that county—the hills, hollows—would wonder how a delicate one could get over it. Sometimes I would hit my horse, and slide down one hillside; climb up another to get to a farmer's house and save driving around three or four miles.

Let anyone think for a moment of a meek, unassuming, diffident person going into other county, and asking commissioners to such a work, then go over the county; raise the money, and one must acknowledge that he had a great deal of faith in the High and support from Him. One of our county officers there, with whom I became intimately acquainted, said it was a wonder result. He told them about the time he dertook it he had very little means of his own and could not well afford to bear his own expenses. They told him to come to the Court house when he was in town, and they would take care of him some way. He became a welcome visitor. There was always some one ready to welcome him. In the office of the Clerk there is a large sheet of paper, framed, and written on in a plain, round hand, with name of each individual and the amount of subscription. In a letter from a friend a few days ago, for a number of years judge of the Supreme Court of Ohio, he says the Children's Home contains one hundred and twenty acres of land, underlaid with a five-foot of fine coal, equal to five thousand tons of coal to the acre. It is a magnificent home, accommodating on an average sixty-five children and to a member of the smaller branch Friends was given strength in weakness the work of faith and labor of love.

J. C. MCGREW

Science and Industry.

To the question, *What Shall We Eat?* Fred Andrews has attempted an answer upon hygienic grounds in a book with the title. It opens with a consideration of the purposes for which we eat, and how food material is converted to our needs and is used in maintaining life. The causes of indigestion and how it interferes with nutrition are taken. A very important feature of the work is found in the numerous tables given, showing the results of some 1500 analyses of food products to determine the constituent elements, comparative food values, time required for digestion, etc., of every article in common use as food. From these tables it is found that pound of protien can be obtained from oat meal for twenty-two cents, while from oats it would cost \$5, or from bananas about and the cost of 1000 calories of energy from one cent in potatoes to \$1.25 in sters. The legumes and nuts are found to possess great nutritive value. There is a special table showing what food value can be obtained for ten cents in the various food products at current prices. Comparative tables of raw and cooked foods are given, and the extent to which adulteration is found in each and other foods is shown. The chapter on "Comparative Values of Breads" will be of interest and importance, from which it can be seen the most nutritious bread is not

the highest grades of flour. The foods in various conditions are indicated, as, What is best for the growing child, the laboring or the sedentary worker, and the aged? Batter is condensed, and that which might be used in large volumes is presented here in compact and convenient form. (The Health Reform Company, New York, 16mo. 75 c.)

USING PLANTS WITHOUT SOIL.—In an ar-
"The Scientist and the Food Problem"
"The Magazine," R. S. Baker tells of the
"The experiments of Professor Nobbe,
"many, by which barren soil is made pro-
"by inoculating it with bacteria.

"The greatest of all Professor Nobbe's work
"the remarkable discovery of a method for in-
"oculating the soil with bacteria to make it
"richly where it lay barren before. In times
"of investigators of soil and plant culture
"and their attention largely to studying the
"position of various kinds of soil, to the
"element of fertilizers, and in suggesting
"systems of drainage and water-supply.

"Professor Nobbe has gone a step farther
"in advance, declaring that plants will grow
"in certain conditions, just as well without
"soil. At first glance this may
"seem strange enough, yet here are trees, from
"about ten inches in circumference at the
"base of the trunk, growing in clear water,
"and not a sign of soil of any description. They
"were grown just back of the Forest Acad-
"emy, near Professor Nobbe's greenhouse.
"A tree is suspended in a large glass jar,
"lined by a green-painted case. When the
"jar is opened one may look through the
"side and see the roots of the tree hanging
"in the clear water.

"The oldest of these trees was planted, or
"the seed was immersed in water, in 1878,
"and has grown to full size without even touch-
"ing soil. Leaves and blossoms have come in
"the autumn and in the winter the water and the roots
"are frozen solid all these years, and the tree
"is still alive. Indeed, some of its seeds were im-
"mersed in water, and trees of the second gen-
"eration have been grown to considerable size.
"When their seeds were immersed, and there
"was no growing small trees three generations
"removed from the soil—a certainly a clear proof
"of Professor Nobbe's assertion that actual con-
"tact with soil is not essential for plant growth.
"In order to produce such results, however,
"it was necessary to keep the trees supplied
"with artificial food. This Professor Nobbe
"prepared in his laboratory—a certain definite
"amount of chlorate of potash, sulphate of
"magnesium, phosphate of iron, phosphate of
"sodium, and a nitrate. A small quantity
"of this mixture was dissolved in the water of
"the jar every four weeks, and thus the trees
"continued to flourish all these years, and
"we can see that there was no element in the soil
"essential to plant growth that man could not
"supply in culture at will."

MAKING A RUBBER SHOE.—The making of a
"rubber shoe is not the commonplace affair that
"it might be supposed. It takes "nine men to
"make one," they say, but to make a rubber
"shoe requires many more. There are wash-
"ers, grinders, sheeters, cutters, makers, var-
"nishers, vulcanizers, strippers, inspectors,

packers, and shippers engaged on every pair
of shoes made.

The crude rubber goes first into the hands
of the grinder, who places the huge leathery
biscuits in the jaws of the ponderous cylinders
that quickly grind them up. It comes out, no
longer in balls, but in huge lumpy sheets, like
the unwashed fleece of a sheep. These sheets
go to the drying room to remain about a
month, only to be again run through huge
steel rollers, from which they come out much
thinner and smoother. They are then run
through a set of rollers together with a web of
cloth, making the rubber fabric from which
boots and shoes are constructed. The cutter
takes the sheets of rubber cloth and with tin
patterns cuts out the various pieces for the
different styles of boots and shoes.

The makers next take the different pieces
and put them together, forming the boot or
shoe over wooden lasts, without a stitch or a
tack, as all the overlapping edges are adhesive
and, when once rolled down firmly with a hand
roller to force out the bubbles of air which
might cause a blister later on, they are taken
to the varnishers, who, surrounding a small,
square table, with a large pan in the centre,
dip their brushes into the pan and apply a
coating to the shoes.

Placed on iron cars, they are propelled along
an iron track into a huge oven, where the tem-
perature is about three hundred degrees. A
confinement of many hours is required to ac-
complish the vulcanizing, which is the most
delicate and troublesome process of all, for if
the temperature should reach a few degrees
too high or fall a few degrees too low on a
single "batch" thousands of dollars' worth of
rubber boots and shoes would be rendered
practically worthless.

The goods are next sent to the inspectors,
packers, and shippers, to reappear later in a
tempting array in the local shoe stores in
every part of the United States.

This is but a brief sketch of the various op-
erations which at every stage require skilled
labor, sagacious supervision, and the use of
the highest grade of material. There are rub-
ber shoes and rubber shoes, of course, but the
rubber shoe that wears well and looks well is
the result of not only the most conscientious
labor and long experience, but of the invest-
ment of enormous capital. There is one rub-
ber concern which manufactures nearly forty-
five thousand pairs of boots and shoes per day,
which means that the product of a single
week's work of its factories would be sufficient
to shoe an army three times greater than
Grant's at Shiloh—and that would take three
days to pass a given point, marching two
abreast. More than three thousand persons
find employment with this concern; railroad
trains run into the factory's yards, and every
facility is offered for the quick handling of
what is probably the largest business of its
kind in the world.—*Elizabeth Patterson.*

To have a religion upon authority, and not
upon conviction, is like a finger watch, to be
set forward or backward, as he pleases that
is in it keeping.—*William Penn.*

By contenting ourselves with obedience we
become happy. A believing love will relieve
us of a load of care.

FOR THE LIVING.

BY EMILY HUNTINGTON MILLER.

We crown our departed with laurels,
And whisper with quivering breath
How nobly they stood in the conflict,
How faithful they were, unto death.
But if we had come, in the heat of the strife,
With a cup of cold water it might have been life.

They have gone to the face of the Master,
What matters our praise or our blame!
He keeps in the book of his kingdom
The work that is done in his name.
But we missed the chance that He sent us to make
A rugged way smoother for his dear sake.
We meant, in the hush of the evening,
At the close of some peaceful day,
To tell them how precious we held them,
But now they have slipped away.
And the heart may have longed with a secret ache
For the one word of courage that nobody spake.

If we only had said in the morning,
"Because you are steadfast and true
The world has a loftier vision,
My life is the richer for you."
It might be—it may be the wearisome day
Would have brightened and glowed with a heav-
enly ray.

Beloved! the years that have vanished
Can never again come back,
And the treasures we miss as we journey,
The heart forever must lack.
Let us do the errands of kindness to-day,
"For never again shall we travel this way."

Let us bring to the living the roses
And lilies we bind for the dead,
And crown them with blessing and praises
Before the brave spirit has fled.
As springs in the desert, as shade from the heat
To the soul of the toiler the words will be sweet.

And so, as we journey westward,
And the way seems sometimes drear,
We may learn the tongue of the home land,
And join in its music here.
For we know, in the Father's house above,
With its many mansions, the song is love.

—*Christian Advocate.*

HE who can take advice is sometimes super-
rior to him who can give it.—*Von Kuebel.*

Notes in General.

Postage on manuscripts sent to foreign coun-
tries is cheaper than it is to places within the
United States.

The local presbytery has tried Robert A. Ellwood,
the Wilmington, Delaware, pastor, whose sensa-
tional sermon has the credit of inciting men to
lynching, and the verdict pronounces him "guilty
of ministerial and unchristian conduct in that
he preached an unsound and unwise sermon," tend-
ing to lessen reverence and respect for constitu-
tional authorities entrusted with the maintenance of civil
law."

The Second Annual Convention of the Religious
Education Association was held in Philadelphia on
three days of the present week, the subject for
general discussion being, "The Bible in Practical
Life."

Among the speakers announced were lead-
ing college presidents and professors, ecclesiastical
officials, including an archbishop and a Jewish rabbi,
as well as many pastors, editors, and others prom-
inent in public service.

"Those who believe that spiritual regeneration
is the result of conscious faith in Jesus Christ
cannot join hands with believers in baptismal re-
generation, wrought in unconscious infants by an

act of priestly legerdemain. Mere forms of worship and of church government might be matters for concession and rearrangement; but Baptists, at least, must stand aloof from all entangling alliance with an error so radical as that of mechanical regeneration. And this, we believe, will be the case also with our Presbyterian, Congregational, and Methodist brethren, in spite of their practice of the unscriptural and meaningless rite of infant baptism."—*The Watchman (Baptist)*.

"I deplore," says P. C. Mozumdar, of India, "the absence of a prophetic and apostolic spirit in the modern Liberals—Indian, English, and American. Modern theism, I fear, has shorn religion of all mystery and awfulness, reducing it to logical formulas and mild sentimentalism, instead of the old prophetic wonder and continued vision. The self-sufficiency of learning and the furious search for scientific abstraction have dug a grave for real Reverence. They have belittled the spiritual instincts of the modern race. The liberal thinker seems to have little confidence in his devotional exercises. He has a growing apathy for whatever is not intellectual and scholarly."

In his stirring speech in Congress recently, opposing the Naval Appropriation bill, Representative Burton, of Ohio, appealed for an abandonment of the tendency to militarism of modern days and a return to the old times when, as he said, America stood for peace instead of war.

"Our true glory," he said, "rests in the victories of peace, not those of war. Oh, but you say, this is merely a defensive measure; we will attack no body, but somebody may attack us. How similar that is to the words of Uriah Heep when he said, 'We know we are very 'umble'; but we are afraid that other people who are not 'umble will get the start of us."

"Is there no voice to be raised among us in favor of making advancement in the line of settling the world's controversies in an amicable manner? Are we to go ahead even of other nations in our naval programme? In comparison to us France and Germany are abating in their efforts for a greater navy. It is the United States that is going ahead with the greatest rapidity in preparing for war."

"We should cry halt," he said, "on every measure that looks toward war. It should not be a party question. I am unable to vote for a bill that declares that the United States, which ought to be the herald of peace and the leader in all great movements of civilization, shall double and treble and quadruple its navy, all under the pretense that it is in the interests of peace."

"You will not make the world think it is in the interests of peace. I doubt if you believe yourselves, in your inner conscience, that those battleships and cruisers and torpedo boats mean peace. They mean rather gratification of the desire that we should soon enjoy the triumphs of the sea again."

SUMMARY OF EVENTS.

UNITED STATES.—The Senate has ratified the Panama Canal treaty by a vote of 66 to 14. All Republican Senates and 14 Democrats voted for ratification. Fourteen Democrats voted against ratification. Ratifications of the treaty by the United States and Panama have been made, and upon the payment of the agreed sum, the United States will become owner of the ten-mile strip across the Isthmus of Panama, with all the territorial powers requisite for the absolute control of the proposed canal. Panama is to receive \$10,000,000 and an annual payment of \$250,000, beginning nine years from the date of the treaty.

The President has written a letter to the Postmaster-General congratulating him upon the success of efforts lately made to bring to justice the perpetrators of recent frauds in the postal service, in which he says: "It is impossible to expect that corruption will not occasionally occur in any government. The vital point is the energy, the fearlessness and the efficiency with which such corruption is cut out, and the corruptionists punished."

success of the prosecutions in this case, as compared with previous experience in prosecuting government officials who have been guilty of malfeasance or misfeasance, is not more worthy as it is gratifying, and must be a source of encouragement to all men who believe in decency and honor in public life. The case was each sentenced to two years in the penitentiary and to pay a fine of \$10,000 for conspiracy to defraud the government in postal contracts.

During a recent discussion in the House of Representatives on the bill for the support of the army, and for other purposes, Congressman Robert Baker, of Brooklyn, made a vigorous speech in favor of immediate partial disarmament as a practical step toward ultimate universal peace. He said: "War is not inevitable. War is a relic of barbarism. To insist that it is inevitable is to assert that so-called civilized nations are yet barbarous. The arbitrament of the sword for the settlement of disputes between nations is as foolish and even more wicked than the use of force in individual disputes. It is the duty of the American Congress to do all they can to see that peace, universal peace, peace throughout the whole world, shall be the policy of the great civilized nations. A first step toward that much to be desired end is an agreement on the part of the civilized nations of the world to reduce their armaments to their actual and even needed to at least 50 per cent, as they existed on the first of this year." The bill was passed without material amendment.

President Joseph F. Smith and a number of prominent Mormons have been summoned from Utah, by the Committee on Privileges and Elections sitting in Washington, to appear before them and testify in the contested election between Smeot, holding a seat in the Senate of the United States.

Booker T. Washington has made an earnest appeal to Christian civilization against lynching in a recent letter, in which he says: "The laws are, as a rule, made by the white people, and their executions are by the hands of the white people; so that there is the probability of any white colored man escaping. These burnings without trial are in the deepest sense unjust to my race; but it is not this injustice alone which stirs my heart. These barbarous scenes, followed as they are by the publication of the shocking details, are more disgraceful and degrading to the people who inflict the punishment than those which would be committed by the colored people."

A dispatch from Albuquerque, New Mexico, of the 23rd ult., states that the people living in the vicinity of Socorro, are becoming alarmed at the frequent recurrence of earthquake shocks. Three severe shocks had occurred during the last two weeks, and the great lavabeds east of San Marcial, known as the Bad Lands, have been dark, gray masses appearing on the surface.

A discovery of petroleum and natural gas has been made near Glenn's Ferry, in Idaho.

The prospect of a long continued war between Japan and Russia has affected the price of wheat and caused a great speculative demand. The price rose to \$1.09 per bushel for delivery in the Fifth Month.

A fire occurred in Rochester, New York, on the 26th inst., in the retail drygoods district of the city, causing a loss estimated at \$3,500,000.

The Department of Agriculture at Washington has been studying the methods of a farmer, near Flonrtown, Pa., who keeps two horses and from thirty to thirty-five head of cows and young cattle and is making a large income from the sale of fifteen acres. The use of green forage and feeding it to cows in a clean, clean stable free from flies, in the planting of a succession of crops suitable for the purpose, and the preservation of the forage in a succulent state in silos, and the daily cleansing of the stables and returning daily the waste matters to the soil, appear to be the chief features of the methods, which are highly commended by the experts of the Department.

A dispatch from Ann Arbor, Mich., says that the possibility of using radium to convert ordinary rail and well water into a mineral water, more highly medicinal than any known natural mineral water, has been demonstrated at the University of Michigan in a series of experiments conducted by Professor F. W. Clark. It has been shown that the immersion of a sealed tube containing radium in pure distilled water for 24 hours produces radio-active water of powerful effect. Injected into cancers this water stopped pain in 10 minutes. In other cases pain stopped immediately and several sufferers were released from the most tormenting habits, such as head and backache.

"ONGE," the Russian Viceroi Alexieff has issued a proclamation to the people of Manchuria, commanding assistance to the Russian army, on pain of extermination if hostilities are practised.

The Japanese fleet has made several attacks upon Port Arthur, the Russian stronghold in Manchuria. The Japanese of Korea have also become the ally of Japan in the war against Russia, and has decided

to order the Korean troops to join the Japanese on the field.

Its government has declared the port of Wijo or Yalu river, opposite to An-tung in Manchuria, off the trade of the world. Many thousand Japanese body of Russian troops have entered Korea, where expected they will soon come into conflict.

A despatch from Moscow says: "The most sacred in Russia has been sent to St. Petersburg, and it was taken later to the Far East with the army. This is a representation of the Virgin, and is always kept in the monastery. It is about one cent square and covered with precious stones. It accompanied Peter the Great and Alexander I on all their great. A silver tablet attached to it enumerates the batt which the ikon was present."

It is stated that European diplomats are all at the possible outbreak of war as a result of quarrel between Japan and Russia. Japan and Russia is said that an offer of mediation is entirely pro-Anti-British and anti-American feeling existing in Russia as a result of suspected sympathy for Japan, while many and France are supporters of the czar.

It is stated that Denmark and Sweden and Norway planning for mutual protection of their neutrality in the event of a Russo Japanese war causing European tanglements.

Portugal is reported to be sending reinforcements her seaports and her outlying possessions.

A despatch from Paris of the 26th says: The Foreign Office announced that a treaty of arbitration between France and Great Britain has been signed. The terms are official with the recent arbitration treaty concluded between France and Great Britain and Italy and Great Britain. The consummation of the latest arbitration treaty gives the officials here great satisfaction.

The Hague Arbitration Tribunal has rendered its decision in the case of the creditor nations against the debtor nations. It is decided that Great Britain, Germany and Italy are entitled to a preference in the collection of their claims. These three nations had attempted to collect payment by blockading ports in Venezuela claim set up by the blockading Powers was that attempt to collect their debts by the seizure of the debt should be recognized and rewarded in the form of a preferential treatment in the collection of their claims. A claim was contested by the other Powers, especially the United States, as not equitable. This decision appears to encourage the collection of national claims by force. The precedent thus set is regretted at Washington, as it tends to establish "the principle that the show of naval force of a creditor nation is a secure and certain method of settling the claims of that nation does not exercise such effect. It is regarded as minimum on violence and as tending to discourage any claims as disposed to settle their claims by the peaceful methods of diplomacy."

NOTICES.

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EDWARD G. SMEDLEY

DIED, on the 25th day of Ninth Mo., 1903, Wm. MILBURN, in the eighty-first year of his age, member of the Hopewell Particular and Springville Meetings of Friends, Iowa.

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Two Feet to Stand On.

The signs of popular religious sentiment in the given period are easily traced in the religious poetry and hymns which are for the most part finding acceptance. A recent writer has pointed us that a quarter of a century past "Body and Sankey" hymns held the field, and that "the great revival which had given the currency had the Atonement for its moving truth."

It is to D. L. Moody himself is ascribed the introduction of a different truth among the churches. Coming at his summons to the Northern platform, such men as Gordon, Pierson, Murray, Meyer and Campbell Morgan gave to the American churches a type of teaching which "made the indwelling of the Holy Spirit its most precious doctrine. The immediate purpose of this teaching was not the creating of the deepening of Christian life." The earlier hymns were "full of something that had been done for us," and the newer ones "full of something that is being done in us." The inward work thus echoed seems to be a release—deliverance from a spiritual unrest.

It these introspective hymns have seemed to come for much ringing enthusiasm on the part of the young. Whether as an effect of the Boy's Brigade movement, or the militarism that is in the air incessantly since our Spanish-American war began to break the peace, or, as of the church militant seem to be coming to the front in young people's Bible societies and Christian endeavor societies. Such are susceptible of so unchristian a turn, as "The Son of God goes forth to war," are not likely to be sung in the same breath as "The weapons of our warfare are not carnal," or, "Come not wars and fighting from lusts which earn your members?" For it is not their purpose to dampen the exhilaration of the national in the boy. But both the worst and

the best of these militant hymns are said to mention human guilt and Christ's atonement as do the pietist hymns.

We hope that when these cruel wars are over, and even much sooner, the military poems will be turned to their spiritual meaning in the Lamb's warfare, as testifying that

"Who patient bears his cross below,
He follows in his train."

And that there will be a more general return to a living sense of the value of our Saviour having tasted death for every man, in giving his life a ransom for the sins of many; and that this precious truth will not be placed in rivalry, or upheld in intolerant antagonism, as it seemed twenty-five years ago, with the truth of the inward witness of Christ's holy Spirit in the hearts of men. Surely the human mind need not make itself so narrow as not to entertain both doctrines side by side and hand in hand. Surely the church need not rob itself of the symmetry of a firm standing, by getting lop-sided in persistently standing on but one of its two feet. "Arise and stand on thy feet," even both of them;—has seemed the language called for of late; both so clearly included in that one sound testimony of the Apostle: (1) "Christ was once offered to bear the sin of many." (2) "To them that look for Him shall He appear, a second time, apart from sin, unto salvation." "Reconciled by his death," and "much more saved by his life," the Christian knows a standing in Christ as upon two feet, not easily unbalanced! Two feet for a waiter on the Lord to run and not be weary,—two feet to walk and not faint.

A Revival of Interest in Religious Education.

It remains to be true that "When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him." A wave of irreligion has been seeming to overspread the working of the public schools of our country. Conflicting religions have hampered the use of the Bible in them, and all appearance of religious instruction. Even those who are chiefly responsible for keeping religious expression out of the schools, lest it should not be of their own kind, turn round and accuse the schools of bringing forth "a race of lusty pagans."

We cannot wonder that the signs of the times seemed to call for a protest against advancing irreligion in education, and that a widespread concern has arisen among thoughtful men that education should be so exercised as to be conducive to the Christian religion. We cannot

wonder that thoughtful and large-minded men should have handed themselves together to stem the tide of irreligion, and to consult how best they might further the cause of religion through education. Thus, under a spiritual concern, has arisen the National Religious Education Association, whose second annual series of meetings was held in Philadelphia in the past week. The concern and object was a good one,—a concern which Friends have ever entertained for all schools under their influence. Such conventions from year to year serve to uplift a testimony before the country that a stand should be and is taken to keep up the religious aspect of mental training, without which education is of doubtful value,—indeed, often a baneful weapon for evil in ungodly hands.

In such an unsectarian convention of members of all sects several things must be expected to be said and done which no single sect would approve. We see no good purpose now to be served in exposing these as regards our religious Society. Our intelligent attenders seemed generally able to detect these, and to be instructed by the comparison of a lower popular plane with that more spiritual standard to which their eyes had been opened. Between the considerable tendency apparent to use the Bible if not fully as a fetish yet as the final court of authority, and the other extreme of protesting that religion must be inculcated by religion, and not told of by phrases, there appeared an increasing recognition of the truth that "the kingdom of God is not in word but in power," and that the value of the Bible as a book of life was to be found in its meeting the witness for life and truth in man. There were encouraging signs of the confession of the fundamentals of Quakerism as the coming religion of the twentieth century. And so the right concern of the association seems inwardly growing and developing. But in the convention's present attainment and standard for religious instruction we missed much. Perhaps it was because we missed much attending. But we did miss witnessing as a prevailing attitude the clear testimony that in spiritual inculcations it is the *anointing* that teacheth; that in this new covenant dispensation it is not the teaching of "every man his neighbor and every man his brother," that teaches the knowing of the Lord, but the operation of the Spirit of truth to "put his laws into our hearts and in our minds to write them." Teachers of knowledge and of the letter can do their best work as teachers under the new covenant of grace in inculcating the turning of the inward eye and ear to the true and faithful Witness, who will teach his people Himself. That educational minds are moving on towards that spiritual conception is encouragement to hope that from year to year these conventions will be found growing in grace.

FOR "THE FRIEND."
Is Old-Time Quakerism Needed To-day?

The present time is one of slackness as regards religion throughout much of Christendom. Particularly in our own country spiritual life is low. What follows is not written in a spirit of criticism; but with the desire briefly to depict actual conditions as they are admitted to exist by sober people of other denominations, and as they have personally been observed by the writer.

Most places of worship in the United States are inadequately frequented, and the larger portion of men do not attend them. Young men instead of coming under the influence of the churches as was expected more than a generation ago, now too frequently remain at home to read the "Sunday papers," or engage in golfing or other sports. Solid church members often deplore that sociables, musicales, boy's brigades with military associations, suppers, and even dances, are employed as agents to bring young people into the fold. The old-time experience of conversion, and repentance and amendment of life are sadly relegated to the rear. The promises to renounce, and the actual renouncing of the world, the flesh and the devil are not expected by many pastors, who are eager to enlarge their membership and increase the financial position of their congregations. Society women whose jewels, ostentation and pride are altogether contrary to the humble precepts of Jesus, are often the most conspicuous patrons of religion, yet their manner of life makes it difficult for women of more humble position to join in church fellowship. Too often men of incorrect lives or whose wealth has been acquired in questionable operations, are the professors of a faith they admittedly do not live up to, yet meanwhile they pose as pillars in the church. Many excellent people outside of the churches refuse to join, because of the inconsistency of professors who, they think, are retained in membership because of the financial aid they are able to furnish, but towards the increase of pure religion, but towards the purchase of good music, a high-priced clergy, and stately places of worship. As a result, many people regard the churches as a sort of club to be maintained by various devices for the social benefit of their members, and for the furtherance of the schemes of their ministers, who in turn are paid according to their success. These non-church goers say they cannot financially afford to join such institutions, and rest content in their spiritually drifting lives.

Now the above is a harsh view of the case. Such a state of affairs is often seen especially in city or town life; yet there are many notable exceptions. But enough of above conditions are all over our land, to afford a plausible excuse on the part of many people, to live fairly moral lives, and at the same time in many respects maintain, not a Christian, but practically a pagan attitude in nominally Christian communities.

Where are the ministers of Christ in the midst of this apathy and of this criticism of the Christian religion and of methods of its professors?

First, let it be recognized that without doubt some of them are Divinely called into the ministry of the Word. In toil and suffering, in

poverty and tears, in good report and evil report, they bear a good witness for Jesus Christ. There is a fruitage in their service not claimed merely in man's loud and may be mistaken utterance, but which is owned of God.

Nowhere in the New Testament is there one word to imply that a school education for the purpose, or that intellectual training, is essentially requisite to the performance of gospel labor. Wherever the subject is reverted to in the sacred page the argument is invariably the reverse. Nowhere is there any semblance of a contemplated division of believers into clergy and laity. Yet an educated class called the clergy maintains a system of education for spiritual work, which system is directly opposed to the plainest teachings of the Gospel. And the laity, not seriously investigating for themselves the foundations of such a system, are taught and think that, only a particular education for the specific purpose can qualify, or at least principally qualify a man to become a minister of Christ.

The real call of God to a learned man to enter the ministry is generally not followed by that man depending on his learning in the exercise of his gift. Learning may indeed aid and not retard his efficiency. So history reveals from the days of Paul until now. But history equally shows that, when a man is especially educated for the ministry, he largely relies on his learning in the prosecution of his work. Is there not in these facts alone, a grand reason that the Society of Friends steadfastly hold to its ancient usage, and protest against a system which is almost universal, but which does not bear biblical investigation?

A careful study of the New Testament and of early church history reveals that a peculiarly free gospel ministry was practised and taught in the apostolic era. An examination of every place where the subject of compensation is alluded to with the accompanying context, shows us that the ideal ministry was to be free from financial reward. An epitome of the reason therefore is found in one expression of St. Paul's, where he and his fellow-workers are referred to as refusing carnal things in exchange for spiritual things, "lest we should hinder the gospel of Christ."

But the modern clergy stand in relation to this subject, in direct opposition to the teaching and practice depicted in the New Testament. Some of their more spiritually minded brethren occasionally are bold enough publicly to complain that the great majority are ever eager for calls into new fields where better livings are obtainable. I have heard members of the laity deplore that the Divine work is marred by the avidity with which some pastors, often at the instigation of their families, leave congregations where they are serving well, and take other pastorates where larger pay and more style is obtainable, but where they are practically misfits. Observation leads the writer to believe that there is no end to the disadvantages or hindrances connected with the system of a paid or supported ministry.

The minister who exercises his gift without the suspicion of ulterior motives—so often correctly or incorrectly imputed to paid preachers—has a large place with the critical minds which question the motives or sincerity of Christian workers. The free gospel min-

ister can reach forth to the humblest or poorest who feel they cannot or will not afford to listen to the ministrations of men who make their profession a means of livelihood. Under free ministry people are left without excuse as to listening to the Word, and the opponent of church organizations are robbed of one of their strongest weapons. In the midst of modern Christianity, falsely taught in such matters, should not our little band of Friends absolutely not committed as the champions and exponents of a free-gospel ministry?

The power of sacerdotalism is increasing in this country with rapid strides. The priest is adding to his prerogatives, year by year Confession, absolution and the celibacy of the clergy are reaching beyond the Roman Catholic church. Denominations which one hundred years or less ago stood for simple services, the hour of worship, now have robbed minister vestments, elaborate altars, and expect opera singers, to sing words of praise to God. "Sermons" are often expected to be addresses loaded with scholastic thought, or commenting on matters totally separated from religion. When the Bible is quoted, deductions are often made therefrom which indicate much wandering afield on the part of the speaker, but which cloud the clear meaning of Scripture and leave the hearer bewildered and uncertain as to the genuineness of the orthodox faith. It too frequently the fashion to explain away all biblical reference to hell, forgetting that if equivalent re-sonings are applied to the consideration of heaven, the existence of it too could with equal plausibility be explained away. Rhetoric and logic acquired and paid for in the logical seminaries are employed to neutralize the bluntest scriptural statements.

As all this sort of teaching makes its impress, men honestly in search of the Truth are foiled in their efforts after the real spirit bread, and naturally turn to the sacrament as a substitute for, or as the reality of, what they crave. These sacraments bring them under clerical dominion, because a ritual to be administered only by a privileged or priestly class. These honest seekers have been side-tracked; they have not been taught Christ's grand doctrine that the kingdom of heaven is within men. So whilst happily so of them find Christ where their professional teachers have not indicated that He is, the great majority rest in the eucharist and water baptism, as their most solemn conception of the spiritual life, but which being outworn cannot really satisfy the deeper longings of their souls.

Whenever the priesthood is referred to in the New Testament, it is only in connection with an acknowledgment of past need for the ancient Levitical priesthood, and to aver that when Christ came He was to stand forth afterwards as the one great High Priest, by abolishing all human priesthood and ritual. Wherever the ordinances or the word "sacrament" are considered or mentioned in the New Testament it is only in two ways. (1) It is the simple acknowledgment that they existed under the old dispensation before the advent in the flesh of Jesus Christ. The other is that they were to go out with the offering of the blood of Christ, and were not to be touched, handled or tasted. Are Friends

standing for themselves the teachings of Christ and the apostles on these subjects? We earnestly protesting against the errors of ritualism, and livingly proclaiming to men wandering in the dark that religion is not an exterior but an inward work?

Any one accustomed to mingling with all classes of people cannot but observe the great changes that have come about of recent years in matters of recreations and social usage. Many of these changes are not necessarily evil in themselves; but the unquestioned tendency of some is to destroy a love of the spiritual life, and weaken the moral fibre of the people.

Nowadays in homes or in hotels, very young children will often be seen playing cards for hours at a time. On transatlantic steamers they not infrequently are observed drinking away with their parents. Such customs—mentioned here as samples of a great change—were unknown not many years ago.

The writer has seen priests play cards, smoke a pipe beer all day long. If they are as qualified to administer the sacraments, as they are skillful in understanding tricks in cards, they must indeed be well acquainted with their worldly functions. Yet millions of our countrymen look upon these priests as the exponents of religion, and as clothed with spiritual authority far beyond that of other men. Some priests are godly men; but what about the system that produces such as are here denoted?

We have often seen ministers of the gospel the most skillful in popular games, and passing hours in the pursuit of pleasure. These preachers excite the occasional adverse comment of some of their brethren, who feel that their efforts beyond needed recreation may gain fellowship with the unthinking, but do not tend to exalt the cross-bearing religion of Jesus, or in souls to Him.

What of the old-time testimony of Friends to the crucifying power of religion and to the joy and happiness of a dedicated life, also wanted here? Shall not the sober-minded people of other denominations look to us as endeavoring to uphold the pure ideals of religious practice, when they with sorrow see are at their own heads trailing in the dust?

There is Christendom standing on the subject of war? What of her armed camps, her millions of soldiery, her newspapers pressing commercial greed to be extended by anticipated strife? Not un rarely the writer has met with men and women counted only as the laity, who could give the clergy,—their appointed spiritual advisers,—lessons on the subject of war. These humble laity know only their Bible—(not at the robbery, lying, arson, mangling and murders inseparable from war should be obtruded to the followers and professors of Jesus Christ. But how about the clergy, educated to preach the truth and paid for prominently doing so? After twenty years of mutual intercourse—often in many respects helpful intercourse—with clergymen, on sea and land, the writer does not remember ever talking with a single one of them, who would not do the last analysis of an argument, upon war. The very education in logic which we have acquired in theological seminaries, has been deftly employed to defend war and to expurgate for its evils. This seems a pitiful statement to make; but I have met with not

a few other people of large observation, who have noticed the same willingness to renounce the plainest teachings of the Prince of Peace. If there is such treachery to his cause in the pulpit, can we wonder that his followers are blinded to the sin and folly of war?

It unfortunately is difficult to compare the teachings of the New Testament with modern ecclesiastical usage, and at the same time avoid seeming critical or deficient in Christian charity. The above comments have not been penned in any spirit except that of love. But we cannot blink our eyes to conditions which they admittedly exist. There is a faithful band in every denomination who love the Lord Jesus, and who desire deliverance from the spiritual bondage which is developed by the church system on which their activities are based. Let conservative Friends sympathize with, and reach out their hands to such, in our Saviour's love.

Even Friends have of recent years been influenced in many places by the flood of ritualistic tendencies which has swept over our dear fellow Christians everywhere. In some places to-day we are deliberately fastening on ourselves the yoke of ecclesiasticism from which our early Friends counted themselves happy to be delivered. It is the earnest desire of the writer that the coming generation of conservative Friends may weigh their privileges and cherish their inheritance.

Let our young people study the Scriptures and see if the ancient position of Friends is correct, or not. Are they encouraged in such investigation? If our position is a wrong one, if it does not bear the light of the New Testament, if our discipline is falsely based, then let us renounce our protests against the common ecclesiastical usages of our day. But if we are right, let us ask our young people to join heart and soul in adherence to our old-time faith and practice. Let us instruct them in these things and encourage access to the witness in their own hearts, and they will not be appealed to in vain.

Scriptural instruction alone will not meet the case. Whilst engaged in proving from the Bible that intellectual comprehension of doctrine cannot itself suffice, we ourselves must be careful lest we hold these truths only in an intellectual way. Only the Spirit can lead into all truth. Our faith must not be held "in the wisdom of men but in the power of God." "The things of God knoweth no man save the spirit of God."

What is old-time Quakerism? Is it a fear of doing good lest evil may come? Is it a refusal to carry our message, until we become so voiceless and lifeless that we are accustomed only to closed meeting-houses and diminished numbers? Truly such a condition will invite the criticisms of those who dwell in the realms of ritualism, and who will assume that our negative testimony has small place in the religious world. Shall we waste our heritage in such a way?

We are not feebly to tell our children that we are a separate and distinct denomination because the progressive thought of the world has left us stranded on the shores of an antiquated belief where we cling from mere conservatism. On the other hand, we are to teach them that the Master has presented a clear and glorious conception of the Truth

which we dare not surrender, although all Christendom account us as alien to her ways.

And in the coming years in God's own time, there will be another revival. Men will see the light as they in the past have seen the light; and the verities for which honest-hearted Friends have so long contended, will again be acknowledged as the very Truth. Meanwhile, shall our hands hang down or our voices be stilled, whilst the message of old-time Quakerism is so much needed to-day?

WM. C. ALLEN.
PINEBURST, N. C., Second Month 23d, 1904.

A Lonesome Boy.

The boy sat cuddled so close to the woman in gray, says the *Youth's Companion*, that everybody felt sure he belonged to her; so when he unconsciously dug his muddy shoes into the broadcloth skirt of his left-hand neighbor, she leaned over and said, "Pardon me, madam, will you kindly make your little boy square himself around? He is soiling my skirt with his muddy shoes." The *New York Times* tells the story:

The woman in gray blushed a little, and nudged the boy away.

"My boy?" she said. "My goodness, he isn't mine!"

The boy squirmed uneasily. He was such a little fellow that he could not touch his feet to the floor, so he stuck them out straight in front of him like pegs to hang things on, and looked at them deprecatingly.

"I am sorry I got your dress dirty," he said to the woman on his left. "I hope it will brush off."

The timidity in his voice made a short cut to the woman's heart, and she smiled upon him kindly.

"Oh, it doesn't matter," she said. Then, as his eyes were still fastened upon hers, she added, "Are you going uptown alone?"

"Yes, ma'am," he said. "I always go alone. There isn't anybody to go with me. Father is dead and mother is dead. I live with Aunt Clara in Brooklyn, but she says Aunt Anna ought to help do something for me, so once or twice a week, when she gets tired out and wants to get rested up, she sends me over to stay with Aunt Anna. I am going up there now. Sometimes I don't find Aunt Anna at home, but I hope she will be home to-day, because it looks as if it was going to rain, and I don't like to hang around in the street in the rain."

The woman felt something uncomfortable in her throat, and she said, "You are a very little boy to be knocked about this way," rather unsteadily.

"Oh, I don't mind," he said. "I never get lost; but I get lonesome some times on the long trip, and when I see anybody that I think I would like to belong to, I scrooged up close to her so I can make believe that I really do belong to her. This morning I was playing that I belonged to that lady on the other side of me, and I forgot all about my feet. That is why I got your dress dirty."

"The woman put her arm around the tiny chap and "scrooged" him up so close that she hurt him, and every other woman who had heard his artless confidence looked as if she would not only let him wipe his shoes on her best gown, but would rather he did it than not,

Selected for "THE FRIEND."

THE SINGLE HEAD OF WHEAT.

All my daily tasks were ended,
And the hush of night had come,
Bringing rest to weary spirits,
Calling many wanderers home.

"He that goeth forth with weeping,
Bearing golden grains of wheat,
Shall return again rejoicing,
Laden with the harvest sweet."

This I read and deeply pondered,
What of harvest my hand had sown;
What of heed I was reaping,
To be laid before the throne.

While my thoughts were swiftly glancing,
O'er the paths my feet had trod,
Sleep sealed up my weary eyelids,
And a vision came from God.

In the world's great field of labor,
All the reapers' tasks were done;
Each one hastened to the Master,
With the sheaves that he had won.

Some with sheaves so poor and scanty,
Sadly told the number o'er;
Others staggered 'neath the burden,
Of the golden grain they bore.

Gladly, then, the pearly gate-way,
Opened wide to let them in,
As they sought the Master's presence,
With their burdens rich and thin.

Slowly, sadly, with the reapers
Who had labored long, and late,
Came I, at the Master's bidding,
And was latest at the gate.

Then, apart from all the others,
Weeping bitterly, I stood;
I had toiled from early morning
Working for the others' good.

When one friend had fallen, fainting,
By his piles of golden grain,
With a glass of cooling water
I revived his strength again.

And another, worn and weary,
I had aided for awhile,
Till her failing strength returning,
She went onward with a smile.

Thus the others I had aided
While the golden moments fled,
Till the day was spent, and evening
O'er the earth her tear-drops shed;

And I, to the Master's presence
Came, with weary, toil-worn feet,
Bearing, as my gathered harvest,
But a single head of wheat.

So with tearful eyes I watched them,
As with faces glad and bright,
One by one they laid their burdens,
Down before the throne of light.

Ah! how sweetly, then, the blessing,
Sounded to my listening ear—
"Nobly done, my faithful servants,
Rest now, in your mansions here."

Then, I thought, with keenest sorrow,
Words like these are not for me;
Only those with heavy burdens
Heavenly rest and blessings see;

Yet I love the Master truly,
And I've labored hard since dawn,
But I have no heavy burden—
Will He bid me to begone?

While I question thus in sadness,
Christ, the Master called for me,
And I knelt before Him, saying—
I have only this for Thee;

"I have labored hard, Oh! Master,
I have toiled from morn till night,
But I sought to aid my neighbors,
And to make their labor light;

"So the day has passed unnoticed,
And to-night with shame I come,
Bringing as my gathered harvest,
But a single wheat-head home."

Then I laid it down with weeping,
At his blessed pierced feet,
And He smiled upon my trembling,
Ah! his smile was passing sweet;

"Child, it is enough," He answered,
"All I asked for, thou hast brought,
And among the band of reapers;
Truly, bravely, hast thou wrought;

"This was thine appointed mission,
Well hast thou fulfilled the task;
Have no fear that I will chide thee,
This is all that I could ask."

Then I woke; but long the vision,
In my heart I pondered o'er
While I tried to see what meaning,
Hidden in its depths it bore.

And, at length, the lesson slowly
Dawned upon my wandering mind;
Never mind what others gather,
Do what'er thy hand can find.

If it be thy 'lotted mission
Thus to serve the reaper band,
And the evening finds thee weary,
With an empty, sheafless hand,

Let thy heart be never troubled—
Faithfully fulfil thy task;
Tremble not before the Master,
Heavy sheaves He will not ask.

DEATH'S MASTER.—A Christian woman was once dying of internal cancer. She was attended by a Roman Catholic nurse, who was very much astonished at the calm patience and peace of the poor sufferer. A friend of mine called to see her one day. The door was opened by the nurse.

"How is Mrs. Blank to-day?" inquired my friend.

"She is very ill, sir," was the reply. The nurse then gave the following details: "Last night she was seized with violent pain and I thought she was dying. I said to her,

"You are dying; shall I send for a clergyman to prepare you for death?"

"Oh, no," she said, "I want no minister, for I am ready to die at any moment."

"But," I said, "are you not afraid to die?"

"No, indeed, not a bit," she replied.

"Tell me why you are not afraid to die, when you have not been prepared by your clergyman, nor received the rites of your church," I said.

"Because," she replied, joyously, "I belong to death's Master. I am a poor sinner saved by grace."—*Unknown.*

"How do you know you are born again? I do not know how I am born again by any experience of thirty years ago, but by the present trobbing of God in my life and soul, his Spirit bearing witness with my spirit here, now. And I think there is nothing more dangerous than that people should build upon an experience thirty years old and think they are Christians now because something happened to them then."

FOR "THE FRIEND."

Merle d'Aubigne's Testimony for Peace.

As Exemplified in the Pages of his "History of Reformation."

In his Survey of the State of Europe prior to the Reformation (comprising the first Book of his notable "History of the Reformation of the Sixteenth Century in Germany, Switzerland, &c."), d'Aubigné, speaking of the moral and intellectual condition of France at a time of which he treats, expresses the belief that few countries seemed likely to be better disposed than did France for the reception of the evangelical doctrines.

In large degree within its borders was concentrated the intellectual and spiritual life of the Middle Ages. Many heretics, so called had revived the light of the Holy Scriptures in the provinces, while in Paris, its great University had placed itself fearlessly in opposition to the dictation of the Roman curia. Moreover, that memorable decree or ordinance of Charles the Seventh in the first half of the fifteenth century, the Pragmatic Sanction, whereby undue papal assumption in the matter of the appointment of local bishops had been set aside, appeared to have cleared the way to a new era of religious liberty. The people generally were receptive of the truth, but was seemingly on the point of the acceptance of reform, the princes—they of the house of Valois—were of another mind and manifestation of effort. And here d'Aubigné observes:

"The sword of the princes, cast into scale, caused [the land of France] to incline in favor of Rome. Alas! another sword, that the reformers themselves, insured the failure of the effort for Reformation. The habit that had become accustomed to warlike weapons ceased to be lifted up in prayer. It was by the blood of its confessors, not by that of its adversaries, that the Gospel triumphed. Blood shed by its defenders extinguishes it and smothers it."

Foremost, perhaps, among the warlike antagonists of Rome, in Germany, was the knight Francis, of Sickingen. Concluding in his own way—and acting therein against the expectations of Luther—to carry on a contest of arms against the Archbishop of Treves, Sickingen, going on to the battle, was mortally wounded. When the news of his death came to Luther, the latter exclaimed, "The Lord is just, but wonderful! It is not by the sword that He will have his Gospel propagated." Hereupon d'Aubigné remarks:

"Such was the melancholy end of a valorous warrior, who, as Emperor [for many of his contemporaries judged him worthy of the imperial crown], or as an Elector might perhaps have raised Germany to a high degree of glory, but who, confined within a narrow circle, expended uselessly the great powers which he was gifted. It was not in the tumultuous minds of these warriors that Divine truth came to fix her abode. It was not by their arms that the truth was to prevail; it was by God bringing to nought the mad projects of Sickingen, confirmed anew the testimony of St. Paul, 'The weapons of our warfare are not carnal, but mighty through God.'"

In juxtaposition with the rehearsal of this episode, our author cites the instructive case of another Knight, Harmat of Cronberg,

and of Sickingen, but seemingly endowed with much more of wisdom and knowledge of Truth than he. Addressing his retainers to his father, in explaining to them the doctrines of the Gospel, he exhorted them to faith, obedience and trust in Jesus Christ, "who," added he, "is the sovereign Lord of all." He requisited to the Emperor a pension of two hundred ducats, "because he would no longer be one who gave ear to the enemies of the Truth." It was a savory saying of this teachable non-warring knight, that "Our heavenly Father, the Holy Ghost, can, when He pleases, send us in one hour much more of the faith of Christ, than could be learned in ten years at the University of Paris."

much for the introductory part of d'Aubigné's work. We will now take up the regular narrative of the inception and progress of the Reformation, the earlier parts being largely devoted to the convincement and call of Luther. The latter had clearly and startingly declared his position, by publishing his ninety-five theses or propositions against the doctrine of indulgences. These theses he now (1518), proceeded more fully to declare and explain, repeating that every Christian who repented had remission of sins without any special indulgence; that the Pope had no power than the lowest priest to do anything beyond simply declaring the forgiveness God had already granted; that the treasury of the merits of saints, administered by the Pope, was a pure fiction; and that "Holy Scripture was the sole rule of faith." The following passage from Luther's explanations, "on resolutions," as he styled them, approvingly quoted by d'Aubigné, seems to reiterate the sentiments on clerical fighting, and support of fighting, already proclaimed by Wiclif not than a century earlier:

"I listen to the Pope as pope, that is, when he speaks in the canons, agreeably to the canons, or regulates any matter conjointly with a council, but not when he speaks of his own mind. If I acted on any other rule, might not be required to say, with those who know of Jesus Christ, that the horrible massacres of Christians by which Julius II was stained, were the good deeds of a kind shepherd of the Lord's sheep." "I must needs wonder," he continues, in elucidating another thesis, "at the implicity of those who have said that the two swords in the Gospel represent the temporal, the other the temporal power. I trust it is, that the Pope holds a sword of power and thus offers himself to the view of Christians not as a tender father, but as a cruel tyrant. Alas! God, in his anger, has given us the sword we preferred, and withdrawn that which we despised. Nowhere, on the earth, have there been more cruel tyrants than among Christians."*

"I should be added that Luther spoke appreciatively of the personality of the then Pope, Leo X, of whom he said, he deserved, assuredly, to be elected Pope in his stead. In these days we deserved none but such a Pope as Alexander VI. The recent utterances of the Pope, Pius X, against engagement in warfare, or other, may well incline us to believe that he would repudiate the fighting methods of the Julius of our histories ago as lacking the divinely authoritative sanction. But, again, only yesterday, a Protestant minister of the neighboring city of Camden, chaplain of a ship, discoursing on the Russian-Japanese war, used language, as reported: 'Whatever the outcome, God's will be done, and He is always for war where

When the Apostle Paul, in writing to the Corinthians (2 Cor. x: 4) avers that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," his reference is by no means only to a forbiddance of the carnal sword as a weapon to advance our assumed right or our cause, but also to the employment of carnally ambitious, designing or deceitful methods in order for its selfish promotion. This statement would appear to find pertinent illustration in the career of Johann Mayr von Eck, first the friend and then the adversary of Luther. Referring to his prominently appearing at the time of the Leipzig Discussion, which followed (1519), the promulgation of the alleged more or less heretical theses of Luther, d'Aubigné observes:

"The scholastic Eck, author of the 'Obelisks' [written in opposition to the 'Theses'], and Luther's early friend, was the first to recommence the combat. He was sincerely attached to the Papacy; but he appears to have been a stranger to the religion of the heart, and to have been of that class, too numerous in every age, who look upon science and even upon theology and religion, as means of advancement in the world. Vainglorious dwells under the cassock of the pastor as well as under the armor of the warrior. Eck had applied himself to the logic of the schools, and was acknowledged an adept in this kind of controversy. Whilst the knights of the Middle Ages, and the warriors of the age of the Reformation, sought glory in tournaments, the scholastic pedants contended for distinction in those syllogistic discussions for which the academies often afforded a stage. Eck, full of confidence in himself, and proud of the popularity of his cause, and of the prizes he had won in eight universities of Hungary, Lombardy and Germany, ardently desired an opportunity of displaying his ability and address. The 'obscure monk' who had so suddenly grown into a giant—this Luther whom no one had hitherto humbled—offended his pride and aroused his jealousy. It may have occurred to him, that in seeking his own glory he might ruin the cause of Rome. But scholastic pride was not to be checked by such a thought. Divines, as well as princes, have at times sacrificed the general weal to their own personal glory. We shall see what particular circumstance afforded the Doctor of Ingolstadt the desired opportunity of entering the lists with his rival."

(To be continued.)

Some young people let mistrust poison their social life, their friendships, and their religion. They suspect their acquaintances of slights, their friends of inconstancy, and even doubt whether God loves them or they will be saved. Nothing can help such tendencies except the honest endeavor of their possessor to get rid of them by doing in the service of God all that is possible for others, expecting and asking no return whatever. This will help cast out the evil spirit of selfish distrust—and nothing else will.

evil prevails. Jesus came to send a sword, and told his disciples to sell their coats, and buy swords if they had none. And Paul taught that when not possible to live peaceably, then they should contend for the right."

OF "THE FRIEND."
George Fox and His Times.*

BY JOSEPH ELKINTON.

One would speak with the ardor of a witness-bearer because he feels the joy and love of the things of which he has heard and his eyes have seen; even as a truth-seeker, inviting the fellowship and counsel of those who by other paths and through other experiences are seeking the things that are above; for only thus can we believe in the essential brotherhood of men and the universal reality of truth.

It is no small task adequately to portray even the leading figures in such a prolific period of religious history as was that of the seventeenth century. The most one can do is to survey the field with an eye to its main characteristics. And after all, the best philosophy of history consists in separating the essential from the non-essential, for it is an axiom among all who are interested in human well-being to desire the best and most available things, and to appropriate them, without regard to the fact that they may be in use by those with whom we are not in sympathy. This is true in the realm of mechanical invention and of educational science, and no less true in the sphere of spiritual religion.

All the best machinery in the world and the most approved school methods are installed from Cape North to the Cape of Good Hope, and from the land of the sunrise to our Pacific Slope. And if I might express in one word the purpose and the benefit of true religion it would be in the universality of its application to human needs.

This was found to be the keynote of Quakerism in the days of its glory. George Fox declared, "The Lord God opened to me by his invisible power that every man was enlightened by the divine Light of Christ, and I saw it shine through all; and they that believed in it came out of condemnation to the Light of Life, and became the children of Christ; but they that hated it and did not believe in it, were condemned by it, though they made a profession of Christ. This I saw in the pure openings of the Light without the help of any man; neither did I then know where to find it in the Scriptures; though afterwards, searching the Scriptures, I found it." And he further declared the joy and confidence which he felt in this vision and his commission to proclaim it, viz.: "When the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward Light, Spirit and Grace, by which all might know their salvation, and their way to God . . . even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any."

He did not say that no one would be deceived, but that the Spirit of Truth would not deceive them. But while proclaiming this high and universal call he showed a toleration that stands without a precedent in the history of the church, for he considered that term embraced all true believers of every name, who in spirit belong to Christ's Kingdom on the earth, and

*The above essay was made possible, with several suggestions of its present contents, by the Autobiography of George Fox, as recently gathered from his Journal and writings by Rufus M. Jones.

that no portion of that church had a right to arrogate to itself exclusively the use of that name. Thus we are a society or group of believers in the midst, if not in the very bosom of the church universal. And with this conception there is no injustice in claiming fellowship with devout souls of all ages and denominations.

But one of the greatest problems that has ever confronted such a group or society has been how to conserve the vital inherited truth and at the same time give ample scope to the Spirit and to the individual to develop independently every function that might be of universal service.

It was the solution of this problem that marked the genius of George Fox, for he had, in an unusual degree, both spiritual insight and the organizing faculty.

The distinction between Catholicism and Protestantism has been well defined by Schleiermacher, when he says, "Catholicism makes the believer's relation to Christ depend upon his relation to the church," while "Protestantism makes the believer's relation to the church depend upon his relation to Christ."

From the above we can easily see the position that the early Friends occupied. And I do not think it would be out of place here to introduce the verdict of a modern writer who has investigated many varieties of religious experience, viz.: "The Quaker religion which he (George Fox) founded is something which it is impossible to overpraise. In a day of shame, it was a religion of veracity rooted in spiritual inwardness, and a return to something more like the original gospel truth than had ever been known in England

So far as our Christian sects no-day are evolving into liberality, they are simply reverting to the position which Fox and the early Quakers assumed. Everyone who confronted him personally, from Oliver Cromwell down to county magistrates and jailors, seems to have acknowledged his superior power."

There are two distinct and ever diverging lines of development in the religious thought and experience of those times—Presbyterianism and Independency. And they both produced strong characters, although "Presbytery was priest—writ large."

We will look briefly into these movements as a background to the rise of our Society, and see, if we can, how they contributed to its ranks. We cannot deny that there was much in the conditions then prevalent that rendered the gathering of a spiritually-minded people more possible than at some previous and subsequent periods.

The Baptists, who for a century had endured great persecutions, were numerous, and held that the church and State should be separate, and that each congregation should have its own independent life. They believed in a lay ministry, and John Bunyan was one of their ministers. One Edwards, who published in his "Gangraena" a list of one hundred and ninety-nine "distinct errors, heresies and blasphemies," says that some of these Baptists "thought it lawful for women to preach, and that they had gifts as well as men." They also held that all tithes and set stipends were unlawful, and that preachers should work by their own hands, and not "go in black clothes."

And many of them opposed the use of "steeples houses," and said no person is fitted to preach or prophesy unless the Spirit moves him.

What could have been more exasperating to priest or prelate?

The passage of the "Act of the Royal Supremacy" was merely the substitution of the king for that of the pope. The national religion, whether under king or Protector, had little toleration for those who dissented from government in the church by bishop or presbyter. These were spoken of as supporting a "hideous monster, the great Diana of the Ephesians of which the Independents were the modern representatives." Samuel Fisher and Stephen Crisp associated with the Baptists and Independents for a time, and the former wrote a very earnest appeal to those whom he designated as "The Rabbies" in his "Rustic's Alarm to the Rabbies," pointing out to them a more spiritual conception of their high calling.

Stephen Crisp says, "I grew a very diligent hearer and regarder of the best ministers, as they were reputed; and went with as much diligence and cheerfulness to reading and to hearing sermons, as other children went to their play and sportings. But, alas! here was yet the blind leading the blind, and I went groping in that dark and dismal night, seeking the living among the dead, as many more did, but it was so dark we could not so much as see one another." (spiritually.)

The Independents, who sprang out of the Brownists, as these had sprung in their turn from the Puritans, was a zealous sect, greatly promoting the spirit of inquiry which was now abroad, and increasing in vigor and activity. Instead of receiving opinions on the authority of the church, there was a growing disposition to bring them to the test of revealed truth. Many practices and traditions that had been accepted for generations without question were now warmly debated and rejected. In doctrines, on the other hand, there was a pretty substantial agreement, and acceptance of the "Apostles' Creed" and the "Nicene Creed," by all of the dissenting sects. The "Athanasian Creed" was also approved in a general way.

In the midst of all this unrest and religious fervor the *Seekers* played a part that should not be overlooked.

They were pretty widely scattered throughout England during the Commonwealth. A very seriously and spiritually inclined people, they held there was no adequate expression of the Apostolic teachings and practices in the churches of that day,—indeed, they contended there had been none since the days of the Apostles. They did not celebrate the sacraments, because no one was good enough to perform those rites. In like manner they had no "heads" to their assemblies, because no one had the right to assume that authority. William Penn says they met together "not in their own wills," and "waited together in silence, and as anything arose in one of their minds that they thought favored with a divine spring, so they sometimes spoke.

They thought the practice of reading the Scriptures in or to a mixed congregation was dangerous, and "that men ought to preach and exercise their gifts without study and premeditation, and not to think what they are to

say until they speak, because it shall be given them in that hour, and the Spirit shall lead them."

They also expected that a day of spirit enlightenment was at hand, and the Spirit would make new revelations. Such pure spirits as Isaac Penington represented were in sympathy with these seekers.

There was still another sect occasionally mentioned by George Fox as giving him good deal of exercise because of their "conceited ideas. These were the Ranters. They assumed that because the Almighty dwelt in man that they could not sin. Several of these gave up their extreme views and joined the Society of Friends, and in all probability brought some of their independent ways with them, as it was from this element there arose so strenuous an opposition to the establishment of the discipline.

The Fifth-monarchy men sprang up in the midst of these confusing if not distracting movements. They thought the millennium was at hand, and that the four world monarchs were about to be followed by the fifth—Christ's; and to hasten this blessed advent they took up arms. They brought a great deal of trouble to the then Infant Society, of which Oliver Cromwell said he had now found a people that he "could not win by gifts or honors, or offices or places."

"It is a strange fact, though England has been facing religious problems of a more complex sort, since the coming of the Reformation it had produced no religious genius. No one had appeared who saw truth on a new level, or who had a personality and a personal message which compelled the attention of a nation. There had been long years of inquisitorial, patchwork compromise, but no distinct prophet.

George Fox is the first real prophet of the English Reformation, for he saw what was involved in this great religious movement—*Rufus M. Jones.*

William Penn in his preface to George Fox's Journal says, "He was a man that God endued with a clear and wonderful depth, a discernment of other's spirits, and very much a master of his own. He had an extraordinary gift of opening the Scriptures, but above all gifted in prayer. The inwardness and holiness of his spirit, the reverence of his address and behavior, and the fewness and fullness of his words have often struck even strangers to admiration, as they used to reach others through consolation. The most awful, living, reformatory I ever beheld, I must say, was he in prayer. And as he was unwearied, so he was undaunted in his service for God and his people."

But there were others who were also vital for the truth in those days, among whom may be mentioned, Richard Farnsworth, James Miller, William Dewsbury, Francis Howgill, Edward Burrough, John Camm, John Audley, Richard Hubberton, John Aldam, Alexander Parker, William Simpson, William Caton, Stubbis, Robert Widders, John Bunyeat, Peter Lodge, and Thomas Salthouse.

In an epistle to Friends in America written by George Fox in 1690, he says: "My friends and brethren that have gone to America and the islands thereaway, say the gift of God in you and improve you

Let your light shine among the Indians, blacks and the whites, that ye may answer truth in them and bring them to the standard and ensign that God hath set up, Jesus Christ. Grow in the faith and grace of Christ ye be not dwarfs, for a dwarf shall not be near to offer upon God's altar."

I was this concern for all that they should realize the full development of their spiritualities by the timely use of them, which characterizes his ministry from the beginning, half a century before he wrote this life; for in 1643 he says, "I looked upon great professors in the city of London, I saw all was dark and under the chain of mass." Between these two utterances we find in almost every possible situation containing that men may live in the power of spirit and have a free and victorious spirituality, because he had found *One* who could lead to his condition, when his soul was well overwhelmed with a sense of the exceeding fullness of sin.

We cannot follow him in all his travels or avoid conflicts, but we may gather from his periods some vital truths. It was the content and abiding consciousness of the Presence of God in his own soul that unified and directed to all his activities. The normal was the one which had discovered the life Divine resources within its own depths, realized thereby that it had become an instrument for the transmission of spiritual life to other souls. He would be continually asking people "if they were living in the power of Spirit that gave forth the Scriptures." I thought, however, was not a new one, for all the mystics and many who could not be classified, had held it to be their experience.

It was rather the fearless application of its precepts that distinguished him and his followers. When once it fully dawned upon him that he had a message of this sort to world in all its sin and ignorance, he proclaimed it in cathedrals, in barns, in market-places, on hay stacks, on cliffs of rocks, in millpools and from under trees, while he read epistles to his brethren on two continents every prison in which he was shut up. In the language of a recent biographer, he knew that there were difficulties entailed in going men everywhere to trust the Light that follow the voice within their souls, but he believed there were more serious difficulties faced by those who put some external authority in the place of the soul's own sight and hearing. It is this courageous fidelity to the Light that made him a social reformer and religious organizer. He belongs, in this respect, in the same list with Francis of Assisi.

One of the direct and immediate consequences of this experiment of obeying the intimations of the Holy Spirit was to add dignity and value to human life. If man has direct intercourse with God he is to be treated with respect. George Fox met the doctrine of the divine right of kings with the divine right of man, and this made him an unparalleled reformer, for he believed a mighty transformation would come as soon as men would enter into their divine relationship which he had discovered.

He insisted upon the equality of privilege, straight through the elaborate web of

social custom, which held man's true nature from himself. He rejected every social custom which seemed to him to be hollow and to belittle man himself. This was his reason for his 'thee' and 'thou.'

"He went to work to carry an out-and-out honesty into all trade relations, to establish a fixed price for goods of every sort, to make principles of business square with principles of religion. By voice and by epistle he called every judge in the realm to 'mind that of God' in him. He refused ever to take an oath, because truth speaking is obligatory upon all, and Christ Himself had forbidden it.

"He was always in the list against the barbarity of the penal system, the iniquity of enslaving men, the wickedness of war, the wastefulness of fashion, and the evils of drunkenness, and by argument and deed he undertook to lead the way to a new heroism, better than the heroism of battlefields.

"In the practise of public worship he threw away all crutches at the very start; there was no shrine, for the shekinah was to be in the hearts of those who worshipped. There was no altar, for God needed no appeasing, seeing that He himself had made the sacrifice for sin. No baptismal font, for baptism was in his belief nothing short of immersion into the life of the Father, Son and Holy Spirit. No communion table, for communion consisted in spiritually partaking of the living Christ. No confessional, for in the silence the soul was to unveil itself to its maker. No organ or choir, for each forgiven soul was to give praise in the glad notes that were natural to it. No censor was swung, for God wanted only the fragrance of sincere and prayerful spirits. No priestly mitre, for each member of the true Church was to be a priest unto God. No official robes, because the entire business of life, in meeting and out of it, was to be the putting on of the white garments of the saintly life."

Postscript to a letter from Thomas Areshine, dated Birr, twentieth of Ninth Month, 1737, and addressed to Friends at Cork and Limerick:

"Have a care how you despise and reject the voice of any, small or great, raised and continued as witnesses of life among yourselves (for that is one of the enemy's engines that he works with at times and in places) and cry up strangers, and neglect that which may profit more at home, because more continual; and by doing this limit the Almighty, and despise his ways and servants through prejudice and reasoning, till wrath come without remedy. But learn to praise God's mercies in his own way, and receive with thankful hearts every mercy, and that's the way to thrive. For if we limit the Lord we lose Him, and if we continue so, we provoke Him to hide his face from us."

Items Concerning the Society.

Almost all the members of Eataw Street Meeting in Baltimore doing business down town, lost their places of business and offices with their contents during the fire.

Edward Grubb told a company of Friends in Baltimore that he felt that the Society of Friends would in his view be hardly worth preserving if it did not maintain its position in the Free Gospel Ministry. Yet he recognized that in the present

day with its tendency to specialism and with its pressure of business cares, it is exceedingly difficult to maintain it. It cannot be done as a side issue, or without deep self-sacrifice on the part of the individual. But it is well worth what it costs.

"Tales of Old Times in Rhode Island" is the title of a new book of 153 pages, being the reprint of Avis C. Howland's book of rhymes for children, written many years ago.

It has been thought desirable to save this book of truthful stories from being entirely lost, when so many publications of the present day are decidedly objectionable. With this object in view it is now reproduced by Martha C. Wood, 425 Galena Ave., Pasadena, California; price 75 cents, but to encourage its circulation among children she will mail copies at 60 cents in postal-order (not in stamps).

Notes in General.

To keep a man down unjustly is to do our best to make him a criminal.—*Interchange.*

The door of the jail in which John Bunyan was imprisoned for twelve years is still preserved in Bedford, England.

Zion's Herald declares that "the sternest problem which the religious denominations of this country face to-day is the effort to maintain the circulation of their representative and official journals.

William H. Butler, a Methodist Minister of Ohio, says: "There are thousands of clergymen of all denominations struggling along on incredibly small salaries, the average salary being lower than it was ten years ago."

The Roman Catholic organs in Austria concede a loss of 16,008 from the Church during the last six years as the result of the "Los von Rom" movement in that empire. In its early stages the movement was largely political, but is now deepening on the spiritual side.

The American Bible Society announces itself as greatly in need of funds. A false impression as to its supposed wealth has been injurious to it. Its total benevolent receipts last year fell about \$50,000 below the average for the last ten years. It needs at least \$250,000 a year from the American churches.

Among the reasons given by James M. Whiton of New York, a lifelong religious writer and journalist, for the decline of the denominational newspaper is that "the daily press now supplies a great amount of religious news and prints many sermons," thus giving to a great number of readers all the religious news they have time to read in the rush of life.

Great as is the loss, let us imagine the case, had it been not a simple fire, but one started through the bombardment of this city by a foreign foe. Suppose Baltimore were Port Arthur, falling into hostile hands after a hard fought struggle. These are the days of so-called civilized warfare. But we may well pray to be preserved from being in a captured city. No brotherliness then; rapine and looting reign supreme. The conflagration we have had is lighted by the light of kindness and sometimes of love. The conflagration of war is lighted by the fires of hell.—*The Interchange.*

A NEWSPAPER EXPERIMENT.—Newspaper enterprise too often chooses questionable paths. Each new experiment in journalism is apt to make for what is sensational or questionable. But the *London Daily News*, a large and influential English newspaper [since it came into the hands of George

Cadbury, an English Friend], has made an experiment lately that is just the other way. It is so unusual an experiment that it is worth recording here, with its results.

The *Daily News*, like other news-purveyors, had always had its sporting columns with the bulletins of the races, and so forth. In its advertisement columns, the big advertisers of favorite brands of whiskey and brandy and beer had been well represented. The experiment that the editor made did away with all this. No sporting and race-track news, no liquor or wine or beer advertisements, were admitted. Other editors and publishers smiled and shook their heads. "They'll never keep it up," was their verdict. "When they're lost enough in advertising and circulation to bring them to their senses, the experiment will stop." Meanwhile, it can get some of the circulation the *Daily News* is throwing away."

But the new experiment did not stop. The "Puritanic" newspaper did not lose; it gained. People with consciences became interested in this paper that had a conscience. The *London Daily News*, to-day is more prosperous than ever before in its history, and announces that its new policy has been thoroughly successful. We commend this newspaper experiment to the consideration of our own dailies on this side of the water. It is not sensational, but solid; and it is well worth considering by American journalism.—*Forward.*

SUMMARY OF EVENTS.

UNITED STATES—Count Cassini, the Russian Ambassador at Washington, in a consultation with Secretary Hay, commented on and deplored the mutually unfriendly conduct of the Russian and American press in reference to the war between Russia and Japan.

A meeting of the bituminous coal miners and operators has lately been held in Indianapolis with a view of reaching an agreement upon the subject of wages. The operators contended it is impossible to work the mines at a reasonable profit under the present wage rate; but finally made a proposal that a decreased scale of $\frac{5}{8}$ per cent. to run for two years, should be accepted by the miners. Not only President Mitchell, but other influential officers of the Mine Workers' Union, urged that the operators' terms should be accepted. The delegates, however, declared that, as they were bound by instructions, they could not agree to any reduction whatever, and the operators' proposal was voted down. Thereupon the convention adjourned.

A strike of 205,000 miners in this State, Ohio, Indiana, Illinois, West Virginia and Kentucky, it is feared, will begin about Fourth Month 1st, unless the miners lessen their demands.

Booker T. Washington is reported to have said that it is only a graduate of Hampton or Tuskegee can be found to-day in any jail or penitentiary.

A recent dispatch says: A vein of lead and zinc of surprising richness has been discovered in the old abandoned mine of the Shawangunk Mountains, near Otisville, Orange County, New York. The vein was struck about three feet below the surface, and assays 76 per cent. of lead and 20 per cent. of zinc, with many traces of silver.

A dispatch from New Brunswick, New Jersey, mentions the death in the parsonage of Noah Raby at the reported age of one hundred and thirty-one years and eleven months. He had stated that he was born on Fourth Month 1st, 1772, at Easton, Gates County, N. C., and that his father was an American Indian and his mother of English descent. His features were pure Caucasian, however, and his skin was white. He had gone into the parsonage, because he could not support himself, being old and unable and uneducated.

Reports have been received of great damage done in Kansas and the Indian Territory by prairie fires. Three thousand square miles in Kiowa and Comanche Counties in the Indian Territory have been swept by these fires. Many houses and farm buildings have been destroyed, and herds of people and animals killed.

A hearing before the Senate Committee on Privileges and Elections has been taking place for several days in Washington, respecting the views and practices of the so-called Mormon church. Joseph F. Smith, the president of that organization, stated that he is practicing polygamy; that he has continued to live with his five wives since the manifesto of 1830; that he is not a polygamist, and declared that Congress had no right to interfere with his domestic affairs, and that he was amenable to the statutes of Utah alone for violations of law.

In a recent address respecting the condition of the natives of the Philippines, ex-Governor Taft said: "We have not been able to offer education to more than one-tenth of the children. Ninety per cent. of the people are in dense ignorance. About 5 per cent. are reasonably educated. In 1898 there were 103,739 friars in the islands. In 1903 there were 246, of whom more than 50 were infirm and cannot leave the islands, and 83 are Dominicans and refuse to go. There are 900 parishes filled by native priests, so that it is quite unlikely that the friars will ever again play an important part in the islands." The area of the islands is about 110,000 square miles in New England, together with New York and New Jersey.

Secretary Wilson has directed Chief Moore, of the Weather Bureau, to establish a meteorological observatory at Honolulu. Sub-observatories are to be established throughout the Hawaiian Islands. Statistics of the cost of articles of food, clothing, etc., necessary to last the average man for one year, have been compiled, which show that on Third Month 1st, 1903, it was \$101.07, and that Third Month 1st, 1904, it had risen to \$103.61.

A dispatch from Harrisburg, Pa., of the 4th inst., says: The ice in the Susquehanna River has gorged between Highgate and Middletown, twelve to twenty miles, and in some places has reached the immense height of 100 feet between forty and fifty feet. The rise in the waters of the river threatens great destruction to the towns along its banks. The north branch of the Susquehanna has risen in many places to a dangerous point.

A late report by the Geological Survey it is stated that the total production of crude petroleum from 1850 to the end of 1902 has been no less than 1,165,280,727 barrels. Of this total, Pennsylvania and New York produced 53.9 per cent.; Ohio, 24.3 per cent.; West Virginia, 11.3 per cent.; Indiana, 3.9 per cent.; California, 3.6 per cent.; Texas, 2.1 per cent., leaving 9 per cent. to be supplied by the States of Kansas, Colorado, Louisiana, Illinois, Missouri, Indian Territory, Wyoming, Michigan and Oklahoma.

The cost of war and warfare to the United States for the seven years ending Sixth Month 30th, 1904, as computed by Edward Atkinson of the Boston Anti-Imperialist League from official reports and estimates has been not less than \$1,000,000,000. This includes appropriations for the army and navy, pensions, &c.

The average yearly salary of the 480,000 teachers in the public schools of the United States is said to be about \$296. The average salary of men teachers is less than \$322, of women teachers, less than \$270.

There were 195 cases of typhoid fever in this city reported last week, an increase of 47, and 116 deaths from pneumonia, which is still said to be in every ward in the city.

FOREIGN.—Kishinev has occurred between the Russian and Japanese troops in Korea. Japanese vessels have resumed attacks upon Port Arthur, and have also bombarded Vladivostok.

Direct through telegraph communication it is announced is now established between Viceroy Alkief's headquarters at Mukden and St. Petersburg. This is believed to be the longest circuit in the world, being over 6,000 miles, whereas the direct communication between London and Tiberias, a distance of 5000 miles, has hitherto been the longest.

King Edward has lately sent the Car an autograph letter, in which in the most friendly terms he emphasized Great Britain's complete neutrality during the war in the Far East, and said he trusted that the Car would pay no attention to the press reports intimating Great Britain was neutral, nor to any unfriendly comments of the English press, which the King regretted. This has been replied to in a friendly autograph letter by the Car. It is said that assurances have been given that England, although having a treaty of alliance with Japan, will not interfere in the present conflict so long as other Powers do not intervene.

It is said that during the lifetime of the British and American Bibles, which they had sold to the value of 270,000,000 copies of the Bible and parts of the Bible to the nations of the world.

An arbitration treaty between Great Britain and Spain has been signed.

A recent dispatch says that a condition of anarchy prevails in San Diego.

A dispatch from St. Johns, Newfoundland, of the 2nd instant says: The heaviest Arctic ice floes of many years are now driving south over the Grand Banks, and blocking

the entire eastern seaboard of Newfoundland. It is most impossible to leave or enter this port. So dangerous is the ice for ordinary shipping that several sealing estates for the seal fishery, will clear from other ports where the ice floes are less threatening.

An earthquake of unusual violence occurred at L. Peru, on the 4th instant. No lives are reported to have been lost.

Three craters of the great volcano on one of the most islands near Madagascar, have been in a state of continuous eruption since Second Month 25th. They have been some victims among the natives.

NOTICES.

WANTED.—A kind woman to take care of home in country, and two little motherless children, new house well equipped, near Mea.

Address "X," office of THE FRIEND.

Wanted.—By a Friend, a position to care for invalid or aged person, with light household duties. Many years experience. Address Elizabeth Mckenzie Office of THE FRIEND.

Tract Association of Friends.—The annual meeting of the Association will be held in the Committee Room of Arch Street Meeting-house, on Fourth-day evening the 30th inst., at 8 o'clock. Reports of Annual Association, and report of the Managers will be read. All are invited to attend.

HENRY B. ABBOTT, Clerk.

The Friends' Educational Association, hold its next meeting on the 14th inst., at 140 N. J. Street, 2.30 P. M.

PROGRAM.

Alfred C. Garrett; subject—"Some Features of late Religious Educational Association Convention."

Walter W. Haviland; subject—"Some Practical Applications to our Present Day School Needs."

Mary Ward; subject—"Scripture Study." A general discussion will follow and all interested cordially invited to attend.

WESTWON BOARDING SCHOOL.—Applications for admission of pupils to the school, and letters in regard to instruction and discipline should be addressed to WILF. F. WICKERSHAM, Principal.

Payments on account of board and tuition, and examinations in regard to business should be forwarded to EDWARD G. SMEDLEY, Superintendent, Westwton P. O., Chester Co., Pa.

Westwton Boarding School.—For conveniences of persons coming to Westwton School, the stage will train leaving Philadelphia 7.16 and 8.18 A. M., and 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, call West Chester, Phone 114.

EDWARD G. SMEDLEY, Superintendent.

DIED, at his home near Westfield, Ind., Second 6th, 1904, ABEL H. BLACKBURN, aged seventy-six years, ten months and thirteen days. This dear Friend was a member of the Society of Friends, and for many years was an exemplary advocate of its distinguishing doctrines and practices. He was for many years esteemed elder and overseer, filling those stations in humility, and to the comfort of his friends. He was a faithful illness with Christian patience and fortitude, often expressing a desire to be preserved in peace until the end. His remarkable sufferings were of a great and many others. He dropped many weighty remarks to those around him, expressive of concerned encouragement, and of his own hope of a happy entrance into eternal rest and peace, his expression being some time, "What a glorious privilege it will be to be permitted to join that innumerable company which are shut up in heaven when they need not the light of the sun or moon, for the Lord is the light thereof!" He clothed with humility, and being mercifully supported in the hour of trial, he departed, leaving a consolation that his end was peace, and that he is gone to inherit one of those mansions prepared for all who love his appearing.

He resided in Philadelphia on the first of Second Month, 1904, CALEB WOOD, in the eighty-ninth year of his age. He was an esteemed member of the Monthly Meeting of Friends of Philadelphia.

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SAFETY IN RIGHT MOVEMENT, DANGER IN NEVERTHNESS.—Some are spoken of as ever retaining from doing right, for fear of doing wrong. But that will never be an escape from doing wrong. The very ceasing from doing right is itself a doing wrong. It leaves the power of resistance against sin weaker and weaker. What human being escapes doing wrong unless he is doing right, or who can escape it by doing nothing? The unclean spirit uses a vacuum to return to. A bird passive in the air abandons itself probably to a drifting, surely to a falling; but by moving forward overcomes both. "It is much more important to do right than not to do wrong."—It is more possible and it is accorded more help from above. The way not to do wrong is to do nothing, but right. For waiting on the Lord to find what is right, is not doing anything: it is inward exercise to be subject to his will. It is with good that we are commanded to overcome evil. Cease to do evil by ceasing to do well.

On one side of a card were found the words, "What must I do to be saved?" On the other, "What must I do to be lost? Nothing."—How shall we escape if we neglect to work for the salvation which God works in us?

MAMMON SCALING THE HEAVENS.—While passing through the city to prepare this sheet for the press, on beholding the face of the city we discerned a sign of the times. Far off, on a great sheet which seemed planted against the blue sky, was painted in huge letters visible to most of the city, a business advertisement. How the sheet was kept there readily afloat was a mystery. We had heard any times the exhortation to "keep the heavens above the earth." But now worldliness appeared invading the very heavens. It did seem enough to have loveliest scenery of the country debased by advertisements; but

now to behold the pure sky itself subjected to mercenary uses, seemed a sacrilege. It was as a business prayer raised on high the better to address it to men.

Are some other public prayers any different in principle?—for instance, that minister's "most eloquent prayer ever delivered to a Boston audience;" prayers which we sometimes hear raised ostensibly to God, but really for instruction of men in theological doctrine—prayers as a part of the set furniture for a gorgeous feast or diversion—prayers for a blessing on disobedience to Christ by war—prayers for conventional decoration, else the function would not appear in good form—prayers displayed on the under side of the sheet to men, but blank towards heaven?

"Bring no more vain oblations." "God is not mocked." And heavenly places in Christ are not to be utterly eclipsed by mammon, who would in demagogue, promoter or priest, for the sake of money make merchandise of men's religious nature.

Once, however, a sheet was seen let down from heaven, with its message on the upper side,—all kinds of living creatures to be embraced as the apostle's food, symbolizing that no classes of men, proceeding from so Divine an origin, should be deemed by a Christian as vulgar or unclean; that the gospel embraces all nations and tribes in its saving work; that heaven "hath made of one blood all nations of men;" that race-prejudices are required to become extinct in Christ, whose blood was shed for a universal brotherhood of man. No disfranchisement of color on the sheet let down from heaven, no "yellow peril" for pretenses of war, no butchery of brown at one corner to be repeated in lynchings of black at another, and turning white into character even darker.

The message that Constantine represented he saw planted on the sky, the figure of a cross with the words "BY THIS CONQUER," had he accepted the cross as first to conquer self in man, would have served for blessing, instead of the cursing which he made of it by warfare and the continuation of paganism under Christian titles. Let this be our revised message read in the risen Saviour: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom I am crucified unto the world and the world unto me." This cross is the one antidote for the inhumanity of man to man.

FOR "THE FRIEND."

Brief Review of the Progress of Religious Liberty in Modern History to the Rise of the Society of Friends.

BY WALTER L. MOORE.

Two and a half centuries have elapsed since there arose in England a religious body of whom her then ruler, the great Cromwell, significantly said,—"Now I see there is a people risen that I cannot win, either with gifts, honors, offices, or places." Of this people very many of us are lineal descendants and professed representatives in the world to-day. We call ourselves by the delicate and highly suggestive name of Friends, a name which the world also in which we mingle deferentially and complacently bestows upon us. But it was not so in the beginning. For our forbears, despised and rejected of men, yet true followers of the Lord Jesus, derision had shaped a name, which, far beyond the intent of its originators, bespoke full well the character and effect of the message which the seventeenth century Quakers bore to the world. The term Quaker was assuredly no misnomer then, when people did verily quake and fear as "the word of the Lord" fell upon and from the inspired lips of men and women, who with true evangelistic zeal crossed sea and land bearing the Divine message which they felt impelled to publish, until the whole of England, the larger part of Wales, Ireland and Scotland, parts of Holland, France and Germany, and half Colonial America could bear witness to the truth of George Fox's declaration, that one individual filled with a measure of the spirit which actuated Christ and the Apostles, would "shake the world for ten miles around."

"The rise of the people called Quakers," says the historian Bancroft, "is one of the most remarkable events in the history of man. It marks the moment when intellectual freedom was claimed unconditionally by the people as an inalienable birthright. It was the aspiration of the human mind after a perfect emancipation from the long reign of bigotry and superstition."

As has already been said, two and a half centuries have passed since the revival of the "blessed Gospel day," as our early Friends loved to call it; but to trace the first real glimmers of its dawn, we shall have to go back two hundred and fifty years more; and this brings us to the beginning of that great intellectual awakening of Europe from the long sleep of the Dark Ages known as the Renaissance, whereby the domination of scholasticism, feudalism, and the church, in secular matters, was displaced by nationalism, so far as society was concerned, and by individualism and humanism, so far as the individual was affected.

The Crusader, with all his fanatic zeal, failed in the accomplishment of his set purpose—the rescue of the Holy Sepulchre from the hands of the “infidel” Turk,—but he did, nevertheless, unwittingly further bringing about a result of far greater import to the future of mankind than as though he had succeeded in his avowed undertaking. Instead of making the dividing line between Saracen and Christian broader and deeper, the forced intercourse incident to the Crusades produced the contrary effect of bringing them nearer together at those points where they recognized a common humanity, and of increasing their mutual respect for each other in those differences which arose out of the gulf which has ever separated the Eastern and Western mode of thought. Before the New World was discovered in the West a new world was rediscovered in the East, whose Columbus was those restless knights of the Middle Age who were happy to find in the name of religion an occasion for adventure. When the Crusades began, the cities of Asia Minor were still the seats of a wealth and luxury to which the Crusaders were strangers. Captivated by the new source of worldly pleasures thus afforded, they became eager to transport home with them the appliances whereby their changed tastes might be gratified. Commerce was revived and stimulated between the East and the West, and this led to the establishment of new routes of trade; which effort culminated in one of the most startling and far-reaching events in the world’s history—the discovery of America, which brought with it opportunities for adventure and enterprise besides which the Crusades sank into insignificance.

It is well worth remembering that up to the dawn of the new era of which we are speaking, the extent of Christendom had been diminishing whilst the Mohammedan influence was gradually extending itself. Considerable speculation has been made by students of history as to the possible outcome upon the destinies of our race, had the Saracens succeeded in either one of their attempts for the subjugation of Europe,—the one from the West, the other from the East. The subject is one of interest as affording striking exemplification of the truth that there is a God in history, and that the machinations of men are often thwarted at the moment when the flush of victory would indicate to human wisdom a different result.

The fall of Constantinople was the occasion of many learned Greeks and Jews being driven from the East, who sought a new home in Italy. Here they revived the literature, the history, the poetry, the philosophy, and the arts of ancient Greece and Rome; the result being a succession of poets, historians, painters, and sculptors such as Christendom had not known for centuries.

In order to realize the immediate effect of the new teaching, we must recall the three great systems or powers that then held sway over the human mind, and which, as they stood in the way to its complete emancipation from the ignorance and superstition by which it had been enthralled, had to be reckoned with. For, throughout modern history, be it religious or secular, we must never lose sight of its leading fact, that the general tendency has been the, wholesome one, for the most part, of individualization, whereby we mean that each respon-

sible individual of the human race stands by right of birth in possession of certain inalienable privileges, among which are freedom and place for the exercise of his peculiar endowments in secular affairs, and of his conscience in those matters whereby he conceives his soul-relationship to his Maker best fostered and maintained. Under this new conception of his destiny, man in his society relationship unites for the good of the whole, and wherever in its makeup he surrenders anything from the domain of his own peculiar liberty, he does it with the belief and at least tacit assurance that there will be returned to him as an equivalent his equal share of whatever advantage may be supposed to arise out of the social compact, be it an affair of civil government, of church, or of a simple contract as between man and man. We have here, in the ideal condition, no subjugation of one class of individuals for the benefit of another, nor place for the thought that it is right in the eyes of a common Creator that there should be a class living in comparative idleness and luxury, who, in the final analysis, may be sustained by the heart wringing labor of another and less fortunate class that knows not but to accept of the condition imposed upon it, and live throughout its course without knowledge, or hope, or expectation of better things. This is not civilization; it is not the Christianity of Jesus Christ, who said, “One is your master, even Christ, and all ye are brethren.”

We have summed up in the foregoing paragraph the tendencies which in the history of mankind have ever worked to thwart the realization and acceptance of the beneficent truth contained in its last two lines, which is ever the message of every true prophet of the New Dispensation. It has been the leaven of every reformation worthy of the name, and is the basis of altruism—the last word whereby, on account of its newness, the philanthropic element in modern society has thought to awaken a vital interest in its lower stratum.

First among the agencies which at the dawn of the new era were found to stand in the way of all that is embodied in the term civilization, as now understood, was the vast ecclesiastical system known as the Holy Catholic Church; which, as a writer has said, held the keys not only of heaven but of earth as well; and, further, “These ecclesiastics alone baptised; they alone married (though unmarried themselves); they alone could grant divorce. They had the charge of men on their death beds; they alone buried, and could refuse Christian burial in the churchyards. They alone had the disposition of the goods of deceased persons. When a man made a will it had to be proved in their ecclesiastical courts. If men disputed their claims, doubted their teaching, or rebelled from their doctrines, they virtually condemned them to the stake by handing them over to the civil power, which acted in submission to their dictates.” Their revenues were very large, as they claimed and exacted tithes, which meant a tenth part of the whole land of Christendom. The monks, who by virtue of their vow of poverty should have remained poor, had gradually gotten about one-third of the land of Europe into their possession.

Another secret of the vast power wielded by the clergy lay in the fact that they, for the most part being the only educated people,

became the lawyers, diplomatists, ambassadors, ministers, and even prime ministers of the potentates of Europe. They thus became mixed up with its politics, which often meant that the reins of government often virtually rested in their hands, and whatever of re liberty might have been gained by a State was soon discovered and throttled by the Church at Rome, which with jealous eye watched and overruled the doings of men, counting as heretical to the Christian faith, and therefore heretical every effort of the human soul which could be interpreted as contrary to her teaching and tradition; consequently, enterprise was checked, learning grew pedantic, and failed to adapt itself to the needs of the time, while religion even under the name of religion itself, so far as its power to reach and vitalize sin-deadened humanity was concerned, became a lifeless formality with the Virgin Mary and a host of saints acting as the supposed intermediaries between God and man, instead of the one aloft Mediator—Jesus Christ, “the Way, the Truth and the Life.”

Another powerful influence that withstood the development of national life was what was known as the Scholastic System, whereby the learning of the day was confined essentially one special class and conveyed by one language—the Latin, which was also the language of the Church of Rome. Knowledge itself was fettered by rules which had been formulated when the ecclesiastics were the only educated people, and who therefore looked upon almost everything in the way of knowledge as directly affecting theology; as, for example, the church had taught for centuries that the earth was fixed and that the sun revolved about it, as apparently the case; when therefore Galileo advanced a contrary doctrine, his teaching was regarded as heretical by the church, and he was forced to recant on pain of death. Even religion itself, which in the days of Christ at the Apostles was a thing of the heart, under the Scholastic System became so thoroughly encrusted with a mass of symbolism that its priestly function became a well-nigh absolute necessity for its intelligent interpretation. A part of the Scholastic System, and, indeed, fountains of it, were the great universities, now forty in number, scattered throughout Europe; many of which had been founded before the fourteenth century. The students from these universities would pass from one to another, and wherever there happened to be a distinguished instructor thither they would flock to hear him. Thus what John Wickliffe wrote and preached at Oxford, in time became noised about Europe. And this is but an instance of what happened again and again. The final outcome, however, was the destruction of the unity of Christendom in a common Faith, Catholicism, by the development of national character, through the cultivation of literature which the common people could understand and appreciate, as against scholasticism.

A third power which thwarted the development of national life was the feudal system, at the period of which we are speaking, however, rapidly falling into decay. So long as it exerted its influence Europe was broken up into a vast number of petty States ruled by lawless, quarrelling lords, who held the common people in vassalage and the lower class,

in Germany, in abject serfdom. They hindered commerce, and above all, stood in the way of national unity, and all that makes for civilization, as we now understand the term. We must not, however, by these considerations be led to believe that the period of the Middle Ages was one in which no authority was exercised. Far to the contrary was the case. We must remember that the authority of the church was everywhere recognized. For more than six centuries it had sought to control the nations of men, by moulding their thoughts on all subjects in accordance with its own dogma and traditions. There was no such thing as a choice upon the part of the individual as to what he should believe or disbelieve, and, as a writer has said, "a firm belief in a visible and omnipresent power, possessing all the machinery and appliances of a thoroughly organized government, for the purpose of enforcing its authority." Men thought without question that the recognition of this power was religion, and that to allow their minds to be guided by it upon every subject of human inquiry and interest was to be a true Christian. The period which followed is a most interesting one to the student, for in it were laid the beginnings of modern history; out of it arose the four great nations—England, Germany, France, and Spain—which were to sway the destinies of Europe, and whose rivalries and aggrandizement were to engage the attention of Christendom for the next three centuries. Into this struggle, which, as we shall see, was essentially of a political and secular nature, the popes at Rome allowed themselves to be continually drawn; sometimes personally, and sometimes through those high dignitaries of the church, who in many instances had come to be the chief advisers of kings and princes. Through their sanction and advice nations were ruled, not for the good of the people, but for the glory of the monarch on the one side and the enrichment of the ecclesiastics on the other, who continually managed by means of an interminably intricate machinery of government exercised by the Church, which was independent of that of the civil power, to look and secure their own ends under the disguise afforded by their high office.

(To be continued.)

In mediæval Europe, the market place was the centre of the town, and in the centre of the market place the market cross was set—erected high above the crowd, to be seen by all. Travellers know these beautiful stone and marble crosses, defaced now by time, but we must still preaching silent message to the busy throng of buyers and sellers. America has no market crosses outwardly. But she needs them hardly if ever a nation did. Week-day religion, business religion, is more important in America than in any other. The further the market place, the more absorbing the interests and its prizes, the more it needs the uplifting of the cross, and the loyalty of the Christian merchant to the commandments of Christ.—Forward.

PERFECT breeding never notes by so much as a glance of an eye any defect of form, manner, or speech with which a companion may be weighted, and, moreover, does all in its power to make the possessor forget his own.

PAUL THE PREACHER.

"Oft when the word is on me to deliver,
Lifts the illusion, and the truth lies bare.
Desert or throng, the city or the river,
Melt in a lucid paradise of air.

"Only like souls I see the folk thereunder,
Bound, who should conquer; slaves, who should be kings,

Hearing their one hope with a vacant wonder,
Sadly contented with a show of things.

"Then with a rush the intolerable craving
Shivers throughout me like a trumpet call,
Oh, to save some, to perish for their saving,
Die for their life, be offered for them all!"

—Meyer.

William and Nathan Hunt.

When William Hunt, from America (father of Nathan Hunt), was visiting friends in the North of Ireland, he was much followed,—particularly to one meeting, which was consequently very large, which he sat in silence till near the close, when he stood up, saying, "Starve 'em! Starve 'em! Starve 'em!" Returning soon after, he had an open and remarkable time in the same place.

At a country meeting in America, on a First Day, sitting silent till near the close, he said to the following import: "Friends, I came amongst you to try and get a bit of bread, but none of you have helped me, and I have not been able to open the hatches; you may go now and get refreshments and come again in the afternoon, and bring all your neighbors with you, in hope we may be able to open the hatches and partake of some bread." This being repeated, a large company collected, some of the country people bringing hand-pikes on their shoulders; but these were not the weapons he wanted, but a deep travail of spirit to open the well so as to partake of those waters which nourish us unto everlasting life, in the ability of which our said friend being enabled to minister it is believed that many were thereby refreshed.

When Nathan Hunt came forth in the ministry it was at first with a few words or short sentences; after a time, feeling the gift increase, he was more enlarging in a meeting for worship, when a friend near, in the station of Elder, pulled him by the coat, he at once sat down, but felt his indignation rise, and giving way to his natural temper, was much displeased, intending to bring the Friend before the church. In this disposition he continued, I think, till 2 o'clock, when at work in the field it was all taken from him, so that he felt quite calm and resigned, which seemed extraordinary to him, but in this he rested. Next day the Friend came to him and informed him that he could not be satisfied without coming to inform him of what distress he suffered for what he had done in meeting the day before, and that he could get no sleep in the night until he was willing to come and inform him. Nathan asked him at what time this came upon him, and he replied, "at 2 o'clock yesterday." Is not this remarkable, that it should be removed from one and placed on the other at the same hour. How wonderful are the gracious dealings of the Almighty with his children that in sincerity desire to love and serve Him in faithfulness!

The first journey in the work of the minis-

try which Nathan Hunt felt himself called to was a visit of about eight hundred miles. He had but £2 (he was by trade a blacksmith, but it would appear that he had also some land), so he thought he would set to work and try and collect something for his journey; but all his task seemed in vain. One day, whilst he was following the plough, he heard the word to him internally spoken to his soul as plainly, he said, as he ever heard outwardly with the ear, Go and I will provide for thee. He prepared for the journey, mounted his horse and went forth in faith. Although he had many straits and difficulties he was wonderfully provided for, and his way opened among his friends. So that on his return the experience of the Disciples formerly seemed to be his, when their Lord and Master queried of them, "When I sent you forth without purse or scrip, lacked ye anything?" And they said unto Him, "Nothing, Lord."

So is it with the faithful, down to the present day, those who in deep and inward prostration of soul are faithful to the Divine Word therein spoken, for it is still spoken there "as never man spake."

"Thy Word is a Hammer."

During the first year of my residence in Aneityum, assisted by the natives, I built a chimney. I found a number of whinstones very suitable for my purpose. I had among my tools a good whinstone hammer. I set to work to dress and square the stones for the chimney. The novelty of the operation drew a crowd of natives around me. They looked on in wonder, amazed beyond measure to see how the hammer broke in pieces, and brought into new shapes those hard stones which nobody had ever attempted to break before.

We may at times find "sermons in stones," as well as "good in everything." On that occasion I took the stones and the hammer and gave them a little familiar lecture on the subject. "You see," I said, "these stones and this hammer: you might strike these stones with a block of wood till you were tired, and you would not break off a single chip; but now, when I strike with a hammer, you see how easily I can break them to pieces, or cut them up into the very shape that I want them to be. Now God tells us that our hearts are like stones, but that his Word is a hammer. Many a white man spoke to you before gospel messengers came, but you continued as much heathen as ever; but these came, and they spoke to you; you gave up your heathenism, you began to worship God, and live like Christians. And what caused this difference? The words of the ministers were not any louder or stronger than the words of the white men. The difference was this—the white men spoke their own words; they spoke the words of men; and that was like striking these stones with a piece of wood. But the Christians spoke to you not their own words,—not the words of man; they spoke to you the words of God; and that was like this hammer striking these stones; it was God's hammer, breaking and bringing into shape your stony hearts."

"The illustration took hold on their imagination; the sermon on the stones and the hammer was never forgotten. Now and again, to this day, I hear some of our elder natives pray in words to this effect,—'O Lord, thy word

is like a hammer: take it, and with it break our stony hearts, and shape them according to the rule of thy holy law."—*John Inglis.*

FOR "THE FRIEND."

Merle d'Aubigné's Testimony for Peace.

As Exemplified in the Pages of his "History of the Reformation."

(Continued from page 277.)

We now arrive at the year 1520, when Charles the Fifth, at the early age of twenty, came to the throne of Germany, and with the added title of Roman Emperor. It was the year of the promulgation of the Roman bull against the "errors" of the Lutherans, and the life of the monk Luther was felt to be in danger. A knight of Franconia, Sylvester of Schamburg, had sent his son with a letter to Wittenberg, to tell the Reformer that he would soon "have collected above a hundred gentlemen, and with their help I shall be able to preserve you from peril." Similarly, and yet more earnestly, wrote Francis of Sickingen. "My services, my possessions, and my person, in short everything that I have is at your disposal." Beyond these was the sympathy and powerful friendship of Frederick, called the Wise, Elector of Saxony, who had refused to accept the crown of Germany. Writing further of this pressing juncture, d'Aubigné says:

"Lastly, Ulric of Hütten, the poet and valiant knight of the sixteenth century, took every occasion to speak out in favor of Luther. But what a contrast between these two men! Hütten wrote to the Reformer, 'We want swords, bows, javelins and bombs, in order to repel the fury of the devil.' Luther on receiving these letters exclaimed, 'I will not resort to arms and bloodshed for the defence of the Gospel. It is by the preaching of the Word, that the world has been conquered; by the Word the Church has been saved; by the Word, also, it will be restored.' 'I do not despise his offer,' said he again on receiving the letter of Schamburg which we have mentioned, 'but I will depend on Christ alone.'"

"Not thus," comments the historian, "had Roman Pontiffs spoken when they waded in the blood of the Waldenses and the Albigenes. Hütten was conscious of the difference between Luther's object and his own; and accordingly wrote thus nobly to him on the subject: 'My thoughts are running on earthly aims, while you contending such things, are devoted to the things of God alone;' and forthwith set out to endeavor, if possible, to gain over to the cause of truth Ferdinand and Charles V."

When the bull of the Pope had been launched against Luther and his friends, the excitement was great at Wittenberg, where Melancthon was a favorite preceptor. Taking advantage of the carnival, the students dressed up one of their own number in garments resembling those of the Pope, and carrying him in pompous procession, threatened to immerse him in the river. Jeers and shouts from the excited populace followed. Upon this incident d'Aubigné justly remarks that "the spotless dignity of truth ought not to be so profaned. In the conflicts she is called upon to wage she needs not such auxiliaries as songs, or the caricatures or mummeries of a carnival. It may be, that without these popu-

lar demonstrations, her success would be less apparent; but it would be purer and consequently more durable." Hütten, having recourse to verse, in a published poem entitled, "Outcry on the Fire Raised by Luther," made appeal to Christ himself, that He should rebuke in His fiery displeasure all who dared to deny His authority. Eager again to draw the sword in what he held to be so righteous a struggle, again did Luther reprove him. "I would not," he said, "have the Gospel supported by violence and carnage. I have written to Hütten to tell him so."

Alengder, the Pope's nuncio in Germany, at the time (1521) of the summons to the Diet of Worms, was one who appeared particularly bent on obtaining the Reformer's condemnation. Luther himself adverts to his frame of mind as that of "incredible fury." "If ye seek," cried the nuncio on one occasion, "to shake off your allegiance to Rome, ye Germans! we will bring things to such a pass, that ye shall unseath the sword of extermination against each other, and perish in your own blood." With consistency Luther could say, as he did, "It is in this way that the Pope feeds Christ's sheep."

It was remarked by Melancthon, that "Luther is ready to purchase the glory and advancement of the Gospel at the cost of his own life." Yet it was altogether as a peaceable sacrifice. Hereupon d'Aubigné remarks:

"But he trembled when he thought of the calamities of which his death might be the signal. He saw a misguided people avenging his martyrdom, probably by shedding the blood of his adversaries, and especially that of the priests. He deprecated so terrible a responsibility. 'God,' said he, 'is restraining the fury of his enemies; but if it break loose . . . then shall we see a storm bursting on the heads of the priests like that which formerly swept over Bohemia and laid it waste. I shall not have to answer for this, for I have made it my earnest prayer that the German Princes would oppose the Romans by the wisdom of their council, not by the sword.'"

But, the Diet concluded, the edict condemnatory of the Lutherans' heresy was duly signed, the whole body of the Romanists shouting for joy and exultation. "The tragedy is over," said they. Nevertheless, quietly remarked Alphonse de Valdez, a Spaniard, Latin Secretary of Charles V, "for my part I am persuaded it is not the last act, but the beginning." "Valdez clearly perceived," is the comment of d'Aubigné, "that the movement was in the Church, the people, the age, and that were Luther to fall, his cause would not perish with him. But none could help seeing the imminent and inevitable danger in which the Reformer was placed, and the superstitious multitude were impressed by a feeling of horror at the thought of that incarnate 'Satan' whom the Emperor pointed to as clothed with a monk's habit."

Let us leave Luther for the present, in his place of seeming great danger, and seek a little acquaintance with Valdez, the secretary just referred to. This Alphonse, and Juan, were twin brothers, sons of Hernando de Valdez, a Hidalgo of high estate, who became regidor or mayor of the city of Cuenca, in the old Spanish kingdom of Leon. The sons received a liberal education, Alphonse becoming at-

tached to the court of the Emperor Charles, as above stated, while Juan became chamberlain to the Pope, Adrian VI. After the capture and sacking of Rome, in 1527, by the army of Charles under the Constable de Bourbon, the brothers engaged in a literary life. It is not always easy to separate their proper productions, but the two are believed to have been very much of one mind. Their correspondence with the learned Erasmus is markedly reflected in the "Dialogue of Lactantio" in which occurs the following among other passages against the barbarism of war:

"All (brute) animals are naturally provided with defensive and offensive arms; but to man, as a creature come down from heaven, impersonating perfect concord, as an object that should here represent the image of God, He left him disarmed. It was His will there should prevail amongst men a harmony, rivaling that amongst the angels in heaven. Alas! that we should now have become so excessively blind, that, more brutish than the brutes themselves, we should kill each other. Where do you find that Jesus Christ commanded his people to go to war? Peruse all the gospels, peruse all the apostolic epistles you will find nothing but peace, concord, unity, love and charity. When Jesus Christ was born, the angels did not sound an alarm but they sang, 'Glory to God in the highest and on earth peace and good will unto men. He gave us peace when He was born, and peace when He suffered on the cross. . . . We are ourselves Christians, and we live worse than Turks and brute beasts. If the Christian doctrine appear to us to be a farce, why do we not wholly give it up, that so, at least, we might not so frequently and deeply insult Him from whom we have received so many benefits? But since we know it to be true, an pride ourselves on being called Christians, and treat with contempt those who are not so, why do we not seek to be such in reality? Why do we live as if there were neither fair nor law amongst us!"

Adrian, of Utrecht, who had the name of being a humble and gentle pontiff, wore it a single year. His successor, of very different personality, Clement VII, of the Medic line, was Pope when Rome was taken by the troops of Charles, and it was particularly that the brothers Valdez were witnesses of the barbarity and non-Christian character of war. It was both before and after the date of the Diet of Worms, that Erasmus directed his separate appeals to several of the sovereigns of Europe against maintaining their ruinous and wicked war establishments.

Alphonse de Valdez, at the court of Charles V seemed comparable to the similar presence of the early Christian writer and opponent of war, Lactantio in the palace of Diocletian the persecutor. Only in one other place the narrative of the Reformation, does d'Aubigné make reference by name to Alphonse de Valdez. It occurs in his mention of the convocation which was held in connection with what came to be known as the "Augsburg confession" of the Protestant faith, in preparation of which had been entrusted Melancthon. The Emperor and the papal party generally, desired a "moderate and conciliatory exposition," and sought to avoid a pub-

ring and discussion. Says d'Aubigné: "The son selected for this intrigue was Alphonse de, secretary to Charles V, a Spanish nobleman, a worthy individual, and who afterwards showed a leaning towards the Reformation. Policy often makes use of good men for the most perfidious designs. It was de Valdez should address the most of the Protestants—Melancthon."

(To be continued.)

The Position Claimed by the Priesthood.

Priest Gildea, of Donegal, said, as reported in the *Derry Journal* of Eighth Month 15th, 6, as follows (which is contributed for information of readers of THE FRIEND):—
The object of Christ's mission on earth the salvation of the whole human race. accomplish this object He did not propose remain forever in our midst. This being we may naturally ask ourselves how were generations to be saved? how were to get the means of salvation? These questions, doubtless, which presented themselves to the mind of Christ, but to that solution was quite easy. He saw early, if we were to be saved, we must first be supplied with the means. He (Christ) saw, however, that the means best suited for the attainment of that end was the priesthood, therefore He determined that the priesthood should be instituted. No doubt it is utterly impossible that we can ever hope to understand the power that has been conferred on the priests of the new law, and it is equally impossible that we can ever get more than a vague idea of the great dignity to which they have been raised. The priests of the new law, by their duty it is to offer up the adorable sacrifice of the mass, wherein Christ himself is the victim, and in which his very body is rendered present on our altars, are empowered not only to offer sacrifice, but to remit directly the sins of all men.

Thus in the New Dispensation a two-fold power is imparted to the priest; power over the natural body of Christ, and power over the members of the Church. The rulers of the Church issue commands; but a greater power is given to the priest of God. Every day, in the sacrifice of the mass, he can say to the Father God, "Come down from Heaven," and obediently Christ obeys,—comes and kneels upon our altars, within the little chalice or ciborium. What earthly power can withhold this, or, might I add, what heavenly power either? The angels, indeed, see our sacrifice to face, but they are not permitted to stand behind Him in their hands, or to control his movements. The rulers of this world," concluded Priest Gildea, "have power to open and close the prison gates of the earth, but a priest can open and close the gates of heaven and hell. An earthly judge can restore a sinner alone to freedom, but the priest can restore that blessing even to the guilty. Take the case of a sinner whose soul is weighed down with accumulated sins of many years; and see how he must have recourse if he seeks for relief. The angels, indeed, may keep away from the evil spirits which surround this poor child of Adam; Mary may pray for him, but neither the angels nor Mary can remove one single sin from his soul. Who can do this for him? The Father of God. He can rescue the sinner from

hell, and make him worthy to be received into heaven. Go, therefore, where you will, to heaven, or through this earth, you will find only one created being who can forgive the sinner, and that being is the Catholic priest. In one word, he is, as it were, the great channel through which all the helps and means of salvation are conveyed to our souls."

Copied from Michael McCarthy's "Priests and People in Ireland," Pages 589, 590 and 591.

Bishop Horne's Remarks on Lord Chesterfield.

The world, under one form or another, has ever been the idol set up against God by the adversary of mankind, like the image erected on the plain of Dura by the monarch of Babylon, before which "the princes, the governors and the captains, the judges, the treasurers, the counsellors, the sheriffs and all the rulers of the provinces were to fall down and worship." The world with its fashions and its follies, its principles and its practices, has been proposed to form to Englishmen, as the proper object of their attention and devotion. A late celebrated nobleman has avowed as much with respect to himself, and by his writings said in effect to it, "Save me, for thou art my God!" He has tendered his assistance to act as priest upon the occasion and conduct the ceremonial. At the close of life, however, his God, he found, was about to forsake him, and therefore was forsaken by him. You shall hear some of his last sentiments and expressions, which have not been hitherto (as far as I know), duly noticed and applied to their proper use, that of furnishing an antidote (and they do furnish a very powerful one) to the noxious positions contained in his volumes. They are well worthy your strictest attention. "I have run," says this man of the world, "the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility and do not regret their loss. I appraise them at their real value, which is in truth very low, whereas those that have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes, which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles, which illuminate the whole decoration to the astonishment and admiration of an ignorant audience. When I look back and reflect upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasures of the world had any reality; but I look back upon all that has passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No; for I really cannot help it. I bear it, because I must bear it, whether I will or not, I think of nothing but killing time the best way I can, now that he is become mine enemy. It is my resolution to sleep in the carriage during the remainder of my journey."

When a Christian priest speaks slightly

of the world, he is supposed to do it in the way of his profession, and to decry, through envy, the pleasures he is forbidden to taste. But here, I think, you have the testimony of a witness, every way competent. No man ever knew the world better, or enjoyed more of its favors than this nobleman. Yet you see in how abject, poor and wretched a condition, at the time when he most wanted help and comfort, the world left him, and he left the world. The sentences above, cited from him compose in my humble opinion, the most striking and affecting sermon upon the subject, ever yet preached to mankind.

My younger friends, lay them up in your minds, and write them up in the tables of your heart. Take them into life with you. They will prove an excellent preservative against temptation. When you have duly considered them, and the character of him by whom they were uttered, you shall compare them, if you please, with words of another person, who took his leave of the world in a very different manner, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith, I have finished my course; thenceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day." Say shall your lot be with the Christian, or the man of the world? with the apostle, or the libertine? You will not hesitate a moment, but, in reply to the attempts of those who may wish to seduce you into the paths of vice and error, honestly and boldly proclaim, every one of you with Joshua—"Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord."

PRAYER

I dug a channel for the flow of grace,
I waited in the mist which hides his face.
How welcome was the quiet resting place!
Preliminary pause.
It did not seem so lonely waiting long,
Nor did I yearn for multitudinous throng,
I held my tongue in readiness for song;
Was this presage of prayer?
I waited with the patience born of calm,
Looked for the touch of strong uplifted arm,
I trimmed my spirit's sail without alarm,
To catch the breath of prayer.
A gentle murmur like a soft refrain,
Foretold the coming of the blessed rain,
Sweet silver drops to quench my thirst again,
To fit me for my prayer.
O benediction of the highest joy,
Gold from the purest hand without alloy,
Full satisfaction all my powers employ,
To give response in prayer.

The light shines through the mist where I abide;
The Presence chamber softly glorified,
Completes the welcome where I safely hide,
And live the life of prayer.

H. T. MILLER.

BEAMSVILLE, Ont.

ISAAC PENNINGTON's description of the Quaker ideal is summed up in some such words as these:—"Herein our whole religion doth consist, to wit, in the silence and death of the flesh, and in the quickening and free flowing life of the spirit;" that is, in the extinction of selfishness and selfhood for a manifestation of the life of Jesus in our mortal flesh.—*Australian Friend.*

For "THE FRIEND."

Against the Death Penalty.

It is probable that there has been of late years some advance in public sentiment against the infliction of the death penalty. At the last drawing of the jury for the criminal court in this city, it was stated that an unusual number of those included in the panel were excused from service because of conscientious scruples against capital punishment. In the course of an appeal for the commutation of a death sentence to life imprisonment, last winter, Governor Pennypacker expressed himself as opposed to the extreme penalty, although, in the case then under consideration, wherein he authorized a full investigation concerning the alleged probable insanity of the prisoner, he did not feel that he could further interfere for a stay of execution. In the State of New Jersey, a legislative bill has been introduced (by Senator Horner) and is now under consideration by the Committee on Judiciary, which would give the power to juries, in bringing in a verdict of murder in the first degree, to add the words "without the punishment of death." It may be of interest to quote from a recent large work, "The Science of Penology," by Henry M. Boies (G. P. Putnam's Sons, New York, 1901) the following plea as against the death penalty.

"Human law is the legal enactment of public opinion. Life is the one sacred, essential, invaluable possession. Once taken it can never be restored. No mistakes of judges or witnesses, or lawyers, or juries, can ever be rectified after the convict is executed; and it is known that innocent men have been not infrequently executed. Public sentiment, therefore, revolts against the condemnation of a fellow creature to death, even for murder. It is reluctant to take away that which it can never restore; to kill a man in order to impress society with the sacredness of life. This is why murderers are allowed to escape the death penalty, and why the laws fail to restrict murders. The death penalty is no longer an enactment of public opinion. It is a fictitious law, which, by the constant refusal of the public to enforce it, rather encourages murder by stimulating a hope of escape in the mind of the criminal, instead of deterring from action. It has become in fact as obsolete and ineffectual for murder, as it has for minor crimes. The protection of society imperatively demands, therefore, the immediate repeal of the death sentence, and the substitution of life imprisonment, with the pardoning power carefully and narrowly restricted, so that its exercise may be hoped for only when innocence is positively discovered, or for extenuating circumstances, or for supreme reasons of life and death urgency. Such a law will be in itself an impressive evidence of the social estimate of the sanctity of human life. The total abolition of the death penalty has been urged by many of the ablest statesmen, jurists and philanthropists for the last century; penological science now confirms their judgment."

J. W. L.

"YOUTH is the time to determine the course to which maturity shall adhere, and this is a momentous responsibility. Let no young man or woman think lightly or act hastily on this great question of the main purpose of life."

Selected for "THE FRIEND."

Mary Tregelles.

Mary Tregelles, daughter of Samuel and Rebecca Tregelles, was born on the First of the Eighth Month, 1795. . . .

After an attack of fever in the spring of 1826, consumptive symptoms became so increasingly apparent that alarm for the result was soon excited. She did, however, appear in some degree to recover; but disease was too deeply seated to be removed, and the whole of the following winter she was confined to one room.

In the Second Month, 1827, she tried change of air, which recruited her strength so much that her friends flattered themselves with the hope of seeing her entirely restored to health. But this hope proved delusive, and again they witnessed a decline of her bodily powers, and such a return of unfavorable symptoms that short excursions on the sea were recommended as the means most likely to benefit her.

In the Fifth Month she tried a voyage to Wales, where she principally passed the summer, and did not return until the Tenth Month; when perceiving that the means resorted to had failed to produce the desired effect, she became much more alive to her critical state. Her passage home was tempestuous, but her mind was kept in great quietness. Often afterwards she spoke of this time with feelings of much gratitude, observing, in allusion to this, and other proofs of providential care which was over her, that the words, "Be careful for nothing, but in everything give thanks," seemed very applicable to her.

One evening, soon after her return, when one of her sisters on taking leave of her for the night, remarked her suffering countenance, she told her that she had felt extremely anxious, from the appearance of a new symptom of disease, that it seemed as if she was only just awake to the reality of life; that she had been living many years in the world so differently from what she ought to have done; that she had slighted the many advantages that had been offered her, and had chosen her own path; this was said with much feeling. Her sister endeavored to encourage her still to trust in that Power which had sustained her in many seasons of trial, and to believe that though she was cast down she was not forsaken. Once, when in a state of great weakness, she said that she felt her situation to be very awful; that she was daily sensible of an increase of disease, but was so entirely unfit for the change that awaited her that she could not be otherwise than dismayed; such purity being requisite before we could be admitted into the heavenly kingdom. She was reminded that it is under such a sense of poverty and nothingness that we feel the need of the great mediatorial sacrifice. Still in the midst of her anguish she was permitted to derive a little hope from the assurance that "God is love," and those who witnessed and measurably partook of the conflicts of her soul were enabled to believe that one in whose heart the love of God was so prevalent could not eventually be cast out.

On the evening of the Third of the Twelfth Month she asked one of her sisters to visit her, where, in a very feeling manner, she described some of the conflicts through which she had to pass during the interval of their

separation. She said that some symptoms indicative of more disease in the lungs than she had been aware of, had greatly afflicted her that she felt as if she could have rejoiced in the prospect of annihilation, and that it would not be possible to give an idea of her sufferings, adding: "Throughout one week I seemed in the depth of despair; my sins, I was going to say all of them, were placed before me but I believe not yet all of them; yet I trust that none may be permitted to be covered, but that everything may be brought to judgment. Amongst other things, it greatly distressed me to think of the irritability which I have often shown towards thee."

Here her sister interrupted her by saying that she was scarcely sensible of it, and sometimes there was an appearance of irritability, it was attributable to the nature of the disease. She would not, however, admit of excuse. She afterwards spoke of the constant attention of her friends and relations, adding, "And how did I repay their love and kindness! On my return home I wished to make my sisters promise that I should go nowhere and see no person; this was pride and ingratitude. But after the time to which I allude, I can hardly describe the change; every one seemed to claim my love, and all the creation appeared lovely; and should I now return to health, I trust this time may never be forgotten." She then embraced her sister with much warmth of affection, saying she hoped she could forgive every unkind word and every appearance of indifference.

During some part of her illness she could scarcely bear reading or conversation, lest should divert her attention from the one important subject which occupied her mind. She did, indeed, pass through deep waters, but she could occasionally acknowledge that she was not overwhelmed by the billows. About this time she referred to a circumstance which occurred some years before, when she was dressed by a pious, poor woman, to whom remarkable sense of her state appeared to be given. She told her that a day would occur when this language would be verified in her experience: "I have heard of Thee by hearing of the ear, but now mine eye sees Thee; therefore I abhor myself, and repent in dust and ashes." This was inexplicable to her, as she considered that she had more heard with the ear, and had understood more than the natural understanding; and was not till now, when the secret of her betel was, as it were, laid open before her, that the full force of this passage was explained to her.

On Sixth-day morning, the Twenty-eighth of the Twelfth Month, 1827, her family perceived that her life was drawing to a close. . . . Very earnestly they had desired that, if consistent with the designs of that Wisdom which is unerring, it might be permitted to her to hear from herself that her doubts and fears were removed. Within about an hour of her departure she appeared quite sensible, spoke very clearly, and inquired whether she was not living. One of her sisters told her that she had appeared to be very near, and inquired what all were peace within; to which she calmly answered, "It is all peace. I am ready to quite ready; do not hold me." She then inquired for her father, and for other members of the family. She recognized them all. V.

on she said, "I sought the Lord." One who as near answered; "And He has heard thee." He added, "Yes, and delivered me from all my fears. Oh, praise the Lord! . . . it is early over; it is a very pleasant prospect and very near;" and almost in the moment of death arose around her distinctly heard the sound of Hallelujah! Hallelujah! "These were her last words, and her purified spirit was released from its suffering tenement, and we may humbly trust entered into the realms of light, there to know the fruition that bliss of which so merciful a foretaste had been afforded her.

BETWEEN THE PLOW-HANDLES.

That man in all the universe of God
Has better right to look aloft and say,
'm partner with the Lord, I turn this sod
To feed his hungry children day by day."

th all his plentitude of sun and rain,
And whispering winds from o'er the ardent South,
Needs the whistling plowman's cheerful strain
And sinewy arm, to fill each waiting mouth.

Who plows a field says to despairing souls,
'Hope is not dead, look up and see the sun."
Who plants, believes that He whose sun controls
Shall bless the labor thus in faith begun.

Angs of the earth are they who plow and sow,
If in that work they do their very best.
Need to envy poor rich men who go
About their greedy quest but crave for rest.

Let sleep be given to him who tills the soil,
And sweeter peace of mind, because he knows
That no man's poorer for his fruits of toil,
Gathered from the bounty heaven bestows.

—Unknown.

Items Concerning the Society.

The *Christian World*, in a report of London Quarterly Meeting, says: "The proceedings of the Mission Committee, which maintains and supports workers at mission stations, and in decayed churches, have always been viewed with the deep concern by many Friends. The Society is vitiated by a repetition of the historic prope by which clericalism has fastened upon feeble, may be upon ambitious churches. The free professional system is clearly challenged by the work of men, women, and ten women, who are not very distinguishable to the eye of an order from other Nonconformist pastors. Bristol and Somerset Quarterly Meeting has protested against the continuance of this system, and as objections on both sides are deeply stirred, and the issue is of great moment, the discussion will, doubtless, be the centre of interest this year.

There are two meeting-houses in New York City (one for each branch) called Friends, with a membership of 812. The total average attendance for these five weeks was 175. This is less than 22 per cent. It would seem that, all about both kinds of Friends together muster only about 175 worshippers out of a city population of two millions.

A class of thirty pupils of Friends' Select School in Philadelphia enjoyed a visit to Washington in the days of last week, accompanied by the Superintendent, J. Henry Bartlett, his wife, and the pastor in charge, Ruth S. Goodwin. It is usual for such young Christians in civil government to make a visit to Washington to view such operations of government as may be found there. For their orderly behavior in every place these young people were regarded by beholders at the seat of government as themselves an unusual object-lesson in civi-

The following protest was made to the Governor of Maryland and the General Assembly, relative to the proposed legislation as to colored people. The last two signatures are those of members of the other meeting under the name of Friends:

"As representing both branches of the Religious Society of Friends in Maryland, we desire to make an earnest protest against the enactment into law of two bills now before the Maryland Legislature; the one requiring separate accommodations for the races in public conveyances, and the other restricting the suffrage in the State.

"Upon many occasions in the past members of the Society of Friends have felt it right to assist the colored people, endeavoring always to improve their condition physically and to elevate their mental and moral standards.

"In the present crisis, we feel that a great mistake is about to be made in the proposed legislation, which in our judgment will push the colored man back towards barbarism, and at the same time injure the whites by causing the latter to become the active instruments of injustice.

"The former bill, by excluding the colored people from the public conveyances occupied by the whites, brands them as inferior and unworthy to mingle with their more favored brethren. We believe that such treatment of our weaker fellow-citizens not only injures those against whom it is directed, but will react upon the so-called superior race, and tend to lower it morally and spiritually.

"As to the Bill limiting the franchise, we do not care at this time to discuss whether or not an educational qualification for suffrage is wise, but we object to the legislation that has been approved by the Senate on various grounds, among which are the following:

"1. That it treats the two races unequally.

"2. That it places a premium upon white illiteracy.

"3. That the educational test provided is one which will be extremely difficult to carry out justly, and that it will open the door to fraud and grave abuses, with the resulting practical disfranchisement of nearly all the negroes. This would not only deprive them of a strong incentive in their efforts to elevate themselves, but would even more tend to degrade them and to increase the number of the immoral and criminal among them. Not good, but much evil will result to both races.

"We appeal to you, therefore, to refuse to give your approval to these measures as proposed, for by so doing we believe that the cause of equal justice and good government will be promoted."

JAMES CAREY, JR.

MILES WHITE, JR.

O. EDWARD JANNEY.

THOMAS DURLING HULL, JR.

R. HENRY HOLME.

Notes in General.

A New York despatch says: Chung Kin, a Chinaman, was before Magistrate Zeller in the Yorkville Police Court yesterday for intoxication. He was the first of his countrymen that any of the attaches could remember seeing in that Court on such a charge.

A Christian woman in Hainan, China, is teaching the girls in her boarding school to read by the use of Romanized Chinese instead of by the thousands of Chinese characters which it takes years to learn. In this way the Bible women are also trained and are much sooner prepared to enter upon their work.

Here is Elbert Hubbard's latest on American education: "This country raises for our public schools two hundred million dollars a year; and the appropriations for war and war appliances in the year just past were over four hundred million dollars. Hobson's desired appropriation for a new navy would double the pay of every school teacher

in America for ten years and place manual training equipment in every school-house from Cape Nome to Key West. Now suppose we quit talking about war and set ourselves to the problem of educating our boys and girls. Educate them to be useful—one session a day for books—the morning for study and the afternoon for hand-work—what say you then? Would there be danger in that, think you? No overworked teachers and no yellow, fraayed-out scholars—and pay enough so as to secure the biggest and best men and women for teachers. Suppose we try that! We have the money—we can do it if we have the will."

China has not only paid in humiliation for the Boxer troubles; but she has had to pay indemnities to missionary societies sufficient in amount to permit the rebuilding of all missionary buildings destroyed. Not only has everything been replaced, but millions of dollars from China, England and America have been added, so that to-day China is far better equipped with Christian edifices than before the troubles. It is also proposed to commemorate those who lost their lives in the Boxer riots; the martyrs, native and foreign, who number, it is estimated, about 30,000 persons, by the erection of a building in Shanghai. It will contain a great hall for missionary and other meetings, rooms for organizations like the British and Foreign Bible Society and the Society for the Promotion of Christian Knowledge, and quarters for missionaries who may pass through Shanghai to and from their fields.

If Reed Smoot is to be forced out of the Senate it will have to be on either one of two grounds. Either it must be shown that he is subject in the Mormon Church to an authority which takes precedence of his oath to support the Constitution of the United States, and might compel him to act in violation of it, or else it must be held by his fellow-Senators that he is disqualified to sit with them because of the evidence that as one of the "twelve apostles" he has acquiesced in the direct violation of law by many of the apostles who are leading polygamists.

To the question, "What has become of the old-time revival," a writer in the *Christian Advocate* answers: "The church has lost conviction. The revival that swept whole communities into the Church did not come without pungent conviction of its necessity and great feeling.

"The churches are doing their work industriously at the present time, much as a bank teller or a street car conductor does his—without feeling. In fact, we have come to think it unmanly to feel. This is a result of a persistent insistence upon the part of the ministry that feeling is no part of pure religion. That Christians should live well no one should doubt, but a man without profound conviction and great power to feel does not amount to much as a Christian or as a man. He cannot mount up to high spiritual things. Say what you will, it was the power of feeling that characterized the old-time revival. Feeling deeply, the preacher made others feel. Mere thought never did produce in sinners genuine conviction. It is feeling that persuades sinners; 'with the heart' (not the head) 'man believeth unto righteousness.'"

This month we plow the mellow sod,

Our hearts are full of love to God;

The winter's past, its trials through,

We now praise God for skies of blue.

—Scattered Seeds.

The Anti-Emigration Society of Ireland is taking active measures to stop the flow of its people to our shores. Prominent Roman Catholics in the United States are receiving letters from members of this organization asking them to discourage the practice of sending prepaid passage tickets to friends on the Emerald Isle. The fear is expressed

that if the exodus from it continue as it has done, and as it threatens to do, the extinction of the Irish race on its native soil is not far distant.

SUMMARY OF EVENTS.

UNITED STATES.—A report recently made to Congress by the Committee on Post Offices and Post-roads showed 161 cases where Congressmen had been fined for an obtained business in appropriations for clerk hire beyond that which the post offices in question were legally entitled, and three cases in which members own buildings which they have leased to the Government for post office purposes. The general impression is that many of these cases are merely technical violations of the law, while others are clearly and grossly illegal.

The presentation of this report has occasioned a great commotion in the House of Representatives and much obloquy has been cast upon those members who prepared the report and upon the post office authorities. An investigation has been directed to be made by a special committee of these matters so far as the members of the House are concerned.

President Roosevelt has issued an order to officers of the Government to refrain from discussing the war between Russia and Japan, in which he says:

"All officials of the government, civil, military and naval, are hereby directed not only to observe the President's proclamation of neutrality in the pending war between Russia and Japan, but also to abstain from either action or speech which can legitimately cause irritation to either of the combatants. The Government of the United States represents the people of the United States, not only in the sincerity with which it is endeavoring to keep the scales of neutrality exact and even, but in the sincerity with which it deplores the breaking out of the present war, and hopes that it will end at the earliest possible moment and with the smallest possible loss to those engaged."

The Senate has ratified the treaty with Abyssinia, negotiated by Robert P. Skinner. It also has passed and provides for trading posts exact and telegraphs and other means of transportation in King Menelik's provinces.

The flood in the Wyoming Valley is said to have the greatest ever known. Only one bridge is reported to have withstood the ice freshet between Sunbury and Nanticoke, a distance of fifty miles. This is the steel bridge of the Philadelphia and Reading railroads. The Report of Cattaraugus, which was swept by running upon it to hold it down 96 cars loaded with coal. It is estimated that the total loss will run up into millions of dollars. Hundreds of families are homeless, and scores of houses and other structures are either totally destroyed or rendered wholly unfit for occupancy.

In Middletown, Pa., it is said that over 1200 persons rendered homeless by the flood—an appeal for whom to other cities has been made.

Statistics recently published show that the exports of domestic products from the United States now exceed those of any other country. The United Kingdom is the second on the list and France the third. Agriculture and the products form about two thirds of the articles exported from this country. In the value of imports the United States stands third on the list.

A report has recently been made by Charles J. Bona parte, of Baltimore, and Clinton Woodruff, who were appointed by the President to investigate charges made of gross abuses by public officers in the Indian Territory. This report states that there are conditions in Indian Territory involving "immediate danger of ruin to the genuine Indian population and profound discredit to the United States, exciting reasonable discontent on the part of all classes of the population, and demanding prompt and drastic remedies on the part of Congress."

In transmitting this report to the President he said that in accordance with the recommendations of the report the members of the commission to the five civilized tribes have been informed that if they are to continue in the service they must cease all connection with business operations of any kind in the Territory upon which it is possible that their official positions could be of any use.

He also said: "What further action, if any, is to be taken in regard to the commission or any of its members by the Executive will be determined upon after full consultation with the Secretary of the Interior and careful consideration of all the facts in the case."

A storm of wind and rain of almost unprecedented force prevailed along the California coast on the 10th inst. The storm protroubled telegraph wires in every direction, and towns throughout the State were isolated. A cure of genuine lock-jaw in a boy of 11 years in reported from New York, Dr. Rambaud, of the Pasteur Institute, said in reference to it: "The treatment followed

by us is the application of the serum, or tetanus antitoxin, in one of three ways—under the skin, into the veins, or directly into the brain or spinal cord. The serum is obtained from immunized horses, just as in obtaining diphtheria antitoxin."

In order to communicate by telegraph between San Francisco and Los Angeles, 400 miles apart in the same State, messages were sent by way of Chicago, travelling by a circuitous route of several thousand miles.

Further evidence in the Reed Smoot case in Washington has shown that the policy of the Mormons was to encourage the accomplishment of polygamous marriages in Mexico; after which the parties are able to travel back to the United States and live without danger of molestation by the civil authorities, who are, for the most part, Mormon in the sections where these live.

A member of the Committee before whom the testimony has been given has stated that "the demand for this investigation has been coming here for a year. It is simply over-maturation of a demand which has been put in the petitions that have been presented. In effect, the institution of polygamy, as made possible under the protection or encouragement of the Mormon Church, is on trial."

"We shall determine for all that Mormonism is against the genius of our civilization and that it is an evil which must be eliminated to the ordinary liberties accorded to religious institutions."

The shipment of apples from this country during the past season is reported to have been unusually large. From New York over one million barrels were exported, the largest ever known. Boston sent over 600,000 barrels and Montreal over 700,000 barrels. During the past season the total amount was being nearly one third more than during the previous year.

The northern part of tunnels under the Hudson River, designed to accommodate passenger travel between Jersey City and New York was completed on the 11th inst., sufficiently to allow of the passage of a party of contractors, etc., through the tunnel on the 15th inst. So accurately had the plans been carried out that there was not any variation in the direction of the excavations starting from opposite ends. The company which has completed it took up the work in the middle of the river, where it had last been abandoned, and had to work through a great variety of formations, from quicksand and soft mud to the hardest granite. In no tunnel of modern times cut under similar conditions it is said has such an accurate joining of the approaching headings been made.

An earthquake in the State of Washington has recently raised the bed of the Quetzal River about 30 feet, causing it to make a new channel. A case of pneumonia by cold applications to the chest of the patient especially of ice is said to be so successful that the mortality from this disease has been reduced by it from a rate of fifteen to thirty per cent. under former methods of treatment to four per cent.

FOREIGN.—It is reported that the Japanese have again bombarded Port Arthur from the sea, also the town of Dairen and Manchuria, and that a body of their troops has crossed the Yalu from Korea and advanced into Manchuria.

A dispatch of the 10th says: Russia has served notice on China that the latter must not send troops beyond the Great Wall, and that she must exercise her influence to restrain the Chinese bandits, who are partially on the march in the Indian Territory, in interference with the railroad and the telegraph lines. A refusal to heed this warning will be considered a breach of neutrality.

Reports received in Pekin state that the whole of Manchuria is in a state of utter confusion, owing to the Russians having seized all food supplies and other commissariat necessities. The starving people are fleeing south towards the ports, and are suffering great hardships.

The Russian Government has ordered a general increase of the police force throughout Poland, in consequence of popular demonstrations which have followed the Russian reverses.

The population of India, according to a late census, is 229,000,000, of whom 231,899,507 are in British territory. King Alfonso, of Spain, has signed decrees ratifying the arbitration conventions between Spain and Great Britain and Spain and France.

The law passed in Germany in 1872, prohibiting Jesuits from settling in Germany, has been repealed. This legislation is said to remove the chief cause of dissatisfaction among the Roman Catholics and places them on an equal footing with Protestants before the law.

Of the students in the University of St. Petersburg, five to six thousand in number, who were urged to declare their approval of the war, but about two hundred agreed to do so, by signing an address to the Emperor. Eighteen hundred refugees, who had fled from Russia in order to escape from military service, lately arrived in New York

by one vessel. A large exodus of such persons is said to be going on along the frontier.

According to a recent census there are 19,000 Jews in the world. Of these, the United States has 900,000; Europe, 1,000,000, and countries outside Europe, 8,000,000; 5,000,000 Jews are said to live in Russia.

The demand for laborers in South Africa is so great that it is said 250,000 immigrants could now find employment. The introduction of Chinese is favored.

NOTICES.

WANTED.—A kind woman to take care of home country, and two little motherless children, new well equipped, near Media.

Address "X," office of THE FRIEND.

Wanted.—By a Friend, a position to care for invalid or aged person, with light household duty. Many years experience. Address Elizabeth Macken, Office of THE FRIEND.

Tract Association of Friends.—The annual meeting of the Association will be held in the Comm. Room of Arch Street Meeting-house, on Fourth-day evening the 30th inst., at 8 o'clock. Reports of Aux. Associations and an interesting report of the Mass. Association will be read. All are invited to attend.

Friends' Library, 142 N. 16th St., Philadelphia. Open on week-days from 11.30 A. M. to 2 P. M., and 3 P. M. to 6 P. M.

Recent additions to the Library include the following: BAKER, M. M.—Municipal Engineering and Sanitation. BOLEN, G. L.—Getting a Living.

CURTIS, W. E.—To-day in Syria and Palestine.

HORNES, S. F.—Penn's Greens Country Towns.

KUHN, OSCAR.—Great Powers of Italy.

POTTER, H. C.—East-End To-day.

RHODES, D. P.—Pleasure-book of Grindelwald.

SINGLETON, Esther, (ed.)—Historic Buildings as seen and Described by Famous Writers.

TRUMBULL, H. C. (ed.)—Child Life in Many Lands.

WILLIAMS, Archibald.—Romance of Modern Engineering.

Westtown Boarding School.—For conveniences of persons coming to Westtown School, the stage meets trains leaving Philadelphia 7.16 and 8.15 A. M., 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; for three months, twenty cents each way. To reach the School by telegraph or West Chester, Phone 114.

The Friends' Educational Association. will hold its next meeting on Seventh-day, Third Month 14 at 140 N. 16th Street, 2.30 P. M.

PROGRAM.—"Some Features of the late Religious Educational Association Convention."

Walter W. Haviland; subject—"Some Practical Applications to our Present Day School Needs."

Mary Ward; subject—"Scripture Study." A general discussion will follow and all interested cordially invited to attend.

DIED.—On the sixth of Second Month, 1904, at the residence of the late Mrs. Lavinia Cox, daughter of the late Daniel and Ann (Needles) Cox, in the eighty-sixth year of her age. For more than forty years she resided at Haddonfield, and was a valued and constant member of that Monthly Meeting. She was of an advanced and retiring nature, and was ever kind and generous, ready to lend a helping hand to the needy. Her firm grasp on the overruling hand of her Heavenly Father, and her great love she entertained for her beloved Savior were ever apparent to those who knew her most intimately.

—, on Twelfth Month 24th, 1903, at Quakertown, Dutchess County, N. Y., ROBERT POST, in his eightieth year; a beloved member and elder of Ohlough 11th Meeting of Friends. He was a native of Westtown, Pa., and a nephew of the late Pebe R. Gilchrist, of Providence, R. I., who was the perfect man, and the uprightest for the end of that man is peace."

—, on Fourth-day, Second Month 24th, at residence in Bryn Mawr, Pa., HARRIET B. FOX, wife of an L. Fox, in the seventy-first year of her age; an earnest member of Haverford Particular and Philadelphia 11th Meeting of Friends for the Western District.

WILLIAM H. PILL'S SONS, PRINTERS, No. 422 Walnut Street

THE FRIEND.

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TRUTH IN NAMES.—In the recent London meeting for Sufferings "Six Friends were named to sign a formal protest against the registration of the word Quaker as a trademark for certain intoxicating liquors."

The word Quaker or Friend, has seemed a valuable business asset for the sale of many kinds of goods, or to draw patronage to several institutions, educational, financial, or benevolent. Although the motive of drawing the name down to business uses has been mercenary, and so conducive to its degradation, yet in one sense its trade use has been complimentary to the reputation of the Society or honest goods, genuineness, truth, and all rounds of public confidence. We have questioned why those who believe in certain other professions do not give them such votes of confidence as to label their goods "Catholic wares," "Presbyterian Ranges," "Methodist wares," etc., as the case may be.

One fear of doing so may be in the prospect of the swift protest which would follow. Certainly there is ample occasion for the protest also against connecting the name Quaker with such a contradiction as intoxicating liquors are. We have seen other instances where the vendors of a base article were given to such untruth to sell it, as to attach the word Quaker to its name. But the incongruity of the terms so exposed the weakness of the article which had to call on a strong name to cover its infirmity, that it hastened its business failure.

We are not displeased if we still seem to be making our name worth something; but where its leading doctrine of worship is actually eliminated from the conduct of meetings for worship, and the label "Friends" or "Quaker" still attached to the goods offered so utterly opposite a kind, we protest

against the spiritual inconsistency of the name "Friends' service." This is as valid as protest against the moral inconsistency of the name "Quaker whiskey," or "Christian War."

William Tallack's Concern for Friends.

Since our demurral of week before last in regard to a tottering attitude, as of shifting from one foot to the other to stand on, becoming increasingly apparent under our name in sections once pronounced "evangelical," William Tallack's circular has been received, touching what he calls "a partial reaction in the Society of Friends from former evangelical doctrine," and also the need for a shepherding that shall not be by paid or stated preachers.

"It is not for a moment to be understood," he says, "that there is an actual rejection of what may be termed the primary truths of the Gospel. The question is not so much of what is said, as of what is so often and so extensively *unsaid*. For there does appear to be a very regrettable reticence, at least in the quarters alluded to, respecting the supremely fundamental facts of the Deity and atoning sufferings of the Lord Jesus Christ. Amongst some influential Friends there seems to be not only an habitual avoidance of reference to the most precious blood of Christ, but even a dislike to the term. For instance, one estimable Friend, who was recently selected as an exponent of Quaker doctrine, publicly expressed his objection to that and other sacrificial terms, in the chief metropolitan meeting of the Society.

"Now while it is possible to use the word 'blood' with such familiarity, or in such a connection, as may legitimately cause a feeling of repulsion to the hearer, yet, on the other hand, that term has the noblest associations with the self-sacrifice of martyrs and heroes; and in relation to Christ, it brings home to the mind an idea of the most intimate possible contact of God with our humanity, in the greatest intensity of its emotions, its weakness, and its sufferings.

"It is most prominent in the New Testament, being constantly reiterated by the Apostles. And not only so, but the most reverent and thankful reference to it, constitutes a special feature of the life of the Redeemed in Heaven, who in prostrate adoration, ascribe praise to their Lord and Saviour—'For Thou wast slain, and hast redeemed [literally 'bought'] us to God, by thy blood, out of every kindred and tongue, and people and nation" (Rev. v. 9).

"The most effective and soul-converting preaching, in every Church, gives this prominence to the Incarnation and the Blood, as well as the Resurrection, of the Lord Jesus

Christ. But similar references to Christ's sufferings and atoning death have become increasingly inconspicuous in Quaker preaching and literature of late years. Yet nothing else will supply their place; neither any efforts for Philanthropy, Peace, Temperance, or Social Reform; nor any sectarian 'message of Quakerism' to the world. There is not, and there cannot be, any substitute for, or improvement upon, the simple Scriptural Gospel of 'The old, old story, of Jesus and his glory, of Jesus and his love.'

"What is the cause, for example, of the vast national blessing of the remarkable development, during the Victorian Era, of spiritual life and religious activity in the great Anglican Church, and of the exemplary and strenuous labors, both of its Clergy and Laity, to alleviate the condition of the most ignorant and destitute classes? It is the striking revival and increase, in it, of devotion to the Incarnation and Cross of Christ, as the Saviour from sin and the vindicator of the Divine sanctity and of God's inviolable moral law. And similarly in some other Churches.

"Although the resurrection of the Lord Jesus affords to every Christian the ground of hope for his own eternal life and joy, and for the continuing extension of the blessed influences of the Holy Spirit, yet it is emphatically the death and sufferings of Christ which constitute the purchase and ground of that access to the Divine Spirit of infinite purity and patience. And further, the supreme sublimity of Divine sympathy with humanity was shown in Christ's 'tasting death for every man' and even condescending to feel, as we do naturally, the very terror and dread of it, when, in Gethsemane, He agonizingly yet submissively prayed, that the cup might, if possible, pass from Him. He thus, and so painfully, 'became obedient unto death'; so complete was his self-humiliation, even to the very uttermost for us.

"Whilst there has been, in the Society of Friends, latterly, a decided revival of interest in social and temporal questions, there does not appear to have been any corresponding revival in reference to the Evangelical and Eternal aspects of religion. Rather the reverse. And this apparent retrogression has taken place in conjunction with a recently increased profession of greater spirituality than other Churches!

"But what is true spirituality, in religion? Is it not to be tested by personal love of God in Christ and of humanity for his sake? And the chief source of that love has always been, the love of God in the supreme sacrifice of the cross. One wonderful verse, in the New Testament, at once comprehensively describes the mode of the incarnation, the nature and operation of the atonement and the necessary character of Christian preaching—'God was

in Christ; reconciling the world unto Himself; not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Cor. v. 19).

"This does not teach a Gospel of wrath, or of a God of terror, as too much of quasi-'Evangelicalism' has so often done. It does not 'deal damnation round the land.' Yet it proclaims the necessity of a union between infinite pardon and infinite holiness.

And it is eternity which involves the special value and operation of this great salvation—the long and vast eternal ages, of which we hear and think so little, compared with our interest in the affairs and pleasures of this brief mortal life. To 'God in Christ' belong alone 'the issues from death,' and from loss hereafter. And in eternity is mainly involved the importance, and the results, of the forgiveness of our sins, through the infinite merits and worth of Christ's most precious offering of himself for us.

"It is only through the cleansing efficacy and sin-covering power [and coming under the power] of that sublime offering that we, with our cold and unclean hearts, may obtain access to the awful purity of God's 'great white Throne.'

"And no modern intellectual systems, no developments of doctrine, or exegesis, can afford more real spiritual power than the simplicity that is in Christ, even the simplicity of the Four Gospels and the Epistles and Psalms, in conjunction with fervent prayer, on the part both of individuals and congregations.

"And for all of us, whether individual Christians, or Churches, there may often be advantage in looking away, even from [the great historic] leaders to the one and only Divine Head of the Universal Church, and in seeking to realize the position of the three apostles on the mountain, when 'they saw no man; save Jesus only.'"

His second topic, "Extinct or Dying Meetings," refers to and stated "pastors" not being a true remedy:

"The Friends in the Western States have endeavored," he observes, "and with considerable success, to check such a process, by the adoption of what is there termed 'The Pastoral System,' under which certain Friends are engaged as salaried preachers and organizers. This has certainly helped to maintain and even extend the numerical strength of the Society there. It has tended to call out and unite the good efforts of the Friends scattered over rural districts, in particular. It has secured much systematic local effort for temperance and other social reforms, together with increased evangelization. But, at the same time, it is admitted by American Friends themselves, that in some cases, it has had a regrettable tendency to interfere with, or set aside, the long-established free exercise of the ministry by unpaid speakers, and also unduly to shorten or even abolish those periods of silent devotion which are so helpful to our worship, as well as characteristic, hitherto, of the Society's religious gatherings.

"English Friends, generally, are not prepared for such a 'pastoral system,' nor is it desirable that they should be. But at the

same time, it is a matter of life and death, for many of their own meetings, that some more effectual aid should be rendered, in various ways, than is now available, or at all likely to be, under existing conditions. There is a special value in unpaid service to the Church; but the changed aspects of modern life, the exigencies of business and social engagements, and the constantly extending areas of large cities, render impossible in many cases, any adequate supply of that service, which formerly, was willingly furnished by Friends to one another and to the Society, and which is still indispensable, in some way."

He then suggests as a remedy the appointment of "district helpers" for some of the larger meetings and for groups of smaller ones, it being clearly understood that these are *not* appointed as preachers, or as having any authority over the church. The taking up of time away from other business, which these services and visitations would involve, would necessitate a maintenance from the funds of the meeting or from voluntary contributions.

That there should be more helpers among our membership is obvious, and that all should be such is pointed out by the apostle, "all the members having the same care one of another." In default of this many meetings have had recourse to committees of one, called pastors, to do the shepherding work for them. This can hardly be the Master's intention, that the members should so excuse themselves for business reasons, and do their shepherding by proxy. It denotes the encroachment of worldliness, the exactions of keeping up style and the departure from simplicity of life, that the superfluity of the demands of living absorb men's and women's time in modern society, to the extent that they must forego the blessing of mutual shepherding and care, and transfer the duty to one whose time must be paid for. The payment of a general caretaker for members would not be in itself a breach of principle, where we thus exclude his earning his family's maintenance otherwise: but when we bring in stated *preaching* as a part of his duty, or make his pastoral care incidental to his preaching service, and the preaching is that without which we would not hire him, then the unsoundness is entered into of giving and taking money for what should be the pure inspirations of the Divine spirit, freely received of Him to be freely given forth. The insisting that pastors shall be preachers and preachers pastors, is joining together that which the Lord often keeps asunder. The gift for the one service is often not found a gift for the other. Let the preaching be made to appear distinct and unpaid in money, whatever may be done for the constantly employed committee of one. But the lodging of the duty of the many members

in a paid substitute, is a confession of weakness in a worldly-employed membership.

A committee of salaried "helpers,"—more than one—would have this same questionable favor. It is "a matter of life and death" to meetings, not that visiting helpers should be hired, but that there should be no need of hiring them; that, in a true primitive Christianity revived, all the members should have "the same care one of another." Where disregard this plain duty and interest, we are practically creating a demand in some to clamor for the pastorate system. We are practically laying the conditions both of a resorting to churches where apparent personal sympathy is provided for, and the conditions for those who remain in our organization to bring in ministry changed in principle, and so getting a Society changed in principle, and unentitled to its title.

Agents for the solicitation of numbers are not "a matter of life and death" to the Society. Numbers of a slightly convinced soul and needing entertainment or coddling to hold them, may be a matter of death to the Society; but nothing can be a matter of life to it, but Life—not the life of proxies and substitute, but life in "all the members having the same care one of another," bearing one another burdens and so fulfilling the law of Christ.

As regards the supposed reaction from evangelical doctrine, it is well to have been warned, and we regret when any cannot stand on what Christ did for us without us and in what faith by his Spirit does for us within us, with equanimity, as doctrines equally precious as agreeing in one.

LOG-BOOKS ON THE VOYAGE OF LIFE.—It is customary for masters of ships to keep a regular journal, called their Log-book, of their ship's course, locality, the weather encountered, the direction of the wind, the speed, made, the ships spoken, icebergs seen, land sighted, and all particulars essential to the history of the voyage.

Many Christians also have undertaken to keep up of log-books or diaries of the spiritual history, partly to promote their own watchfulness of "the wind that bloweth where it listeth," to cultivate a spirit of acknowledgment of mercies received, of dangers escaped, of assaults overcome, of consignments of duty taken on or delivered, of rewards of peace, of heavens beclouded or waves turbulent from unfaithfulness; partly for the honor of Truth in their experience, and partly for the instruction of their successors in the voyage of life. These accounts later on became interesting reading to those who endeavor to "follow the same rule, and mind the same thing."

A sailor might be so unwise as to follow

with servile minuteness the movements of some famous captain's log-book, and so come to grief. He might steer out to sea, and then with book before him carefully set his sails the way the former captain had them, only to find that the wind then prevailing swings his sails quite otherwise, and the current drifts in a different direction, quite another tide is on, and another face of the sky. To point his bulk just as the old captain had it in that spot means shipwreck and faithwreck on the nearest rocks. He soon learns that the most experienced seaman's log-book, for matters of detail, cannot be for all conditions the sole rule of faith and practice. The swift inward witness of a judgment given for the moment must speak to his present condition. A voyage can make a log-book, but a log-book cannot make a voyage.

What is the use then of the old diary? In such every way, to the student of general laws of winds and currents, tides and weather, specimens of memorial brought up by soundings from the bottom of the sea, the floatings in the surface from the north and the south. And the old record is of use to the present seaman to show the need of faithfulness to every veering of the wind and tide of a greater power whose direction we cannot control. It shows how watchful the old captain was of the influences aboard and abroad, how he trimmed his sails to the movements of that rich blowth where it listeth, and took note of the mercies new every morning, how he valued loss of time through drifting, or a setback by a contrary wind which by a little turn of wisdom he turned to a forwarding help. It shows the importance of observing the currents of the pilgrim's life, and minding the light, and watching the compass.

As the writer of the log-book was wise in his conditions, so we are to imitate him, being wise for ours. His own special conditions we cannot imitate, for they may never be reproduced in our experience. But we can emulate his faithfulness to the light which leads by day for sight and latitude, and the light which rules by night for guidance and longitude. The findings of our compass may be changed in direction from his at any given hour, but we are to watch our compass of conscience as closely as he watched his, and be guided by its pointings.

The spiritual navigator gets his sailing directions from above, and by his chart and compass on board. He gets illustrations of faithfulness to those directions from the journals of predecessors in the voyage, and encouragement or warning by their experiences. He cannot duplicate the exact lines of his individual experience, which will probably seldom or ever fall to another in the same way. The precise proceeding which was of

the inspiration of life to a seer, may be found the bondage of the letter to a mere imitator. The Captain of his salvation must be received, like the breathings of wind from heaven, in the way of his coming to each state and condition.

If thy Brother Offend Thee.

The question has been often raised "What should a Christian do in the case of injuries and offences?" And, from much of our conduct, one might suppose that the proper answer is, "Brood over it. Think about your grievance as much as you can, and see how much pain and misery you can get out of it, and how much anger and hatred you can stir up in yourself." Have you ever noticed that some of us try to see how much suffering we can get out of a slight? Do you not know people that are happiest when they are miserable—people that have nursed their old grievances until they have come to love them, and would feel a sense of bereavement if they were removed? That is a strange sort of pride which makes us cling to wounded feelings and delight to display them to our friends.

Many of our grievances are like cinders that get in the eye on railway trains. They cause little trouble if let alone, but they set up considerable inflammation if diligently rubbed.

What shall a Christian do with a grievance? Shall I say, "Tell everybody you meet, especially your friends, about it. And be sure that in telling it you make your enemy appear in as bad light as possible. If your friend doesn't see the offence in the same light that you do, add to it a little. Be sure to make him take your side against your offender, even if you have to strain a point about the offence in order to do it. You will observe that new features will occur to you as you repeat the story and some of your friends will give you additional information, so that by the time you have told it a dozen times you will have thoroughly convinced yourself that your enemy is a very bad man."

Aside from the injury we do ourselves by such a course, we are likely to harm both our enemy and our friends. It is very difficult to report an injury that another has done us without exaggeration; and to lie about even an enemy is to sin against him. If our lie is believed, we hurt the man who listens to us also, for it is a serious wrong unjustly to break down any man's confidence in another.

What shall a Christian do with a grievance? "Ignore it."

In many cases, probably in most, that is the right answer. Half the time, if we knew all the truth, we would know that no offence was intended, and all will come right by simply overlooking the apparent injury. Often the friend who made the offensive remark made it under circumstances which, if we knew, would put it in an entirely different light to that in which it was reported to us. He was probably joking, or he was provoked by something he had heard that we had said about him, or he used a word thoughtlessly or without intending the meaning that we give it.

We will seldom make a mistake, when we hear of an offensive remark made by a friend, if we think of the numerous kind things he had said and done, the friendly attitude he

has maintained till this time, and forget at once the slight wrong. It shows a woful state of selfishness in us that one offence should make a deeper impression than a hundred kindnesses.

But sometimes the wrong is so grave, and its influences so much farther reaching than to ourselves personally, that it cannot be overlooked. What then is to be done? Jesus tells us, "Tell thy brother his fault, and if he repents, forgive him."

We shall need to be careful, in going to a brother that has wounded us, to go in a spirit that will help him to repent and amend. Having sunk all feelings of personal revenge out of sight, we should go to him with the sincere purpose to save him. We should show him fairly and gently wherein he has wronged us, not exaggerating the offence, in order that he may see the wrong, acknowledge it and offer a proper apology. Often in stating our grievance, we err in expressing it in such language as makes it hard for our offender to acknowledge his wrong-doing. We should make it as easy as possible for the brother who has wronged us to set himself right. "If he hear thee thou hast gained thy brother," and this should be largely our object in going.

If the offence was of such nature that others knew of it, and were affected by it, there is additional reason for trying to bring the offending brother to repentance; for a public wrong that is not publicly acknowledged and repented of has a harmful effect upon the whole community.

This rule of Jesus is not often followed, but when it is it rarely fails. Ninety-nine times in every hundred it will succeed in bringing about a reconciliation between as faulty men as we are. No man is all bad; there is enough good in him to respond to the Christly rule of love if you will try it on him.

If our mission to our brother succeeds in bringing him to repentance, our duty becomes plain. We must forgive him. And there must not be a stingy, grudging forgiveness, but one word that is cheerful, hearty and royal. We must make the brother feel that it will be our pleasure to blot the offence from our memory forever. The remark that we sometimes hear should never be made, namely, "I forgive, but I do not forget." Commonly it means, "I do not forgive at all. I have gone through a mock forgiveness, and down in my heart I still cherish the recollection of the wrong."

Our forgiveness should be as fine and free as God's, of whom it is said, "As far as the East is from the West, so far hath he removed our transgressions from us."

What a society we would have if God's sons lived up to the royal law of the kingdom!—*H. S. Bradley, Atlanta, Ga.*

A MAN is not sent to preach because he has the truth on his lips, but because he is clothed with power to so declare it that men will listen and repent. Most of your hearers are informed of the truths which we state, but true ministry must make them feel the truth.

The future destiny of this nation must depend largely upon the moral platform which young women occupy, and the height to which they elevate the standards of purity, temperance and Christianity.—*Susannah E. Peck.*

A NARROW PLACE.

O soul, that's filled with discontent,
Shouldst thou lament,
Because thy life in narrow bounds is pent?

The land was small where Jesus dwelt,
Yet he ne'er felt
That God with him had thus unwisely dealt.

But rather, in his narrow place,
He set his face
To do God's will—and there redeemed the race!

So, soul, learn this: Thou hast a part,
Just where thou art,
Which, if thou'lt do, will surely bless each heart;

And not so much where thou dost dwell,
As whether well
Thy work thou dost, at last thy fate will tell.

Speaking with Authority.

[As illustrating the growth of sentiment in the line of Friends' views on the ministry, and doubtless as in some part a fruit of their long testimony in that line formed in the minds of religious leaders of thought in this day, the following modified selection from a popular publication has been offered by an occasional contributor to our columns.]

The writers of the Bible speak with authority. When Moses came down from Mount Sinai, it was not to say to the Children of Israel on the plain, I advise you not to steal, not to kill, not to commit adultery; you will be a great deal happier if you do not do these things; the experience of the world indicates that this is disadvantageous. He says, Thou shalt not steal, thou shalt not kill, thou shalt not commit adultery. He speaks with authority. When Isaiah speaks to the Children of Israel, in a later age, he does not say, I think you are mistaken in putting such stress on forms and ceremonies; it is far more important to keep the heart clean than it is to offer sacrifices; the experience of the world indicates this; and there are other good reasons for thinking so. He says, in the name of God, and speaking as for Him, "To what purpose are the multitude of your sacrifices? Wash you, make you clean, put away the evil of your tongue from before mine eyes; cease to do evil, learn to do well." These prophets spoke in the name of God. Their customary phrase was, "Thus saith the Lord." They spoke with authority. When Christ came, and men gather to hear the Sermon on the Mount, he does not argue, he does not philosophize—he declares; and when he has finished, the people say, This man speaks not as the scribes and the Pharisees; this man speaks with authority. He promises to his Apostles similar authority. He says, "Power shall come upon you after the Holy Spirit comes." When Paul writes his Epistles, it is still with power. The Gospel, he says, is the power of God unto salvation.

Where did these men get their authority? What was the secret of it? What was its nature? They certainly did not get it from the Bible; because the Bible is composed of what they said; it is the product of their utterances. The Bible gets its authority from the Spirit in the prophets and the Apostles; the prophets and the Apostles do not get their authority from the Bible.

They did not get it from the Church. Moses spoke before any church was organized. The

later prophets stood in no relation to the Church; they did not belong to the hierarchy. The priests were in a succession, but the prophets were not. In later times, Christ and the Apostles did not get their authority from the Church. Christ did not; the Church* excommunicated him; the major part of his life the Church was fighting him. Paul did not; the Christian Church was divided on the question whether he was an Apostle or not, and the Jewish Church turned him out of the synagogue. On the whole, it may be said of Christ and the Apostles that the Church antagonized them.

The sacred writers did not get their authority from reason. Their affirmations were not deductions; their revealings were not conclusions of arguments. The Hebrews were not philosophers. They did not argue, they did not present reasons. Jesus Christ did not argue. Paul argued, but only for the purpose of making the people perceive the conclusion which he had already reached by another process. He sought to make men see the truth as he saw it; any process would do that opened their eyes to that truth. His most authoritative declarations have no arguments behind them. He says, "We know that all the world travaileth in pain together until now." "We know that all things work together for good to them that love God;" these are not conclusions; no argument precedes them. These writers did not get their authority from miracles. Holding that all the miracles in the Bible were performed exactly as narrated, still it remains true that the great majority of the Bible teachers performed no miracles, and of those who did perform miracles the great majority made their utterances independent of any miracles.

They did not get their authority from the fulfillment of prophecy. Events occurring from two to four centuries after the death of the prophet could not have given the living prophet his authority. Their authority did not come from prophecy, nor from miracles, nor from argument, nor from the Church, nor from the Bible; and yet they spoke with authority.

Paul has described this authority:

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

His power was a demonstration of the Spirit. What does that mean? A little later in this Epistle he tells us what it means:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man

receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth a things, yet he himself is judged of no man."

Every man has a body, a physical organism. He has a social and intellectual character that is somewhat akin to that of the animal. And he also possesses a spiritual nature, a faith, a hope, a love, that transcend the animal nature, the social nature, the physical nature. This spiritual nature in man searches the deep things of God. It is all the time groping; it is all the time looking for something the eye does not see and even the imagination has not conceived. It feels, realizes, it knows, because it is spirit; knows something that transcends the senses, something that argument cannot bring, something that logic cannot demonstrate. *Every man has this spirit* in him. If we so speak that we evoke that spiritual response in the men we listen to us, our words are with authority, because they themselves see also that it is true. We are ourselves revealers. We draw aside the veil that hangs over men's souls, or then they see and know. Not because the church has told them, not because the Bible has told them, not because miracles have proved it, not because fulfilled prophecy has proved it, not because reason has reached it, but because they see it. ["Now we know, not because of thy saying, but we have seen Him ourselves, and know."]

This is the authority which underlies the Ten Commandments and the Sermon on the Mount.

Jesus Christ says, It has been told you, The shall not commit adultery; but I tell you, I do not indulge in lustful thoughts; it has been told you, Thou shalt hate thine enemies, but I tell you, Love thy friends; but I tell you, Love your enemies, do good to them that despitefully use you. What is the authority? This: that men there is a capacity to see the truth at the beauty of those utterances. There is a need of argument. The congregation goes away saying to themselves, That is true. The authority lies in the preacher because it lies in the heart of the hearer. It lies in the preacher because he is able to evoke in the heart of the hearer the same voice that has spoken with his own heart.

This is the basis of all ethical instruction. Philosophize as we may as to the basis of ethics, the foundation fact is that men are able to see right and wrong. Right is a kind of beauty, and when the beauty is displayed men recognize it.

If the preacher cannot so present it, a authority of gowns and crosses, of ordination and the laying on of hands, of books at churches, of arguments and reasons, will not suffice. Authority lies in the power² to reach the Witness for Truth in the heart of the hearer.

*The power to evoke in the hearer a recognition of Truth in his own soul is what early Friends called "a living people to the Light." This is unquestionably an evidence of authority, but can we say it is the authority? "Ye shall receive power," said Christ, "after that I, the Holy Ghost is come upon you." The receiving of the Holy Ghost was the authority. The evidence was power. Authority is not acquired by endeavoring to exercise power, but by accepting the Holy Spirit and allowing ourselves to be governed and actuated thereby. B. F. W.

*The word "Church" here means the prevailing ecclesiastical establishment.—E. O.]

FOR "THE FRIEND."

rief Review of the Progress of Religious Liberty in Modern History to the Rise of the Society of Friends.

Continued from page 283.

A cry for reform was heard at first almost audible, but slowly and surely growing louder with each fresh aggression of king or priest, as with the gross corruption of the Church, worst of all of Rome, was spread abroad, until the greater part of Europe was on the brink of that great revolution, civil and religious, of which down-trodden humanity slowly rose chastened by persecution, to regain the state from which it had fallen. For centuries the people had been crying to the Church for aid, and had been receiving in place thereof stone; had called upon their rulers for equality before the law, and been met with buff and fresh calls for service and taxes to the crown, and fees and tithes for the Church. But, as between the Church and the state, the people could see that while oppressed by the former did yield some form of equivalent in return for what they surrendered to it whilst the latter did not. As is well known, the revolt began in Germany. These words of a contemporary writer, himself a Catholic, well depict the situation.

"I see that we can scarcely get anything from Christ's ministers but for money; and for tithing money, at bishoping money, at marriage money, for confession money—no, not a mere unction without money! They will ring no bells without money, no burial in the church without money; so that it seemeth that Paradise is shut up from them that have no money. The rich is buried in the church, the poor in the churchyard. The rich man may bury with his nearest kin, but the poor not, albeit he be ready to die for love of her. The rich may eat flesh in Lent, but the poor not, albeit fish perhaps be much dearer. The rich man may readily get indulgences, but the poor none, because he watheth money to pay for them." From another source we have evidence as to the galling nature of the large and small tithes demanded of the peasant.

"They have their tenth part of all the corn, meadows, pasture, grass, wood, colts, horses, lambs, pigs, geese, chickens. Over and beside the tenth part of every servant's wages, wool, milk, honey, wax, cheese and butter; yea, and they look so narrowly after their profits that the poor wife must be counted to them for every tenth egg, or else she hath not her rights at Easter, and shall be counted as a heretic."

Throughout the fourteenth, fifteenth and sixteenth centuries, many uprisings of the peasantry took place against their feudal lords and the redress of the humiliating wrongs which they had so long suffered; but these, with the few notable exceptions of that in Switzerland, were unsuccessful, though serving to keep alive in the mind of the people the sense of their grievances until the right time for their delivery should come. Great revolutions are never either sudden or spontaneous; their causes often lie deep, and a long train is laid out to pent-up dynamic idea which is, when the train is fired, to produce the astounding results which cause the weak and oppressed to rejoice, the strong, and yet anxious, to take courage, and the oppressor to tremble.

When we think of the Protestant Revolution one name alone is too apt to arise before us—that of Luther. Let us not forget the others who paved the way for it and helped to secure its success. Worthy of high mention is that little coterie of men, known as the Oxford Reformers, who, catching the spirit of the Revival of Learning from Florence, had already done a work in England which had engaged the attention of Christendom. John Colet by his lectures to the students assembled from throughout Europe, laid bare the immorality of the Roman hierarchy. "Whereas," says he, "if the clergy lived in the love of God and their neighbors, how soon would their true piety, religion, charity, goodness towards men, simplicity, patience, tolerance of evil, conjure evil with good! How would it stir up the minds of men everywhere to think well of the Church of Christ." Under Colet's influence came More, who in his book Utopia shows full well how he had caught the spirit of the new era,—that governments and nations exist for the common weal, and that full religious toleration should be allowed. Nor must we forget Erasmus, who by the unanswerable satire of one class of his writings brought such deserved ridicule alike upon monk, pope, and scholastic theologian, and by his translation of the New Testament—the most influential book of the period—presented to the reader with all the freshness of the original a living picture of Christ and his apostles; and thus paved the way for future editions in the common tongue of each country, which ultimately brought to pass the desire of Erasmus expressed in his own preface,—"I wish that even the weakest woman should read the Gospels, should read the epistles of Paul; and I wish that they were translated into all languages, so that they might be read and understood not only by Scots and Irishmen, but also by Turks and Saracens. I long that the husbandman should sing portions of them to himself as he follows the plow, that the weaver should learn them to the tune of his shuttle, that the traveller should beguile with their stories the tedium of his journey."

As between the Reformation in England and that in Germany and Switzerland, we must recognize two points of difference; first, England was a compact nation, where king and parliament acted together in securing the transfer of ecclesiastical headship from the pope to the crown, while in the other two countries named there was a splitting-up into parties, ending in civil war; secondly, while in these latter countries the great religious movement proceeded, and eventually caused the political revolution, in England the political change came first, and the revolution in doctrine and mode of worship long afterwards. It was not a religious cause that led to the separation of England from Rome but a political one. History affords no more striking example of the power of self interest to change man's attitude towards even the great questions that agitate their age and country than that presented by Henry VIII of England, who at one time is such a stout defender of the pope as to receive from that dignitary the title of "Defender of the Faith," a little later, under the impulse of an ambitious desire to secure his throne and dynasty against those conditions which in other nations had rendered so precarious the royal succession,

divorced his queen, Catharine of Aragon, without the sanction of the pope (which sanction it is but just to say he had long sought in vain), and by one stroke not only sets aside the divine pretention of the papal authority but precipitates before the whole of Europe the attitude of a great monarch towards the one great question of the hour—the real authority of the pope, not only in things spiritual but even in some things temporal, wherein the growing assumptions of Rome were not only questioned but even resisted by men who had the temerity to assert their convictions in an age when bigoted intolerance on the one hand and blind superstition on the other held check upon human progress.

Already had Luther at the Diet of Worms, (1522), hazarded his life, as against the Pope, for the sake of the religious freedom of the Fatherland, and, for that, all Christendom. He had presented the whole issue regarding that whereby men's minds and consciences were enslaved. Listen once more to the closing words of his memorable speech at Worms: "For I believe things contrary to the Pope and Councils, because it is as clear as day that they have often erred. I am bound by the Scriptures which I have quoted; my conscience is submissive to the word of God; therefore I may not, and will not, recant, because to act against conscience is unholly and unsafe. So help me God, Amen."

(To be continued.)

In Bruce's Travels there is an account of Gragne, a Moor, who was fighting against the King of Abyssinia, David III., and tried to intimidate him by a message that he (David) might see that he was fighting against God, exhorting him to be wise, and make his peace in time, which he (Gragne) would grant on the condition of getting David's daughter in marriage, and he would then withdraw his army; otherwise he would never leave Abyssinia till he had reduced it to a condition of producing nothing but grass. But King David, nothing daunted, returned him for answer that he (Gragne) was an infidel and a blasphemer, used as an instrument to chastise him and his people for their many sins; and it was his duty to bear the correction patiently; but that it would soon happen, when this just purpose was answered, that he (Gragne) would be destroyed and all those with him, as such wicked instruments had always been, and that he (David) the King, and Abyssinia, his kingdom, would be preserved as a monument of the mercy of God, who never entirely forsook his people, though he might chastise them.

N. B.—In a battle in 1543 Gragne was shot by a Portuguese soldier in the army of Claudius, David's son.

David, tho' suffering great trials, was preserved to a natural death.

"I DO NOT FRUSTRATE THE GRACE OF GOD" (Gal. ii: 21.)

How can I bring to nothing that which is, Or stem the tide of ocean's mighty roar, Or move the cloud-banks in their deep repose, Unlock the treasures of the friendly wind? Can I dispel the rising morning joy? Make void the evening in the sunset glow?

In agony colossal. I must plead,
The right comes ever from the living Christ.

H. T. MILLER.

FOR "THE FRIEND."

Merle d'Aubigné's Testimony for Peace.

As Exemplified in the Pages of his "History of the Reformation."

(Continued from page 285.)

The narrative of d'Aubigné, leaving Luther under condemnation for heresy, and under the ban of the Empire, as the outcome of the Diet of Worms, turns for the while from Germany to consider the Reformation movement in Switzerland, of which Ulrich Zwingli was destined to become the most prominent figure. At the early age of twenty-two (in 1507), Zwingli was ordained by the Bishop of Constance to be priest of Glaris, in the east side of Switzerland. What d'Aubigné says of the military environment of the young priest, as also of the martial attitude of the prelates to whose cause he became at the first attached, may serve to explain in a measure how it happened that Zwingli, a little later, should have had recourse to the sword.

"A passion for war at that time disturbed the quiet valleys of Glaris. There dwelt in those valleys whole families of heroes . . . whose blood had been shed on the field of battle. The elder warriors were accustomed to recount to youths ever ready to listen to such recitals, the events of the wars of Burgundy and Subbia, the battles of St. James and of Lagaz. But, alas, it was no longer against the enemies of their liberty that these martial shepherds took arms. They might be seen at the bidding of the King of France, of the Emperor, of the Duke of Milan, or of the Pope, descending like an avalanche from the Alps, and rushing with the noise of thunder against the trained soldiers of the plain."

The Swiss Cardinal, Schinner, seconding the designs of Pope Julius II, succeeded in uniting the whole Swiss Confederation with the policy of that ambitious pontiff. Zwingli thereupon connected himself with the Cardinal, and thus became identified with the Romanist party. Then came the invasion of Italy by the French army of Francis the First (1515), and although Zwingli sought to dissuade his countrymen from participating in the strife, yet he went on with them to the fray.

"All ears were closed," says the relator, "against the accents of concord, peace and submission. The overpowering eloquence of the Cardinal Schinner electrified the Confederates, and made them rush impetuously to the fatal plains of Marignan. The flower of the Swiss youth perished. Zwingli, who had failed in his attempts to avert these calamities, exposed himself in the cause of Rome to the greatest danger. His hand grasped a sword! Melancholy mistake of Zwingli! He, a minister of Christ, more than once forgot that it was his duty to fight only with the weapons of the Spirit, and he was doomed to see accomplished in his own case in a most striking manner the prophecy of the Lord, *They that take the sword shall perish by the sword.*"

Zwingli being resident at Zurich (1520) and preaching in the cathedral there, drew large audiences to listen to his new interpretation of the Christian faith, the same essentially as that declared the same year in Germany, by Luther. There was but seven weeks' difference in the ages of the two reformers, both being in their thirty-sixth year, yet they had

never met nor had they corresponded. "He has led to Christ," said Zwingli, of his brother of Wittenberg, "many more souls than I—be it so. Yet will I bear no other name than that of Christ, whose soldier I am, and who alone is my head. Never has a single line been addressed by me to Luther, or by Luther to me. And why? that it might be manifest to all how uniform is the testimony of the Spirit of God, since we, who have had no communication with each other, agree so closely in the doctrine of Christ."

Many strangers from every canton, who came to Zurich, either to attend the Diet of the Cantons, or for other purposes, embraced the new doctrines, and carried the precious seeds of truth into all the valleys of Switzerland. From populous cities and from hamlets hidden in the glen, one cry of rejoicing gratitude arose to heaven. "Switzerland," wrote Nicholas Hagens, in a letter written from Lucerne, quoted by d'Aubigné, "has heretofore given birth to many a Caesar, and Scipio, and Brutus; but scarcely could she number among her offspring one or two to whom Christ was truly known, and who had learned to nourish souls with the Divine word instead of doubtful disputations. Now that Divine Providence has given to Switzerland Zwingli for a preacher, and Myconius for a professor, religion and sacred literature are reviving in the midst of us. O happy Helvetia, wouldst thou only rest from war, satisfied with the glory thou hast already won in arms, and cultivate in future that truer glory which follows in the train of righteousness and peace!"

Two years later there was very serious discord between the cantons, following a defeat of the Swiss and Papal troops in Italy. Zwingli keenly felt the calamity, and, not the less so, that his countrymen should hire themselves out as mercenaries. At once he addressed a letter to the canton of Schwitz to dissuade the citizens of that state from engaging again in foreign service. With the warmth of a true-hearted Switzer, he wrote: "Your ancestors contended with their enemies in defence of their liberties; but never did they imbue their hands in Christian blood. These foreign wars bring upon our country incalculable evils. The anger of God descends upon the States, and Swiss liberty is almost lost between the interested caresses and mortal hatred of foreign Princes."

While these events were happening, Luther was in confinement in the old castle of Wartburg, whither he had been taken by retainers of his friend the Elector of Saxony, to insure his safety upon leaving Worms for Wittenberg. Being under the ban of the Empire, it was lawful for any one who met him to seize his person. At the end of a year, during which he was occupied with his translation of the Scriptures into his native language, he escaped from his place of friendly detention, and was favored to reach Wittenberg in safety. Writing to the Elector Frederick he said, that if he knew the latter could or would take up his defence, he would not come to Wittenberg. No secular sword, he reiterated, can advance this cause; and God must do all. He who has the most faith, has the most availing defence. In the course of a feeling address upon the First-day following his return to the university town, he declared again:

"I am ready to preach, argue, write—but I will not constrain any one: for faith is voluntary act. Call to mind what I have already done. I stood up against Pope, indulgences, and Papists; but without violence or tumult. I brought forward God's Word, preached and wrote, and there I stopped. Had I appealed to force, Germany might have been deluged with blood. But what would have been the consequence? Ruin and destruction of soul and body. Accordingly I kept quiet and let the Word [of Truth] run through the length and breadth of the land."

In seven of the cities of Germany, there were fifty-eight editions of the New Testament issued in the eleven years from 1522-1533. Says d'Aubigné of this work, so prominent of the general peace: "It wrought an entire change in the aspect of society, not alone in the priest's presbytery, not merely the monk's cell and the noble's closet, but more than this, in the interior of the dwellings of the nobles, citizens and peasants. When Christians began to read the Bible—their families, Christianity [as outwardly manifested] itself underwent a palpable change. Thence ensued changed habits—improvements—other conversations—in short, a new life. With the publication of the New Testament, it seemed as if the Reformation past the threshold of the college and took its proper place at the hearths of the people."

(To be continued.)

Science and Industry.

By means of the hydroscope, an ingenious instrument, the human eye can view the ocean depths and clearly distinguish objects a mile below the surface.

This is a time when much tropical and semi-tropical fruit is eaten. Perhaps few of the who partake of it imagine that the United States imports fruit each day amounting on an average to a million dollars.

Japanese soldiers are fed on rice, salted dried seaweed, and pickled plums. When they are on a campaign they are allowed meat, but rarely eat it. In the navy, however, rations of meat are served.

It is said that electric dynamo runs so smoothly that they waste only five per cent. friction. If we could manage our lives so to waste no more than five per cent. of strength in friction of worry, fretting or anxiety, we would be far greater blessings to the world and would make far more of our lives.

CANNED BIBLES.—Where do all the old Bibles go to? In reality a good many of them go to Germany and France, to be rolled up and cut up into a great variety of toys and Christmas tree ornaments. In the far East the poor people find many odd uses for empty tins, from drinking cups to shingles. A certain sized cracker can, known in England as a "two-pound biscuit tin," is especially prized by the natives of tropical Africa, where "moths and rust," or, rather, ants and mildew, corrupt things very rapidly. The people of Uganda use these tins to preserve books given to them by missionaries from attacks of insects. In this manner mat-

role has been carried about in safety. Taking note of this the British and Foreign Bible Society has made its latest version in the Luganda language of a shape to fit a biscuit tin, and has issued two other books, a prayer book and a volume of helps to the Study of the Bible, in the same manner. No less than a thousand copies of the new Luganda Bible have been printed, and will be in the hands of natives early in the year.

TOO MUCH ECONOMY IN FOOD NOT RIGHT.—Women living alone have a most reprehensible habit of trying to save money and trouble at the expense of their food, and nothing could be much worse or more harmful than this. Economy in food is right, up to a certain point; but after that it becomes the most absolute folly. And when one tries to save labor by washing—this means not cooking certain dishes because it is too much trouble to wash the pan afterward—that woman's digestive future is doomed.

To add to the absurdity of such management, or rather mismanagement, the "light housekeeper" often works harder to save work than she would if she had things decently and in order. But then it is true, oftener than not, that the shirker is the hard worker, and that it is more trouble to evade a task than it is to do it. Especially is this the case with young women who get their own breakfasts before getting out on their day's work, and who come back at night too tired to care for anything but a cup of tea and a piece of bread—if it comes with them to prepare it.

There may be economy for a little while, but the woman's system once get run down—nothing will accomplish this sooner than attempting to properly nourished—and there is no cure to the list of fearful diseases that lie in wait for her. The actual money cost of having enough to eat is so small that comparatively few working women have to deprive themselves of the necessities in their raw state; but the trouble of preparation seems often altogether too great for a family of one.

Two or three working women can club together in their housekeeping, there will be a saving, not only of expenditure, but of time and labor as well. The same fire, the same kettle, and the same filling of it will make tea for three as well as for one; and the labor of labor makes each member's part easier, even if she actually does more than she were alone. There is much help in companionship. Then, too, solitary life is conducive neither to health nor content, and are apt to be a good guide to industry and its attendant train of evils.

Too much money is wasted by not knowing how to cook. Chops and steaks are the easiest things to think of and to cook; but if you cook the meat and bone separately, you will be amazed to find how much of your purchase goes into the refuse, while, if you buy a pound of lean beef, and watch the butcher as he cuts it a couple of times through his choppin-machine, you pay only for what you will

chopped meat can be spread on a wire rack, as thickly as desired, and so broiled over coals or gas flame; and is as good as ordinary steak, and far better than a roast one. Or it can be made into balls and

pan-broiled—not fried—and it will be equally good.

It is a woman's duty—almost her first duty—to provide herself properly with internal fuel. It will cost very little more to have food that nourishes than to buy that which simply "fills up."—*Boston Herald.*

Samuel Fothergill on Education of Children.

Our friend Samuel Fothergill, having visited the Monthly Meeting of Edenderry, the twelfth of Tenth Month, 1762, spoke in the meeting of discipline in a most beautiful and affecting manner, concerning the education of youth; and how parents ought by example and precept to train up their children in a godly conversation. What an indispensable duty it was upon them, especially mothers, who had frequent opportunities to form the minds of children, while the father might be engaged in the more arduous part of business abroad; and mentioned what great pains the benighted inhabitants of this nation take in instructing their children in superstition; and we who were called from darkness to light should not be destitute of the form of power, but be diligent by example and precept to train them up in a godly conversation, and preventing destructive books being read; and he laid before the youth the nature and tendency of reading such books, and also following the fantastic fashions that are in the world, which the thoughtless youth were too apt to join with to their hurt, as such things introduce them into improper company and the friendship of the world.

And too many parents, he was sensible, were too negligent as to a proper care of their children's education, though very assiduous in providing for the body, and very tender of that, and owned the delicacy of the connection and justice of the care; but would have such remember that as they were made instrumental in bringing them into life, they should also be careful in nursing that part that is immortal, and keeping it from being hurt or killed. But instead of this some are ready to conclude they will provide well for their offspring, settle them well in the world, build their nests on high, above the reach of what many are subject to; get rich matches for their daughters, make their sons men of the earth. As to a godly conversation, let them look to that; and are ready to bring up Scripture to justify their conduct "that he is worse than an infidel who does not provide for his family," not enough considering how far that extends; but such earthly-minded parents who are adding house to house and field to field he spoke closely to, and reckoned he had seen such disappointed in their designs, and a blast from heaven attended them, and that perhaps some there might see it, and he was like to say would feel it, and thought he would let the word stand; for it seemed as if they would live to feel themselves disappointed, surrounded with confusion, anxiety and paleness of face, deserted of heaven and earth; and mentioned his knowledge of an instance of Almighty Justice in one who had been visited when young, was in an office in the church, and likely to make an instrument of use had he been content with what was allotted him. But aspiring to be something in the world, he launched out beyond what he could compass, and having neglected what was committed to his

care a blast came over him, one sorrow and disappointment after another, so that he became darkened and wretched; and when he became near his conclusion he went to see him, to try if he could feel anything near him that was good, but he found darkness and horror, and heard him cry out that if he had been the Lord's free man he should never have been man's prisoner, but then he was deserted of heaven and earth and of God and man; and with a groan that would have made the stoutest heart tremble, he departed this life; which could not but affect his mind, both at that time and as often as he thought of it since; ardently desiring that he might be preserved and enabled to do his duty faithfully, and be clear of the blood of all men.

ONE never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character.

Items Concerning the Society.

William C. Allen, whose account given in our columns last year of a visit made to Porto Rico will be remembered, laid before the recent sitting of Haddonfield Quarterly Meeting a concern to pay a religious visit to inhabitants of that island. This receiving the approval of that meeting remains to be passed on to the approaching Yearly Meeting of Ministers and Elders for its consideration.

Commenting on "Theological Reaction Among the Friends," referred to in the *Daily News*, London, E. S. Bastin, writing from Surbiton, says: "The letter you refer to admirably expresses the views of a large section of our Church, who very much resent the teaching of a Unitarian Character which is put forward by certain prominent Friends as 'Quakerism.' The views of Holy Scripture as too often expounded in the papers purporting to represent Friends' views, are also utterly out of harmony with the Church's official utterances on the subject in our 'Book of Discipline,' where its inspiration is fully upheld."

A visitor to American meetings wrote to the *British Friend*: "Whatever apologies may be made for pastors in Friends' Meetings, there is no difference so far as pre-arrangement and programme is concerned, between Friends' Church and others. I noticed what H. S. Newman said in London Yearly meeting,—"It was common to find a very large number of Friends taking part in the meetings for worship in America, sometimes as many as twelve or fourteen, etc." This may, indeed, be true as referring to evening and special testimony meetings, where liberty is given, and everybody invited and urged to testify, as is the case in all revival meetings; but it is not true as applied to First-day Morning Meetings, under charge of a pastor. In these meetings, except in singing, seldom anyone takes part, unless called upon to lead in prayer or speak, by the Pastor. In mid-week meetings there is generally more freedom, but these are kept up mostly by the more conservative Friends, very few others attending."

Notes in General.

Rabbi Joseph Silverman, of New York, declares that there is no Jewish nation and never will be. There is, he says, no general movement to restore Israel to Palestine.

One nation is claiming to be fighting the battle of Christendom against a pagan nation. It is not so easy to say which is the Christian nation, says the *Independent*.

The Japanese treated so kindly the Russians wounded at Chempulop that the Russian government has contributed two thousand yen to the Japanese

Red Cross Society through the French Minister at Seoul.

Guadalupe Rosillo, a Mexican woman who is totally blind, sells Bibles for the American Bible Society in Mexico. She goes from house to house led by her little six-year-old son; last year she sold nearly one thousand Spanish Testaments, beside Bibles and separate gospels.

Pastor Conwell, of the Temple College Baptist Church, in Philadelphia, has a way of saying that the Church is in these days being swamped and hurried by the institutions it has created—the Young Men's and Young Women's associations, the hospitals and asylums.

A memorial to John Wesley is to be placed in Christ Church, Savannah. Wesley, although the founder of Methodism, was himself a priest of the English Church and exercised his ministry in that parish 166 years ago, and all his life long remained in the communion and ministry of the Anglican Church.

Professor E. Charlton Black in his suggestive talk on "Modern Fiction," at the ministers' meeting in Boston, declared "the conventional yet insidious portrayal of current vices, with its accompanying subversion of moral order." He also deplored the popularity of a cheap class of so-called "religious" literature.

In Austria the Bible is sold in twenty distinct tongues, in Russia in fifty and in Africa in eighty-one. Financially the cost of issuing the Bible in some instances has been very heavy. Dr. Morrison's translation of the Chinese Bible represented an expenditure of \$50,000, Carey's Serampore versions \$150,000 and the Malagasi revision an outlay of \$15,000.

The Churchman says that Bishop Brown, of Arkansas, though a comparative stranger in the South, claims to represent it; but when asked to name a single bishop—in the long line from Atkinson to Dudley among the departed or among the living—from Virginia to Texas—who ever advocated the avenging of one crime by another, he was unable to name one.

The Independent published last week a decidedly unwise paper under the title of "Why I Gave Up the Ministry." The author seems to think that those men who are busiest in the ministry to-day are busy only in doing things which lie wholly outside the work to which they were ordained. But on perusing his article we can agree with Dean Robbins, who says "that the distinctively spiritual aspect of life seems never to have dawned on the young minister."

At last we are getting at the cause of the native uprising in German West Africa, and we find that it is much the same as has occasioned Indian outbreaks in this country—the ill-treatment of the natives by white men. The cruelties of Prince von Arenberg were atrocious and explain everything. And now, convicted on a first trial for murdering a native, he has been acquitted on a second trial on the ground of insanity. But the insanity seems to have been moral.

That there has been a marked increase in crime and criminal tendencies among all classes and that this condition has been due to semi-conscious suggestions from various causes, among them the vulgarity of newspapers, debased theatres, impure literature and divorces, all of which may be remedied, is the belief expressed by Henry Hopkins, president of Williams College, who says: "One of the most potent, most ubiquitous, most constantly operative causes is the vast volume of criminal suggestion flowing in upon the public mind through

various means, but especially through the public press. The reader is taught both how to perform the crime and how to avoid punishment." Mr. Hopkins concluded, however, that the "total influence" of newspapers is beneficent, but criticized them for the alleged tendency to publish undesirable details.

Why does not President Hopkins trace the debasement of the news-publishing to the debasement of the popular mind to which the public press will always cater? The general brutalizing of moral feeling, as was pointed out would be the case, is due to the wars by which nations have been lowering their sense of humanity, righteousness, and their spiritual life.

SUMMARY OF EVENTS.

UNITED STATES.—The United States Supreme Court, in a majority opinion, five Justices concurring, has declared the Northern Securities Company a combination in violation of the Sherman Anti-Trust law, upholding in its entirety the contention of the government and affirming the decree of the United States Circuit Court for the Eastern District of Michigan in every particular. This decision affirms the right of Congress to regulate interstate commerce, and extends Federal jurisdiction over State corporations beyond the point hitherto acknowledged.

The bituminous coal miners have lately voted upon the proposition made by the operators in reference to wages the result of which is that the offer of the operators is declined, and a strike averted. This decision is believed to be largely due to the influence of John Mitchell, the president of the union. The number of voters was 168,887, with 98,514 in favor of accepting the reduction and 67,373 for a strike, a majority of 31,140. The agreement is understood to settle for two years the labor conditions in Western Pennsylvania, Ohio, Indiana and Illinois, and while it reduces wages 5.5 per cent., it secures to the miners certain substantial advantages.

Vaccination has saved more than 60,000,000 lives in the last century, according to Dr. Jay F. Schamburg, who said: "It was estimated that in the pre-vaccination days from 85 to 95 per cent. of the people had smallpox at some period of their life. Of more than 3000 cases that were treated in 1901, 1902 and 1903 in the Municipal Hospital not one had been recently successfully vaccinated."

Governor Warfield, of Maryland, has approved bills passed by the Legislature which require railroad companies to provide separate coaches for negro passengers, except in the case of trains with Pullman coaches attached. It excludes from its operations employes of railroads, nurses and officers in charge of prisoners. The provisions do not include electric or street cars. The steamboat measure provides for separate compartments for white and negro passengers, but there must be no discrimination in the quality of accommodations.

The interesting fact is recorded by the Health Department, of New York, that during last year there were reported in that city but forty-three cases of smallpox, with only five deaths. This rare occurrence of this disease is attributed to the efficient measures which have been taken in that city to enforce vaccination.

The National Anti-Tuberculosis Association has been incorporated at Springfield, Ill. The object of the organization is to prevent tuberculosis by legislation, and through a campaign of education. According to the incorporators the association is purely philanthropic. It is stated that a systematic campaign against the criminal and careless in regard to the spreading of the disease, and especially among the poorer class this is not recognized.

A dispatch says: "A labor famine exists among the cotton planters of Mississippi, where negro farm hands cannot be secured to work the lands originally intended for cotton planting in the forthcoming season." The highest wages in the history of the State are being offered without satisfactory results. The conditions were brought about by the frequent lynchings which have followed a variety of crimes perpetrated by negroes and the racial extermination war in the vicinity of Hattiesburg, where the blacks have been intimidated and compelled to leave the adjoining counties under death threat. The highest also at Victoria in British Columbia. In the latter they were of great violence.

It is stated that in this city, since the first of this year, there have been 1716 more deaths from diseases due chiefly to climatic conditions, than there were in the corresponding period last year. The total number of deaths

from First Month 1st to Third Month 21st was 622; these 1227 are attributed to pneumonia, 704 to typhoid, 155 to smallpox and 176 to typhoid fever.

On the 13th inst., in consequence of the failure of a large speculator in cotton, the price of this article fell a few minutes about \$13 per bale, causing great excitement and financial loss among many dealers. One of the adherents of Romanism in this country are estimated to number ten millions or about 11.5 per cent. of the population. Twenty years the proportion was given at 12 per cent.

Further earthquake shocks are mentioned as having occurred on the 16th inst. on the Pacific coast in Washington, which have thrown a number of rivers out of their former several lakes on the adjacent lowlands. The beds of the Quetz, Quinault, Wishkah and Hoh rivers, according to the Indians, were raised twenty to fifty feet, throwing their volume of flood water into the valley lying between the Olympic Mountain Range and the Pacific Ocean.

FOREIGN.—Russia, it is said, proposes to use a force of 200,000 against Japan, while 200,000 others will be formed for aggressive action against China, should need arise.

Port Arthur is reported to have been rendered practically uninhabitable by the repeated bombardments, a having fallen in every part of the town.

Japan is now reported to be assembling a large party of Russian troops have continued to come in large numbers into North Korea. The gathering of one thousand Chinese troops on the northwestern frontier of Manchuria is reported.

The Emperor of Germany proposes to visit King Victor Emanuel of Italy at Naples, arriving there on the 1st inst., for a stay of four days. It is stated that the rulers wish to have a verbal exchange of views on past international questions.

The construction of the Grand Trunk Pacific Railway appears likely to be begun in the near future. As projected it will be about 4000 miles shorter than the Canadian Pacific, but will be 3025 miles longer, and extend to North Bay and Great Bear Lake. The route for Port Simpson. The estimated cost of the project is \$125,000,000.

It said the Canadian Government will assist the enterprise by constructing an important section and by guaranteeing the bonds of the company. The road will hasten the development and agricultural development of an enormous territory now without railway transportation. The French and Great Britain have reached an agreement in respecting certain claims of long standing in Newfoundland, which is regarded with much satisfaction according to a dispatch from Paris, as it is considered to be a practical realization of the friendships established outside the pale of the French-Italian treaty, and also as a guarantee that the Russo-Japanese War has not had ill effects on the relations between the allies and their two belligerents.

The advocates of the Pan-American Railway predict that by making use of railroads now completed or building about 4800 miles of new railroad in various places, it would be possible to travel by rail from New York to Buenos Ayres. The cost of the new roads is estimated at \$150,000,000.

NOTICES.

Tract Association of Friends.—The 10th meeting of the Association will be held in the Corner Room of Arch Street Meeting-house, on Thursday evening the 30th inst., at 8 o'clock. Reports of Auxiliary Associations and an interesting report of the Clergy will be read. All are invited to attend.

HENRY B. ABBOTT, Clk.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M. 2.50 and 4.32 P. M. Other trains are met when required. Stage fares, fifteen cents; and 7.00 P. M. train from West Chester, Phone 114.

EDWARD G. SMEDLEY, S. T.

DIED, at her home in Moorestown, on the sixth of the month, 1904, LOUISA LIPPINCOTT, widow of John Lippincott, in the seventy-first year of her age; a member of Chester Monthly Meeting of Friends, of New Castle, at Philadelphia, on the sixth month of Third Month 1904, in the eighty-third year of her age, ERTH NEAL TROTTER, a member of the Monthly Meeting of Friends of Philadelphia for the Western District, and widow of Joseph H. Trotter.

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Yearly Meetings of Members and Yearly Meetings of Committees.

Christ, the divine and inward Word of faith and of works, is the central Life, around whom friends were first gathered into a body as members of Him, each to serve out his office and efforts as prompted by the living Head; each to receive his own working directions, his special marching orders or waiting exercises, from Christ the quickening Spirit and the rightful employer of labor exerted in his name.

The revelation that there is One, even Christ Jesus, than can speak to a man's condition that he ought to do or to forbear, speedily illumined many as with the discovery of a new and gospel day. Now was disclosed the liberty of direct access to Christ's own immediate light, and direct hearing of his in speaking word. The authority of Truth, by its own witness in the heart of the individual, emancipated him from the authority of priests and their establishments; and the individual priest-ood of the believer, to the extent of his duement with the spirit of the "One Mediator between God and men," took the place of priests of an institution.

Now became manifest the evidence that the believer in Christ was responsible to his living Lord alone as the appointer of his work and the bestower of his wages, and to Him alone must he look for instructions to labor in his veyard. Oneness in this principle of individual looking to Christ as the head and authority of Christian work, grouped men in the fellowship of individual faithfulness. They were first joined with each other in service by being, with eye single to Christ, joined to Him for service. The purest individualism in following the same Ruler and minding the same rule, the truest security for putting shoulder to shoulder where associated building is required. The unity of the Spirit is a unity centered in

the one Spirit, and not an aggregation of individuals to each other by a conventional bond.

Since then a man must look to Christ as his true employer in Christian service, he must be faithful to his one Authority, whether he find himself left to serve alone, or joined by many in the same principle of work. Not to them, but "to his own Master he standeth or falleth." Syndicates for religious work, trusts or monopolies of authority therein, have no rightful standing apart from the witness of the Holy Spirit when it anoints the waiting ear of a church to hear the divine behest, "Separate me a Barnabas, or a Saul, for the work to which I have called them." From the Spirit of Christ alone the laborer receives his commission and his mission. It is well for the church when it can recognize it. When it does not, and fails to separate or liberate the commissioned and called servant, he doubtless should while in membership with that church be subordinate, and let his burden roll off upon the body which has taken it. The blessing departs from that body, and infirmities follow.

It was natural, as well as supernatural, that believers in the witness of the Spirit as the one Authority for religious services, should band themselves together in united testimony for that principle of work and experience. Such were they who were drawn together into a society of the Friends of Truth. To the Truth and not to their association, they looked for their service, each to his inward witness for his work, the meeting their brethren for counsel and help, as members one of another. But in no sense were their brethren an employment-bureau for finding out and appointing the proper work one of another. It was to conserve this principle of work, and maintain the testimony for it among men, that they were banded together in as simple an organization as would answer that purpose. The organization was made for the encouragement of its members and of all others to find their work from God, and be faithful to his individual pointings of duty. The foot was not to say to the hand, or the eye to the ear, "I have no need of thee;" but each was to follow his distinctive service subordinate to the head.

There are some who have coveted for the Society a return or an approach to such simplicity of organization and purpose. Time as it

goes on is apt to load us with much machinery and machinery of movement which may carry us away from our soundings. If we could still be banded together about that one principle of religious work, and then each simply do his work, instead of loitering around and saying, "No man or meeting hath hired us, or proposed what we are to do," we might be found in this day abounding in the work of the Lord, in living membership with a true Employer.

But there is a tendency abroad to bring one department of possible individual service after another into the organization, to run these as functions of one increasing machine, and to classify laborers by the Meeting's appointment, till members know not in religious or "church" labor their right hand from their left,—or which work they are doing by appointment of the machine, and which under the anointing of the Holy One. There is cause in some places to fear that the right principle of the revelation of his duty to the individual heart, is getting "Committee'd to death" in the departments of the extending, highly organized, parliamentary machine; in short, that the former simple Yearly Meeting of Friends is exhibiting a colossal degeneracy into a Convention of Committees; and is in a way to make good the declaration of a celebrated leader of varied work in another denomination, that "the church in these days is being swamped and buried by the institutions it has created."

There is an appalling amount of benevolent, reformatory, and uplifting work in the world that needs to be done, and to every right call towards these departments of our Master's service we desire Friends' minds may be open and obedient. It may be some of these concerns are of such a nature that they cannot properly be met single handed, but should be taken hold of by a Yearly Meeting as a body. Under a general anointing bowing a Meeting under an imperative sense to move officially in such a cause, the Meeting cannot afford to draw back, and we wish it god-speed in the work. But let not every man, or group of sympathizers, because they see a good or a suffering cause vividly borne upon their spirits for attention, evade their individual call in the matter, and attempt to transfer it to a meeting, under the superstition that a good movement will "not be blessed except by way of the church, or the church blessed unless it

esposes the movement which we have seen so clearly for ourselves." "Whatsoever He saith unto you, do it," is the condition of the beginning of miracles to an individual or a church. It is the one law of Christian work. The individual, or voluntary associations of individuals, should be encouraged to attend to it, so far as they do not compromise the name and doctrine of their religious Society. They will compromise it less by doing their work individually rather than officially. Who among members conspicuous in the service of good will to men—whether Fox, Penn, Shillitoe, Wheeler, Joseph Sturge, John Woolman, Elizabeth Fry, Anthony Benezet,—got their fields of labor from a Meeting?—Yet they who go under cover of a Society's name should carry its sanction.

The writer has desired that the organization of the general Meeting be kept simple enough for a Spiritual Council, to wait upon the Lord for a sense of the mind of Truth, to hold members together for faithfulness to the right principle, to keep them referred to the right authority for their work, and to take on as few new departments as possible out of the hands of individual faithfulness; lest the Annual Assembly become unwieldy and unspiritual in multitude of business; subject to parliamentary and political procedure instead of the law of the spirit of life; without room in its artificial arrangements for waiting on the Head over all things to his church; an accommodation-assembly through which to railroad the reports of departments, and that too by vote of majorities rather than by the wisdom which is from above;—an employment-bureau for work and workers who should get their work from Him that "worketh in us to will and to do of his good pleasure."

The Ever-New Discovery.

Such reading as the following is coming to the front in the periodicals and sermons of leaders in modern religious thought, as a new opening of the gospel to the age. But for two centuries its central truth and expression has been no news to our forerunners of the new gospel day—the heralds and testimony bearers of the Hidden Presence, which the Society of Friends was raised up to proclaim and stand for:—

"We fail to find God because we do not look for Him in the right place. We conceive of Him as afar off, and coming at times in great displays of majesty and power to show himself to men. But the Scripture writers represent him as in all the common places and the common experiences of mankind. We think of Him as manifesting himself to a few elect souls possessing a genius for religion and power of vision exceptional and rare; but Scripture writers represent Him as the God of all men, of all temperaments and of all dispositions.

"As He is in all the common phenomena of nature, so He is an inspiring, guiding, protecting, redeeming presence in all the experiences of men; not more the God of the poet or the prophet than of the shopman or the day-laborer. He is the God of Abraham, of Isaac, and of Jacob.

"We are apt to imagine that God reveals himself to men in certain set and sacred places, that we can find Him only in the church, or in the closet, or on the mountain top, or in the midst of the tempest. But God, who came to Isaiah in the temple, came also to Moses while in exile, and to Gideon while in hiding. He was threshing wheat by the wine-press, and to David while as a ruddy-faced boy he was keeping his father's sheep on the hillsides of southern Judea, and to Paul inspired by a ruthless conscience and with murderous intent. What Jacob said when he awoke from his dream of the celestial ladder to find his head pillowed on the stones, we might all of us say, at all times—"Surely the Lord is in this place, and I knew it not."

"Let us not then, wait for the extraordinary to bring us the revelation of God's presence. We are to look for Him not without but within. 'Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead). But what saith it? The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith, which we preach.' Every voice of conscience summoning to virtue or restraining from vice, saying, Thou shalt, or Thou shalt not; every regret for a misspent past, every sorrowful 'I have done the things which I ought not to have done, and I have left undone the things which I ought to have done'; every inspiration to a higher, nobler and better future, calling from the heights above. Follow thou me—yes, every incentive to generous or unselfish service and self-sacrifice for another, every impulse toward humanity, of pity for the sorrowing, or of mercy for the erring, is the voice of God speaking within us."

Counsel for Ministers and Elders.

[From the Yearly Meeting of Ministers and Elders, held in Philadelphia in 1897].

We have been sensible in different places of the feelings of discouragement which arise from the removal of valued and experienced members which has taken place of late years, and the responsibility, in increased measure, which devolves upon those that remain, and in sympathy with such, desire that in humility they may seek for an increase in the knowledge of the Divine will to direct and strengthen them in their respective services, in all wisdom and spiritual understanding.

We have felt earnest desires for those Friends who are in the station of ministers, that they should dwell so near the spring of Divine life, as to be sensible of its gentlest intimations, and to be faithful thereto, whether this lead them into deep, inward, silent travail of soul, or to the communication of these exercises, either publicly or privately, to others, watching thereunto with all perseverance. As this fervent exercise of soul is maintained both by ministers and elders, a harmonious labor is experienced for the honor of

Truth, and they will be made more and more each other's helpers in the Lord, and in our meetings for worship be instrumental in bringing into dominion that precious enjoyment of Divine life which is as a crown of glory and a diadem of beauty to our religious assemblies. Among the weighty duties devolving upon elders, is the proper encouragement of those who are truly called to the work of the ministry, and the discouragement of those whose communications in public are not attended with the evidence of a Divine requiring.

We believe the judicious and careful exercise of these duties is intimately connected with the welfare of the church. Even those ministers who have long had experience of the work of Grace, and know much of the vicissitudes that attend the spiritual journey, a times are weighed down with a sense of their own infirmities, and of the responsibility attending upon their calling. Under these depressed feelings, the sympathy and help of truly exercised Elder may be a comfort and strength to such. May we all live in such communion with our Lord as to be able to speak a word in season to them that are weary, and to hold up the hands which are ready to hang down.

It is important at this time, when there is a disposition manifested in our religious Society to disregard some of the testimonies of Truth which it has always upheld, that members of the meeting of Ministers and Elders, especially should faithfully support these testimonies, and in no way encourage a willingness to sit lightly by any of them, and refrain from introducing into important stations the church those who are not consistent their own course in walking in faithfulness that which the spirit of truth requires. The practice of a systematic study of the Holy Scriptures, which has in measure gained place within our borders, seems calculated to store the mind with an intellectual knowledge, only of their contents. Should this kind of knowledge induce some of our members to suppose themselves prepared to impart religious instruction to others, it would open a way for a preaching widely differing from the ministry which has its origin in a qualification and putting forth of the Head of the Church.

A concern has been felt to put the members of our yearly meeting of Ministers and Elders on their guard against encouraging the practice of Bible study carried on in a way calculated to diminish a feeling of the necessity of spiritual revelation for a clear understanding of those truths which relate to the work of life and salvation through Jesus Christ, our Lord and Saviour.

In conclusion, we commend the attention of our members to the appeal of the Apostle Paul to the Elders of Ephesus, "Take heed, therefore, to yourselves, and to all the flock of which the Holy Ghost hath made you overseers to feed the Church of God, which He hath purchased with his own blood. . . . And no brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified."

THEY that love the things of this world more than Christ, will find his burdens heavy for them to bear.

FOR "THE FRIEND."

Brief Review of the Progress of Religious Liberty in Modern History to the Rise of the Society of Friends.

(Continued from page 286.)

At Worms we beheld Luther contending for the faith, and supporting his contention by direct appeal to the authority of the Scriptures and his own conscience; and while it is true that in one sense he failed to obtain a decision in his favor—the power of the Holy Roman Empire (so called) being too great—the final outcome of this memorable convocation was such as to change the course of religious history in Germany. Charles V. then lost an opportunity which, if it had been recognized, might have saved him the humiliation and chagrin of his latter days, and his struggle with the German princes, which though technically ended by the peace of Augsburg in 1555, eventually led to that most terrible chapter in German history known as The Thirty Years War, which, as a historian has said, "cost Germany half her population, robbed her citizens of the last vestige of their political freedom, confirmed the serfdom of her peasantry for two centuries more, and left upon some of her provinces scars which may be traced to-day."

Seeing thus how Germany met and passed her crisis in the Reformation, let us turn again to England, where too we find a crisis was at hand. Following the steps already taken by her wily monarch, came the fall of his minister, the over-ambitious and time-serving Cardinal Woolsey, and the convening of a Parliament that in the next few years set resolutely about the reformation of many ecclesiastical abuses, which while notorious had still kept unaltered. Chiefest amongst these may be noted: The freedom of the clergy from the jurisdiction of the secular courts, whilst the jurisdiction of the ecclesiastical courts was left over laymen in such matters as marriages, probates of wills, and the distribution of property amongst the next of kin on the death of the owner; by the administration of which over the clergy had taxed the people beyond endurance. The moral character of the monks and clergy ill-fitted their profession, and was in some instances scandalous. Emboldened by the discovery of its power, this celebrated parliament proceeded in its work. The greatest of all legislative scandals,—“benefit of clergy”—was curtailed, and appeals to Rome were abolished. It is well to remember, however, that it was not the intent of either king, bishop, or parliament to encourage religious freedom, as we understand it; rather was the intent to pluck up and cast out that pest power, the papacy, which, like a great parasitic plant had flourished over England till its roots had penetrated to the inner life of her secular life. It was the vigor of political life that Parliament sought to restore without divorcing the church from it; hence the *unity of the faith* was to be maintained by neutralizing the religious authority in the king, who was confirmed as the Supreme Head of the Church of England. A jealous eye was cast towards the Continent, lest Protestantism, especially Lutherism, should invade the land. Heretics were still to be persecuted and punished. In this last mentioned work

even the broad-minded and gentle-mannered Sir Thomas More was actually engaged, no doubt believing, as did Saul of old, that he therein did God service. Perhaps his heart melted in pity for those who for conscience sake were put to death at the stake as heretics under his authority, when he too for a matter of conscience as against his sovereign, died upon the scaffold. Perhaps he then heard to effect the words of one dying martyr's prayer,—“May the Lord forgive Sir Thomas More!” “May the Lord open the eyes of Sir Thomas More!” That his heart may revert with pity to those whom he had been instrumental in putting to death is known from the fact that whilst in prison he wrote a paper for his friends warning them if ever by reason of their office they had to punish others, not to let their zeal outrun their charity. In such was the attitude of this man towards the Reformation (he one of the gentlest that ever lived, and one who has ever been regarded as a pattern in respect of the domestic virtue and true heart culture) what would we expect of those of lesser breadth of charity and less vision of the scope of the new era into which humanity was awakening? The truth is that the civil government was ready for reformation but not for revolution in the church. Under the administration of the King's chief advisers, Cranmer and Cromwell, the successors of Wolsey and More, the work proceeded along those lines which were considered safest and best. The universities were converted from schools of the old to schools of the new learning. It was directed that “The learning of the wholesome doctrines of Almighty God and the three tongues, Latin, Greek and Hebrew, which be requisite to the understanding of the Scriptures be especially enjoined to the exclusion of the old scholastic text books.” The Scriptures, which but a few years previous had been first rendered into English by the noble-minded martyr William Tyndale, were now revised and completed by Coverdale, a copy ordered to be placed in every church building, and the clergy instructed to exhort all men to read them.

The revolution from Rome having been accomplished, so far as law could effect it, it remained for ruler and Parliament, assisted by the clergy, to prescribe what should be the doctrines and organization of “The Church.” Upon the death of Henry VIII., this work fell into great difficulties, though it was continued during the brief reign of Edward VI., a mild and scrupulous young man, who was too young to perceive the craft, selfishness, and even Romish tendency of some of his advisers; for these paved the way to a partial return to the old order of things upon the accession of the cruel Mary, whose bigoted zeal and superstitious reverence for Catholicism gave encouragement and ardor to a reign of terror throughout which the religious firmament of the kingdom was made to continually glow with the fires of Smithfield—the English counterpart of the terrible Spanish Inquisition.

Upon the accession of Elizabeth to the throne, she found herself surrounded by those who were strongly attached to the Papacy and zealous for its support; hence while avowing the continuance of the Reformation her prudence dictated caution in changing the order of things as left by Mary. The old idea of

uniformity, so dearly cherished by the Papist, and which had caused such lavish sacrifice of England's best life in the vain attempt to coerce men's consciences for the sake of it, still held sway over the minds of those in power. There was, however, rising in the nation an increasing number of people who desired a more thorough separation from the errors of Popery than was ever to be afforded by the doctrines and form of worship set up under the royal authority. These desired a simpler method of church government, and a purer and more spiritual religion and worship, and hence received the name of Puritans. Meanwhile, the Protestants who had fled to Germany during the persecution under Queen Mary had concluded to dispense with the litany, surplice and responses of the Church of England; that the public service should begin with a general confession of sins, then the people to sing a psalm in meter in a plain tune, after which the minister should pray for the assistance of the Holy Spirit, and then proceed with a sermon. These innovations on the Service Book led to warm disputes, which soon spread to England. As an offset to the spread of heresy in this form an act was passed by Parliament entitled “The Act for the Uniformity of Common Prayer and Service in the Church;” at the same time vesting the entire ecclesiastical jurisdiction in the Crown. This act was the source of great hindrance to the cause which it professed to advance, i. e., God's glory and the edifying of the Church; for many ministers and others could not conform to its requirements, believing them opposed to the doctrines and precepts of the Bible. The act was however, rigorously enforced. Men were persecuted and imprisoned, and their estates wasted. But this only increased their opposition to, fired their zeal against, and alienated their affections still further from the Established Church.

(To be continued.)

NEED OF THE GOSPEL.—Whatever may be thought as to the fact that there are to-day indifferent to the Gospel, there is no doubt that the needs of all for the message which it brings is as great as ever. We, as Friends, believe in the immediate guidance of the Holy Spirit, and if our faith be true, as we know it is, then we should let it be our first business to discover the best way to reach these needy souls, many of whom spiritually do not know their right hand from their left. The call is to be quiet before the Lord, to listen to his counsel, to watch the openings, and to enter into them promptly and in confidence in Him who has brought us to them.—*The Interchange.*

OUR business is, not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and lovingly in accordance with the designs of God.—*Joseph Parker.*

THE work of Christ's true followers must, under existing conditions, be mainly in the direction of leavening the world rather than of governing it.—*Australian Friend.*

For "THE FRIEND."

Merle d'Aubigné's Testimony for Peace.

As Exemplified in the Pages of his "History of the Reformation."

(Continued from page 294.)

It was not within the scope of d'Aubigné's treatise to discuss the happenings of the Reformation in England. He however gives a glance thitherward in referring to the reception there of the news of Luther's break with Rome, especially as it affected the then reigning sovereign, Henry the Eighth. Mortified by the circumstance that he bore no honorary state-ecclesiastical title such as that of "Most Christian and Catholic," with which the kings of France and Spain were invested, and which he had gone so far as to solicit for himself from the court of Rome, Henry laid hold of the present conjuncture, opportune to his purpose, to appear as a defender of the faith and the hierarchy against heresy. With the very material aid of Thomas Aquinas, Donaventura, and other learned scholastics, he gave to the world his "Defence of the Seven Sacraments, against Martin Luther, by the most Invincible King of England and of France, Lord of Ireland, Henry, the Eighth of that name."

In this ambitious essay, Henry used language which assuredly was not borrowed from Wielsh, when he made bold to say, "Let us be doubly armed: with the heavenly armour to conquer with the arms of truth, him who fights with those of error; but also an earthly armour, so that, should he show himself obstinate in malice, the hand of the executioner may silence him; and thus, for once at least, he may be useful to the world, by the terrible example of his death." The book was duly presented to Pope Leo X. by the British ambassador at Rome, with the words—"The king my master assures you, now that he has refuted the errors of Luther with the pen, he is ready to combat his adherents with the sword." And the Pope, graciously replying, conferred upon Henry the coveted title "Defender of the Faith," the same that is still borne by the sovereigns of England.

The reply of Luther to this attack, from the Thames' side, so grimly suggestive of the sword, was not a gentle one. It bears the strong marks, indeed, of the "natural man," of the naturally hot temper of the former monk, and d'Aubigné frankly says so. His comment on this episode, after quoting some passionate outbursts which he would have preferably suppressed, is—

"Thus spake an unfriended monk. His violence certainly cannot be excused, if we judge of it according to the rule to which he himself was ever appealing, namely, God's Word. It cannot even be justified, by pleading in extenuation, the grossness of the age—for Melancthon knew how to observe courtesy of language in his writings, nor can we plead the energy of his character. If something is allowed for this, more must be ascribed to the violence of his passions. It is better, then, that we should give our judgment against it. Nevertheless, justice requires the remark, that in the sixteenth century, this extravagant language was not so strange as it would be at this time. The learned were, like the nobles a kind of estate. Henry, in attacking

Luther, had put himself in the rank of a man of letters. Luther replied to him according to the law which obtained in the republic of letters, viz: that the truth of what is stated is to be considered and not the condition of life of him who states it. Let it be added also that when this same king turned against the Pope, the insults heaped upon him by the Romish writers, and by the Pope himself, far exceeded all that Luther had ever fulminated against him."

D'Aubigné further discriminatingly adds, that Luther "indignantly rejected the intervention of the secular arm at the time that [Eck] was writing a dissertation to show that heretics ought to be burned, and [Henry] was erecting scaffolds that he might follow out the precepts of the chancellor of Ingolstadt."

Occasion very soon arose for Luther to disavow any desire that carnal weapons should be used in furthering the cause of the Reformation. Early in 1523, the aged Elector of Saxony, almost of the mind that it might be necessary to unsheathe the sword in defence of the consciences of his subjects, and that, near as his life was to its close, he should not descend to the grave in peace, wrote forthwith to Wittemberg, to have the judgment of the fathers of the Reformation thereabout. The consensus of their reply was, "No prince can undertake a war without the consent of the people from whose hands he has received his authority. But the people have no heart to fight for the Gospel, for they do not believe. Therefore, let not princes take up arms; they are rulers of the nations, that is to say, of unbelievers." Upon which reply, d'Aubigné remarks: "Here we find the impetuous Luther solliciting the discreet Frederic to restore his sword to its scabbard. No better answer could be given to the Pope's charge that he stirred up the laity to imbrue their hands in the blood of the priests. Few characters have been more misunderstood than his. Frederic submitted in silence." Persecutions unto death soon followed.

Then came, here and there, retaliations directed against convents and church buildings, with the insurrection of the peasants, instigated thereto by the preaching of Thomas Munzer. Some of these disorders occurring in Saxony, Luther, who desired for others the liberty he claimed for himself, wrote to the Elector, dissuading him from the resort to severe measures. "Let them preach what they will," he said, "and against whom they please, for it is the Word of God alone which must go forth and give them battle. If the spirit in them be the true Spirit, any severities of ours will be unavailing; but if our Spirit be the true, He will not fear their violence. Let us leave the spirits to struggle and contend. A few perhaps may be seduced. In every battle there are some wounded; but he who is faithful in the fight shall receive the crown. Nevertheless, if they have recourse to the sword, let your Highness protect it, and command them to quit your dominions."

The insurrection called the "Peasants' War" commenced in the districts of the Black Forest near the sources of the Danube. It appears to have arisen from the circumstance of the Abbot of Richenau refusing to appoint over the local peasantry, and at their request, an evangelical preacher. The revolt spread with great

rapidity from Suabia to the Rhenish provinces. The disaffected ones appealed, as had Frederic a little earlier, to the judgment of the "fathers of the Reformation" at Wittemberg, detailing their various grievances, such as the liberty of choosing their own pastors, the abolition of small tithes, servitude and the taxes on inheritance; the right to hunt, fish, cut wood, etc., each demand being backed by a passage from the Bible. These demands doubtless seemed very socialistic at that day, and strangely enough, the mild Melancthon responded in a less conciliatory spirit than did Luther. The latter, with a heart which deeply felt for the miseries of the peasant class, showed on this occasion a strict impartiality, in an appeal first addressed to the princes, and more particularly the bishops, begging them to appease the commotions by gentle methods, lest they give rise to a commotion which shall set all Germany in a flame. Some of their twelve articles, he declared, defined just and reasonable demands."

"Such an exordium," says d'Aubigné, "was calculated to gain for Luther the confidence of the peasantry, and to induce them to listen to the truths which he was about to impress upon them. After admitting that some of their demands were founded in justice, he declared that rebellion was the act of heathens: the Christians were called to suffer, not to fight that if they persisted in their revolt in the name of the Gospel, but contrary to the very precepts of the Gospel, he should consider them as worse enemies than the Pope. 'The Pope and the Emperor,' continued he, 'combined against me; but the more the Emperor and the Pope stormed, the more did the Gospel make its way. Why was this? Because I neither took up the sword, nor called for vengeance, nor had recourse to tumult or revolt; I committed all to God; and waited for Him to interpose by his mighty power. The Christian conflict is not to be carried on by sword or arquebuss, but by endurance and the Cross. Christ, their captain, would not have his servants smite with the sword—He was hanged upon a tree.'"

But the malcontents were altogether averse to heeding such wild counsels. Inflamed by their leaders they were ready for war, an murderous was the manner in which they entered upon it. At Weinsberg, near the Neckar not far above Heidelberg, Count Louis of Helfenstein, and the seventy men under his command, being doomed to death, a body of the peasantry drew up in close ranks, holding their pikes thrust out before them, while a second close company drove the count and his retainers directly against the points of this forest of weapons. The news of these atrocities lost for them entirely the sympathy of Luther, who was ready to allow them to reap the fruit of their own devices. This was heaped upon them in full barbarous reprisal by the Princes of posing the Reformation. The revolt was quelled by the decisive conflict fought at Frankerhausen [Fifth Month, 1525] and Munzer with several others being taken soon after, were beheaded; yet, "in the states of the Elector, says d'Aubigné, "there were neither executions nor punishments. God's word, preached its purity, had been proved sufficient to quell the tumultuous passions of the people."

(To be continued.)

COUNTRY LIFE.

BY RICHARD HENRY STODDARD.

Not what we would, but what we must,

Makes up the sum of living;
Heaven seems both more and less than just
In taking and in giving.

Swords cleave to hands that sought the plow,
And laurels miss the soldier's brow.

Me, whom the city holds, whose feet

Have worn its stony highways,
Familiar with its loneliest street—
Its ways are never my ways.

My cradle was beside the sea,
And there, I hope, my grave will be.

Did homestead! In that old, gray town,

The vane is seaward blowing,
Thy slip of garden stretches down
To where the tide is flowing.

Below they lie, their sails all furled,
The ships that go about the world.

Dearer that little country house,

In lands with pines beside it;
Some peach trees, with unfruitful boughs,
A well, with weeds to hide it.

No flowers, or only such as rise
Self-sown, poor things, which all despise.

Dear country home! Can I forget

The least of thy sweet trifles?
The window vines which clamber yet,
Whose blooms the bee still rides?
The roadside blackberries, growing ripe,
And in the woods the Indian-pipe?

Lappety the man who tills the field,

Content with rustic labor;
Hark those to him her fullness yield,
Hap what may to his neighbor.

Well days, sound nights—oh, can there be
Life more rational and free?

Dear country life of child and man!

For both the best and strongest,
That with the earliest race began,
And hast outlived the longest.
Their cities perished long ago,
'Till the first farmers we know.

Perhaps our Eubels, too, will fall,

If so, no lamentations;
Or Mother Earth will shelter all,
And feed the unborn nations.
Swords, and the swords that menace now
Ill then be beaten to the plow.

The Institute for Colored Youth.*

In the past year in the history of the Institute for Colored Youth has been a year of preparation. The sale of the Bainbridge property, including the two school buildings and dwelling houses on Bainbridge and South Streets, was consummated early in the Sixth Month last. The purchaser was the City of Philadelphia, and it is a satisfaction to know that a public school is already established in the school building. It is intended eventually to use the property as a site for a modern public school building.

The proceeds of this sale (about \$65,000), were divided so that about \$30,000 would be immediately invested and the balance placed at the disposal of the building committee. This balance and funds contributed by interested friends, the committee has attempted to provide for the re-opening of the Institute for the Ninth Month next a general industrial building and one section of a dormitory. The

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total cost of these buildings will exceed the sum of money in hand, but the buildings represent the minimum of equipment with which the work can be successfully commenced and a special appeal is made to the friends of normal training for the race, to support the new board with liberal contributions in this emergency.

The Industrial Building is nearing completion. In a Normal school of 200 students all the space in it will likely be required for industrial training. In the beginning of the work, however, it is expected that this building will furnish class rooms and some general living accommodations in addition to industrial opportunities. The top floor has been furnished for dormitories for young men.

A careful study of the dormitory problem has led the building committee to adopt a plan of two large buildings in place of six separate structures as at first proposed. These two buildings can be so divided as to contain three distinct families each, while the total cost of the whole will be much reduced from the first estimate. The present effort is to have one section of the boys' dormitory completed in the Ninth Month, but to have it used for girls during the first years of the work. The furnishing and equipment of these buildings for school purposes will be an item of considerable expense. A liberal friend of the cause in Philadelphia, has made some offer in regard to the industrial equipment, but abundant scope is presented for others to become interested and to make special contributions.

An artesian well 353 feet deep, giving an ample supply of good water has been dug, under the direction of the building committee. This committee has also developed a general plan of heating and lighting and of drainage for the whole institution. The outlay in all these matters therefore has an intelligent regard to the needs of the future as well as to the necessary economies of the present.

During the past year a special farm committee has been appointed and under their supervision the farm has been put under tillage, some stock has been bought, and regular shipments of milk are now made to Philadelphia.

It is intended this spring to plant an orchard and small fruits, and to raise during the season produce so far as possible to provide for the family next year. Eventually the farm should be managed as a regular part of the educational machinery of the institution, but as the school cannot open before next Ninth Month, the transition to this situation must be gradual, so if possible to avoid any missteps that might bring reproach upon the practical bearing of agriculture upon life.

As outlined by the principal, Hugh M. Brown, and approved by the Board the reorganized Institute for Colored Youth is to be exclusively a Normal Training School for teachers. The course of study is to include two years and the requirements of admission to embrace the subjects usually included in a High School course. It is intended to admit but one class for the first year, so that from the start the work may have a definite professional character. Some friendly relationships have already been established with the school authorities in West Chester, and it is hoped these relationships may grow into a mutually helpful measure of practical co-

operation. The proposed course of study in the Institute is very briefly given in the following outline:

Three phases of work will be included, viz: 1. Academic (subject matter); 2. Professional (science of teaching, art of teaching) and practice (observing good teaching and practice, teaching under criticism).

The subjects of study will be as follows: 1. History. This subject includes general European history, economic and social history of U. S., history of education and commercial and political geography.

2. English. This subject includes technical grammar, composition and literature.

3. Mathematics. This subject includes arithmetic, algebra, geometry, application of mathematics to trades and industries, and free hand drawing.

4. Agriculture. This subject includes chemistry, zoology, botany and superintendence of farm work and "children's gardens."

5. Domestic art. This subject includes sewing, millinery and basketry.

6. Domestic science. This subject includes cookery, serving, marketing and superintendence of the cooking in connection with the boarding hall.

7. Wood working.—This subject includes hand work and bench work and paper and cardboard construction (all the girls take hand work paper and cardboard construction for primary grades.)

8. Iron Working. This subject includes machine shop work, forge shop work, management of stationary engine plants and superintendence of the school's heating plant.

9. Primary methods. This subject includes methods for the first three grades.

10. Physics and General Methods. This Department will be under the direction of the principal.

Since the decision of the Board to reorganize the Institute two years ago numerous emphatic confirmations of the decision have come to hand. The most notable of these has been from the pen of the lamented Dr. Curry and has been printed and sent to each member of the Corporation. If we believe the "supreme need in negro education is better equipped teachers," we must realize that such professional training, to be effective, is necessarily costly. The retiring Board cannot urge the consideration too vigorously. The present resources of the Institute may seem in some views to be substantial, but under the most limited arrangements for beginning they are so inadequate that the retiring Board has been greatly embarrassed. Only a very high grade of work can be worthy of our hands. We have inherited this problem and now when the needs by concurrent judgment, is most intense, shall we not meet it adequately?

HIGH LICENSE TAX.—Should these wages of iniquity be put into the treasury? They are the price of blood, and in their aggregate would be inadequate to buy fields enough to bury the multitudes who are the victims of the dreadful traffic for whose profits they sell the people's sanction.—State Board of Charities of Pennsylvania, 1871.

ONE may be small and weak in man's eyes, yet truly strong, if he can declare, "Thy yoke it is easy, and thy burden it is light."

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut Street, Philadelphia.

THE HEPBURN-DOLLIVER BILL, which is practically an amendment to the Wilson Act of 1890, and is intended to render it impossible for the liquor interests to evade and openly ignore the local laws in prohibition territory, was discussed before the judiciary committee of the House of Representatives on the 2nd, 3rd and 4th inst. In many respects this is the most important and effective "hearing" which the Temperance Reform has had within the halls of Congress in half a century. The case was ably presented by men and women who compelled the respect and closest attention of all who heard. The arguments presented are the strongest that have ever been offered for and against the principle of prohibition. Edwin C. Dinwiddie, Legislative superintendent of the Anti Saloon League, was recognized as the leader of the advocates of the bill, and Representative Richard Bartholdi, of St. Louis, as leader for the opponents of the measure. It is conceded that the liquor champions were defeated utterly at the "hearing," and if Congress shall act in accordance with the evidence presented the proposed law will be enacted.

PENNSYLVANIA PROHIBITIONISTS claim that at the local spring elections this year more than five hundred of their party candidates were elected. Information of this character is not advertised by the popular press, but may be confirmed by a careful study of election returns.

"How is it?" we are often asked, that with all the efforts put forth in the interests of temperance the consumption of liquors is not correspondingly decreased year after year?

Without discussing the question, we ask the consideration by all such questioners, of the following figures just received from the Bureau of Immigration:

Aggregate of steerage immigration for 1903, 857,046, an excess over last year of 208,303—32 per cent.

From Europe, 814,507.

From Asia, 29,966.

All others, 12,573.

From Italy, 230,622 (an increase of 52,247 over last year).

From Austria-Hungary, 206,011 (an increase of 34,022).

From Russia, 136,093 (an increase of 28,746).

From Germany, 40,085 (an increase of 11,782).

From Sweden, 46,028 (an increase of 15,134).

From Ireland, 35,310 (an increase of 6,132).

From England, 26,219 (an increase of 12,644).

The Commissioner refers to the great danger to the country found in the colonizing of alien communities in our great cities. "Such colonies," he says, "are a menace to the physical, social, moral and political security of the country."

And he might have added that 95 per cent. of the immigrants are accustomed to the daily use of intoxicants, a use which they continue after their arrival here.—*National Advocate.*

WHY THE PROHIBITORY LAW WAS REPEALED IN NEW HAMPSHIRE AND VERMONT.—First, the temperance people were not so wide-awake as were the license people. In one county alone in Vermont more than 2,000 voters whose names were on the check list were not at the polls. These were largely no-license men, the votes of half of whom would have retained the prohibitory law.

Second, the persistent effort on the part of the saloon power to defeat prohibition, aided by those who had a limited knowledge of the workings of a license law.

Third, when the prohibitory law of New Hampshire was enacted there was one foreign-born citizen to every twenty-four persons; when the law was repealed there was one foreign-born person to every four.

In Fifth Month, 1902, while under prohibition, there were in the city of Burlington, Vt., nineteen arrests for drunkenness; in Fifth Month, 1903, there were, under local option-high license, sixty-five arrests for drunkenness.

In New Hampshire in one county the number of persons sent to the county farm for drunkenness has more than doubled since the prohibitory law was repealed. In the annual report of the district nurse in the city of Concord, given a few weeks ago, she states: "We are very grateful to the physicians who have sent carriages for us when our services were required on night cases, as the increase of drunkenness in the city makes it unsafe for the nurse to make night calls unattended."—*Union Signal.*

LOCAL ELECTIONS IN VERMONT were held on the 2nd inst. This was the second vote taken under the new high license law that became operative about one year ago. Last year 92 towns of the 246 in the whole State voted for high license. This year 54 of the above 92 license towns voted prohibition, and only one town in the State changed from prohibition to license. When the State law was repealed last year the public press was practically unanimous in publishing "an obituary notice of the principle of Prohibition," but where may we find this year any comment on the foregoing significant facts?

PATENT MEDICINES.—Our attention has been called to the Report of the State Board of Health, Public Document No. 34, Commonwealth of Massachusetts, which contains some startling disclosures as to the percentage of alcohol in Tonics, Bitters, Beverages, etc., used extensively and indiscriminately throughout the United States. The information thus published must be accepted as authoritative, and seems fully to justify the following strong language of Henry B. Blackwell in the Woman's Column First Month 23rd, 1904. He says:

"It is a curious anomaly that, while temperance people have spent so much time, money, and effort in seeking to abolish saloons, comparatively little attention has been given to the sale of distilled liquors combined with deleterious drugs, in the shape of patent medi-

cines. Almost all of these contain alcohol, in proportions varying from six to forty per cent. The Woman's Christian Temperance Union especially ought to make the exposure of this fraud a prominent feature of its work, because women are largely addicted to the use of patent medicines. Tens of thousands in their health ruined, and contract incurable venous diseases, by habitual use of compounds containing alcohol combined with opium, strychnine, iodide of potassium, nux vomica, and other virulent poisons. These unfortunates, women, who would reject with horror a hot punch, an egg nog, or a mint julep, in many cases become unintentional inebriates—the unsuspecting victims of these fraudulent concoctions. In some cases the medicine is labeled "Not an alcoholic beverage," while containing a large percentage of spirits. The consumers of these so-called "remedies" will suffer less physical injury if they should visit the nearest drug-shop and there imbibe a cocktail, or a gin sling, instead of the pernicious alcoholic medicines for which they pay enormous prices. Of these they daily swallow doses, as instructed by the labels, "from a teaspoonful to a wine-glassful four times a day, increased as needed."

A BUSHEL OF CORN, like many another useful product, may be applied to an evil purpose and cause much harm. In the hands of a distiller it may be made to yield four gallons of whiskey, the retail price of which is \$16.00. What then may be got from one bushel of corn? The farmer gets 40 cents. The distiller gets \$4.00. The U. S. Government gets \$4.00. The retailer gets \$7.00. The railroad company gets \$1.00. The consumer gets intoxicated. The consumer's wife gets wretched. The consumer's children get neglected. The public gets an object-lesson.

THE most determined evil which afflicts the clerical force and the officers of the government is the habit of using intoxicating liquors.—*Hon. L. M. Morrill, in United States Senate.*

Are the Old Ways So Defective, After All?

BY WM. TALLACK, IN THE LONDON "FRIEND."

Is there not something inconsistent and contradictory in the severe criticisms which are being so widely uttered in regard to the ministry amongst Friends, and also in some of the proposed remedies? On the one hand, some are crying out that they cannot introduce strangers to our meetings, because they do not show prominent and eloquent preachers, after the type of such leaders as Canon Addison or Charles H. Spurgeon. And on the other hand, there are also being expressed strong objections to any prominence at all being taken by particular speakers, or by special length of intellect of discourse. The call for Summer Schools, libraries, and Biblical study, alternate, but also clash with the criticisms upon those Friends who may already have given some special attention to such aids to a ministry to which they have believed themselves definitely led by God.

Now, as one who has thought much on the subject, I believe we may, in the restless demands for change, now apparent, "go for ever

fare worse." Is it really the case that we do not, still, up and down the land, many meetings where week after week, earnest, well-learned worshippers assemble, old and young, and both in prayerful intervals of silence and with mutual exchanges of vocal exhortation, from brothers and sisters, are still enabled to worship the Heavenly Father in spirit and in truth, and to derive both strength and comfort for life's duties? And as a Society we can look back upon long years and generations of similar gatherings which have afforded much ground for sincere thoughtfulness, in spite of those weaknesses and shortcomings, which, after all, are common to all churches and to every human arrangement. We had not the existing and traditional conditions of ministry been helpful to such a degree?

There is a danger of confusing the needs of different kinds of meetings, in the present dispensation. If we want meetings to draw the public, or to please outside critics, or even, perhaps, certain fastidious critics inside our society, we are tempted to encourage something like the style of the professional ministers and missionaries of other churches. But for our own ordinary meetings for worship, it may well be doubted whether we can improve upon the good old ways of the past, except to look for a more prayerful and reverent dependence than ever upon the blessing and presence of the Holy Spirit.

In one of the Friends' large mission halls lately, several speakers of strongly socialistic tendencies urged objections to have any platform raised above the floor! Really this seems to be a little of what Robert Barclay termed "the anarchy of the Ranters." And somewhat akin to it, in puerility, appears to be the objection to galleries. Do Friends actually expect a revived and deepened ministry from petty material changes? It is a matter for thankfulness that in some meetings, such as, for example, the two with which the writer is closely connected, a pleasant and encouraging spirit has long been manifested towards ministers (whether "recorded" or not) both by the elders and the meetings at large. But this does not now seem to be the case everywhere.

We will conclude by venturing to remark that it is a fair question for the numerous critics of the ministry amongst us to ask themselves — for others to consider it — whether this gently diffused and loudly expressed criticism, of late years, is not in itself an appreciable source of injury to the Society's ministry? The ministry is a very tender thing; and especially under the conditions in which it must be exercised in the Society of Friends, it requires, on the part of that body, that which is sympathetic and gracious.

Waiting Mother.

"You see," said the lake engineer, in reply to a question I had asked, "it's strange the way of things that will stick in your memory longest. Take, for instance, an experience I had a few years ago. I expect I'll forget a lot of more important things before I forget this."

There wasn't any railroad along the shore here, and all the little towns and the summer resorts depended on the shore boats, sometimes

one and sometimes two, that plied up and down and carried freight and passengers.

"Some of those small places have good harbors and some you can't get near in rough weather, although they have docks a quarter of a mile long. This place I am going to tell you about was one of that kind.

"That summer Capt. Jim Elliot and I bought the Kittie Clark. She was a staunch little craft, and we figured to run her ourselves and save expense. Ours was the only shore boat then.

"One day early in the season we made this village I speak of on our way down and took on a passenger, a young boy who had consumption, and was going away to some sanitarium to see if his health wouldn't improve. He didn't look to me as if he would ever be any better in this world, but we brought him down, and he took the train and went wherever he was going.

"It got along in the fall. The resorts were all closed and business was pretty near over for the season. It's just about then we get our first and often our nastiest storms. The big freighters run longer, but we were not working for anybody that expected us to risk our lives for the sake of making another trip, so we were ready to lay up.

"When we were about starting up-shore, I thinking probably we wouldn't make but one more trip, if here didn't come this consumptive again, wanting to be taken home, and this time he was on his last legs, certain.

"He did not look as though he would live twenty-four hours, and what made it worse, it was fixing for a spell of weather, and 'twas likely to be about all we wanted to do to run the boat, without taking care of any sick folks.

"Still, it didn't seem the square thing not to carry him, as he hadn't any other way of getting home. So Capt. Jim and I talked it over, and we got him aboard and into the captain's berth, and there he stayed.

"Then we got that spell 'o weather. It rained and blew and froze till everything on that boat was sheeted over with ice, her captain and engineer included. We made out to keep headed up the lake, and that was about all. That little Kittie Clark would go ahead a bit, then she'd stop and kind 'o shiver as the sea took her, for all the world the way a horse will when it's in mortal fear. Seemed as if it was something alive and fighting for every next breath in those smothering waves. Well, that was just the way with that sick boy. He laid there struggling to catch his breath, and the captain and I we'd run in every few minutes to see if he was alive yet, and give him a swallow 'o water.

"When I look back at that now, it seems like a kind of blurred-over nightmare, but one figure in it stands out clear enough. That was the boy's mother. When we finally pounded our way to within sight of this place where the boy belonged, there she stood, watching for us, clear out to the very end of the dock. She had a shawl over her head, and the wind thrashed and switched her clothes as if it would tear 'em to tatters, but she appeared to lean 'way out over the water to get near to us. I don't know as I ever saw anything that seemed to mean more. Course I knew well enough that we couldn't get 'em to that place for hours, and she knew it as well as we did.

All we could do was to beat along up to Tawas and drop anchor there till the weather cleared, and that's what we did.

"We were pretty near worn out with all we'd been through, but we turned in and took care of that boy. We did all we could think of to keep life in him, and in about 12 hours, when things let up a little, we went back flying.

"There was that woman standing out there looking, looking, as if she waited there all the while—she had, for all I know. We got her boy off all right, and he died in his own bed, with her tending to him.

"I don't know as I can make you see it the way I do," the engineer resumed, after a pause. "I suppose I sensed it more, my mother being dead. She died when I was little, mother died. There was a snarl of us boys. I used to wake up nights and hear her praying that the Lord would spare her till we got some bigger. Well, whenever I get to thinking about that woman standing out there all alone, with the wind and the sleet and the mad lake itself beating over her, it puts me in mind of mother. I expect somewhere she's waiting with just that same look in her eyes."—*Youth's Companion*. F. Grinnell.

Science and Industry.

A YEAR WITHOUT A SUMMER.—Under the above caption, a correspondent of the Boston *Globe* has detailed the very remarkable weather record of the year 1816. The vagaries of our climate are too well known to require comment; in fact, one of the early settlers of Pennsylvania was so struck with this feature of his new climatic environment that when writing to friends in England, he disposed of this ever at hand topic for conversation by saying: "We do not seem to have a climate here; only samples of weather." The summer of 1816 was the coldest ever known through Europe and America.

The following is a brief abstract of the weather during each month of the year.

First Month was so mild as to render fires almost needless in parlors. Twelfth Month previous was very cold.

Second Month was not very cold, being, with the exception of a few days, mild like its predecessor.

Third Month was cold and boisterous during the first part of it, but the remainder of the month was mild. A great freshet on the Ohio and Kentucky rivers caused a great loss of property.

Fourth Month began warm, but grew colder as the month advanced, and ended with snow and ice, and a temperature more like winter than spring.

Fifth Month was more remarkable for frosts than smiles. Buds and fruits were frozen; ice formed half an inch thick; corn was killed and replanted again and again, until deemed too late.

Sixth Month was the coldest ever known in this latitude. Frost, ice and snow were common. Almost every green thing was killed. Fruit was nearly all destroyed. Snow fell to the depth of ten inches in Vermont.

Seventh Month was accompanied by frost and ice. On the 5th ice formed of the thickness of common window glass throughout New England, New York, and some parts of Pennsylvania. Indian corn was nearly all destroyed, though some favorably situated fields escaped;

this was true of some of the hill farms of Massachusetts.

Eighth Month was more cheerless, if possible; than the summer months already passed. Ice was formed half an inch thick. Indian corn was so frozen that the best part it was cut down and dried for fodder. Almost every green thing was destroyed, both in this country and in Europe. Very little corn ripened in the New England and Middle States. Farmers supplied themselves with corn produced in 1815 for the needs of the spring of 1817. It sold at from \$4 to \$5 per bushel.

Ninth Month furnished about two weeks of the mildest weather of the season. Soon after the middle it became very cold and frosty; ice formed a quarter of an inch thick.

Tenth Month produced more than its share of cold weather; frost and ice were common.

Eleventh Month was cold and blustery. Snow fell so as to make good sleighing. Twelfth Month was mild and comfortable.

The above is a brief summary of "the cold summer of 1816," as it was called, the year showing the remarkable record of frost and ice every month therein. The sun's rays seemed to be destitute of heat throughout the year, and all nature was clad in a sable hue. The average wholesale price of flour during the year in Philadelphia was \$13 per barrel.

Items Concerning the Society.

It should be added to last week's account that William C. Allen's concern for religious service in the West Indies Islands, besides Porto Rico includes the Island of Barbadoes.

Prof. Seth K. Gifford, who for nineteen years has been a member of the Faculty of Haverford College, will relinquish the chair of Greek in that institution in Sixth Mo. next to assume in Ninth Mo. the principalship of the Friends' School, in Providence, R. I., where he and his wife were once efficient teachers. S. K. Gifford was graduated from Haverford College in 1876, and afterward pursued his studies in Greek, archaeology and philology in Berlin, Bonn and Munich. During his long connection with Haverford College S. K. Gifford has taught German, Latin, Greek and cognate subjects. His successor has not yet been elected.

Notes in General.

Joshua Young, who preached the funeral sermon at John Brown's grave, and for so doing was driven from his pulpit at Burlington, Vt., died recently at Winchester, at the age of eighty.

The Iona Stone, which arrived in Washington recently, is of dull gray and bears as inscription the dying words of Columbo, the great Celtic missionary of the fourth century: "They who fear the Lord shall want no manner of thing that is good."

Bishop Green says, "I have learned more lessons of courage, patience, bravery, and splendid heroism from the poor of this city [New York] than from any other class. Whatever you do, don't go among the poor in a spirit of patronage—nothing is so deadly."

R. J. Campbell says that so far as he can see the only valuable part of "Christian Science" is simply Christianity, and that we ought to have been preaching its Christian element long ago; and the defect of that system is that it ignores or seems to ignore the principle of the cross.

In a paper on "The Church's Duty to Labor,"

Samuel Gompers says: "There are too few ministers of the gospel who take an interest in the real lives of the wage-earners and as a result, the clergy form a habit of often talking down patronizingly to the working man, an attitude of mind and soul which the latter are not slow to recognize."

SUMMARY OF EVENTS.

UNITED STATES.—The first meeting of the Panama Canal Commission was held on the 22nd ult. in Washington, at which a letter from President Roosevelt was read containing general instructions for the guidance of the commission in the performance of its duties. The President insists that the work shall be vigorously and honestly prosecuted; that no improper influences from contractors or others shall be tolerated, and that "the expenditures are to be supervised as rigorously as if they were being made for a private corporation dependent for its profits upon the returns."

The Chinese Government has notified the United States that it does not desire the continuance of the Exclusion treaty of 1894 beyond the time fixed, which is ten years from the date of the exchange of ratifications. This occurred Twelfth Month 7th, 1894. The Chinese hope to obtain in a new treaty more liberal treatment for their people in this respect.

A despatch from New York of the 27th ult., says: The American steamship *Nebraska* arrived here to-day from San Francisco, after a voyage of 12,724 nautical miles, during which her furnaces were fed exclusively with oil. The voyage was performed in a little over 51 days.

The negro population in New Jersey in 1880 was 38,853; in 1900 it was 68,844, an average increase of 76.9 per cent. An inquiry among manufacturing establishments showed that practically without exception negroes are paid the same wages as whites for the same kind of work, but most employers prefer white labor because negroes are less reliable, staying away from work on their sick days for any trivial reason. Laziness and unsteadiness at work are the most serious shortcomings urged against the race.

The treaty with the Sultan of Sulu signed in 1899, by which the United States recognized slavery and polygamy in the islands owing allegiance to him was declared void by President Roosevelt on the 2nd ult., owing to the opposition of the United States by the Moro, one of the native tribes in the Philippines.

Two members of the Dawes Commission have resigned their positions, and under an amendment of the Indian Appropriation bill the work of that committee will hereafter be done by one official as recommended in a report of Charles Bonaparte, appointed to examine into alleged abuses by this Commission. Other amendments to the Indian Bill provide for the termination of the existence of the Dawes Commission Seventh Month 1, 1905, absolutely, and requires that no employee of the United States shall have any interest whatever in the purchase, lease or alienation of Indian lands, or any interest in the leasing of Indian lands anywhere, or any interest in the purchase or lease of any lands in such lands. This provision applies to every foot of Indian land in the country. No more allotments are to be allowed in the five civilized tribes. The Choctaws and Chickasaws are to be paid \$700,000 for lands given the negro element in those tribes. The principle of making good the promise of the government in the matter of paying Indians in gold instead of currency was sustained.

A despatch from Boston says that on the 21st an earthquake occurred which was felt in nearly all sections of New England and the maritime provinces, and is declared to have been the most remarkable in twenty years. Eastern Maine generally suffered more severely than other sections, though the disturbance was distinctly felt throughout Connecticut, Massachusetts, Vermont, Rhode Island and New Hampshire, and into Canada. From three to seven distinct shocks were felt. In Newport, Del., an earthquake shock was felt at the same time.

In a recent address in this city in reference to the education of the negro, Booker Washington stated that in the forty years since the war the negroes of the South reduced their percentage of illiteracy from 100 to 44. In Spain, after centuries of civilization, 68 per cent. of the population is still illiterate; in Italy 38 per cent., and in the South American republics eighty per cent. In 1889 the average cost of education for the whites was \$21 and for the negroes \$1.69 per capita; in 1899 it was \$4.99 for the whites and \$2.21 for the negroes. Meanwhile, in Massachusetts, the education of each child cost \$22 and in New York \$20. With existing conditions it might be truly said that education of the negroes as a race has never been really tried in the South. In some

townships only 10 per cent. of the negro children go to any schooling. In Louisiana 90 per cent. did not attend school six months. The educated negro had always counseled their race to patience and probably done much to avert a race war.

Reports from North Dakota, Montana and California state that on the 25th ult. the greatest storm of winter was raging. Snow fell to the depth of two and snow drifts three to ten feet in depth were reported. It was also very severe in Chicago. Great losses of floods have occurred in southern and western Michigan.

A despatch from Berea, Ohio, of the 27th ult., says: The Standard Oil main pipeline, bringing the oil from the fields of Indiana and the Lima oil wells to Cleveland, was ruptured at the point where the 12-inch cross-section branch of Rocky River, at Liverpool, Mo. county, fourteen miles southwest of this town. This, which has considerable pressure at this point to flow over the rolling country, spurred from the rent the pipe in a great stream. It spread quickly from the bank and began to flow down the river toward Col. Centre, a small village three miles below Liverpool. At this point it was set on fire, and when the fiery substance reached the Ohio River, great apprehension was felt. Serious damage. At one time for eight miles the river was in flames, and the sight was one seldom witnessed. The people were warned for the entire length of the river.

An appeal has recently been made in New York for funds with which to establish a farm colony on Island for the redemption of victims of alcoholism and drug habit.

It was stated that "there are 2,000,000 men in America who are the slaves of alcoholism." Of these are about 4,000,000 men and women—an alarming proportion of these from the highest ranks of our social, professional life—who are helpless victims of the more terrible drug habit.

FOREIGN.—The arrival of Russian troops in Manchuria by the trans-Siberian Railroad it is said has amounted to only 20,000 men. It is expected that hereafter a large number will arrive about 1000 daily.

Reports from St. Petersburg have indicated that Russia will have difficulty in raising the \$500,000,000 estimated as being needed for the first ten months of war.

Korean records at Seoul were found to indicate that Russian troops crossed the Yalu on Second Mo. 2, 1894 before Japan broke off diplomatic relations.

Attempts have been made by the Japanese to close entrance to Port Arthur by sinking vessels laden with stones which appear to have been unsuccessful.

In a recent message to Viceroy Alexieff the Emperor declared that the object of the war on the part of Russia was to insure the dominant position of that country on the shores of the Pacific.

The English Government is considering the transportation across this continent of mails destined for the East. The distance between Liverpool and Yokohama via Halifax, New York, San Francisco and Vancouver is 1515 miles shorter than by way of the Trans-Siberian Railway, the fastest trans-American service. British mails may reach the East in three weeks' time.

Emperor William of Germany and King Victor Emmanuel of Italy, have exchanged visits on the Bay of Naples, it is stated, in the interest of the peace of Europe.

Statements are published respecting the use of a flesh as food in Prussia, by which it appears that in 1889 nearly 12,000 horses were slaughtered for human consumption in Berlin, and nearly 10,000 in Breslau. In 1890, 79,000 were consumed in the whole of Prussia in 11, and 67,000 in 1899. The figures for 1903 will probably show a considerable increase. Choice beefsteak is quoted at 10 cents a pound.

The introduction of Chinese labor into South Africa to insure its aid in mining operations has received the sanction of both houses of Parliament. A recent demonstration, in which about 20,000 persons took part, against the introduction of Chinese labor into South Africa, was held in Hyde Park, London.

NOTICES.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia at 7 A. M. and 8.15 A. M., and at 2.30 P. M. Other trains are met when required. Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, call West Chester, Pa. 1144.

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"GOD worketh in us to will."

NOTHING that is divinely laid upon one to believe or to do, can be for him a non-essential.

THOUGH in the Scriptures we think we have, it is in the life alone that we have the scriptures.

It is as we are true to the divine inspirations in our own hearts, that those of the scriptures will be found true to us.

MAY the approaching Yearly Meeting apprehend that for which it is apprehended in the mind of Christ. He has his prospects for this assembly, we perchance have our projects, which shall yield to the other? Shall not all our own notions stand aside, in abeyance to the openings of his will and pleasure for the church; and our chief pleasure be that his will be apprehended, recorded in our hearts and counsels, and made our meat and drink to execute in the world? "I follow after," says the true church and the true member, "that I may apprehend that for which I am apprehended by Christ Jesus."

All Things Let the Life Have the Preeminence.

An intelligent observer of movements in human history has said that "The idea creates the organization, and the organization destroys the idea." The vision of a working principle which was so vividly impressed on the minds of the early Friends,—namely, that Christ is the living word of Divine Truth that can speak a man's condition,—was as a spirit seeking itself a prepared body, or rather assimilating to itself its own appropriate framework in an organic form of membership and government for the preservation of its testimony among men. As kindred particles after particles gather in precise order about its nucleus

to form a crystal invariably shaped with mathematical uniformity after its kind; in like manner gathering about this principle of Christ the Word was shaped an organization conformed to that central Life.

Our system of church discipline or government, including our systematic non-system for the liberty of the Spirit, took shape as a growth, a development of the out-reaching and ingathering force of the Spirit of Christ, for the practical working of his one mediatorship and intercommunication between God and men. We do not see how this distinctive principle could have formulated itself otherwise, in order to have a church government adapted to the spirit of revelation in the knowledge of Him. Every leading provision of the system appears to have had its eye single (whether members have had theirs so or not) to inward revelation as its working principle. And to every desertion of that principle for another by societies who hold our name, their mode of worship has perhaps been first to respond and succumb; and to every distinctive change of inward attitude there will be its distinctive change in outward form and mode.

The organization is a servant of the principle which it voices, so long as its construction is simply suited to that. If builders overbuild, or bring in superfluous parts adapted rather to other principles, the machinery becomes more and more complicated unto ultimate self-wrecking, as by clash or warfare among inconsistent parts and members. Or if in its beautiful simplicity it competes for our admiration with the spirit and principle it was built to serve, till men lose sight of the principle in the goody order and form, then, wrapped up in the form of godliness while denying the power thereof, they become idolaters of their system, it may be unto the ultimate loss and destruction of the ideal for which it exists. When our organization is made the end of our concern and devotion, and not used as the means in every way subordinate to the original principle, then is the end lost in its means, and the organization become the extinguisher of the life which it was first raised up to embody. The way to preserve an organization to preserve its inner life,—to keep its original principle in its living supremacy. The way to reduce the organization to decay and contempt is to give it the first place.

But crystallization seems to become but a

principle of mere existence, while LIFE is a principle of growth and movement within the scope of its own spirit. The swaddling clothes of the infant seed of life would be found stifling shackles to a condition growing in wisdom and in stature. But wherever that which cramps the true life must crumble, and "that which decayeth and waxeth old is ready to vanish away," let it be ever the inward life that adapts to itself, according to its expanding powers, the seamless garment of its own selection. New suits, shapes, models, will be continually offered by the world for the bride of Christ to assume as "adapted to the times," but these bespeak a putting on, and not a development from life.

Religious Books in Spanish.

While our Friends' Tract Association and Book Committee are publishing for Spanish-American peoples such literature in Spanish as Dymond's Essays on Morality, with separate tracts on War and Military Glory and the work of Stephen Grellet, we may take an interest in what is done in the same cause elsewhere, as thus described in the *Nashville American*.

Few people are aware that probably nearly all the religious literature used in Spanish-speaking countries is published in Nashville, where the only publishing house in the South issuing Spanish publications, and the only one in the United States issuing religious publications in Spanish is located.

The publications indicated are published by the Spanish department of the Methodist Publishing House. The Spanish department is on a paying basis and is proving one of the most remunerative departments of the publishing house. Professor Rodriguez is a Mexican, who was in 1888 recommended by Bishop Hargrove for the position of professor of Spanish at Vanderbilt University and official translator of religious documents from English to Spanish for the Methodist Church, South.

In 1890 the first Spanish publication was issued by the publishing house, being the first translation into Spanish of "The Sermons of John Wesley." This was in two volumes. Within six months five hundred copies were sold, some of the orders coming even from Spain. Since then two thousand volumes have been sold. The regular publication of leaflets, quarterlies and catechisms was then commenced and has continued ever since. Other works translated and published in Spanish are: Paley's "Natural Theology" and "Evidences of Christianity;" Bishop Haygood's "The Man of Galilee;" Bishop Hurst's "History of

the Christian Church," and three volumes of the works of two of the early Spanish reformers, Constantino Ponce de la Fuente and Juan Perez. Professor Rodriguez is now translating W. F. Tillet's "Personal Salvation," of which four thousand copies of the original have already been sold.

The lesson papers and quarterlies, as well as many of the larger works, are sold to every denomination, North and South, with missionaries in Spanish-speaking countries, as there is no other publishing house in this country which publishes such literature. The literature is used in Mexico, Cuba, Porto Rico, Central and South America, and by Sunday schools in far-off Spain.

H. M. Barr, who was taught Spanish by Professor Rodriguez, is now setting the type and reading the proofs, and despite the fact that he is an American he is probably the most able man who has worked on this Spanish composition. H. M. Barr has been doing the work for three years and ably assists Professor Rodriguez.

DEMOCRACY NEEDS RELIGION.—A Congregational magazine of Boston contains an article by James M. Whiton of New York, in which he is concerned to transfer the hope of our republic from education to Christianity. We give his concluding passage:—

Educate, educate, is the cry. But education that does not quicken and develop what is deepest in our nature, is a poor experiment. Education that makes wit sharp and leaves conscience dull brings no social salvation. Religion, with its characteristic aspiration to link the will of man to the will of God is essential in any education that aims at the making of the normal man, the man of thoroughly social spirit, on whom alone the hope of permanent democracy depends.

The ancient democracies like the ancient monarchies all split on the reefs of self-interest. They, too, were religious in their way and had plenty of ethics also, and philosophy as good as ours. The question of the permanence of modern democracy is thought to be hopefully settled by the better religion we possess. Potentially it is settled; actually it is not, and will not be until the sword of the spirit, now in the scabbard, is unsheathed and wielded against the menacing foes of our social and political order. In any society, whether civic or churchly, in which that spirit dwelt, each is for the other and all are for God, and then the idea of a religious democracy stands forth.

Could the Spirit return to the churches, where it has been smothered by prosperity, could it be carried, as the Pilgrim Church carried it, into their duties as citizens of the Commonwealth, what a renaissance of wholesome Puritanism would we see in Church and State alike, rebuking and shaming the moral laxity and crookedness that trouble all thoughtful men to-day with grave forebodings.

THE UNIVERSAL LIGHT AND SPIRIT.—Charles Cuthbert Hall (who was lately made President of the Religious Education Association), while speaking in England of impressions made upon his mind while traveling in the East, said:

"Never was I more certain that the spirit of God is universal in his operations and that beneath the manifestation of the ethnic religions is the working of that one Spirit, begetting in the human soul a yearning after God."

ON EARTH PEACE THROUGH THE INDIVIDUAL.—At the opening of our warfare with Spain the thought occurred to us, that "war is upon us because it is in us." Now we find our meaning much more clearly elucidated by these words of Robert E. Speer:—

The peace of the world is within each man's control, so far as that man is concerned. If I do not quarrel, that will be so far a realization of universal peace. And when all men universally pursue the same course, with no legislative declaration, and no treaty, and no noise or talk of any sort, there will be peace throughout the whole world.

Church Union: and its Foundation.

A proposition has appeared in a religious periodical on the union of early Christians "in such a way as to please the Head, Christ Jesus;" containing a study of the foundation on which this acceptable union, or church, rested.

The author well observed that the apostle Paul disclaimed any disciple as the Rock on which the church was built, whether Paul, or Apollos, or Cephas (Peter). "For other foundation can no man lay than that which is laid, which is Jesus Christ." Our Lord's own declaration to Peter concerning this foundation must be consistent with this Scripture,—leaving Himself, the Rock of Ages, as the one foundation of his own Church;—not Peter, but the living principle which Peter's name represents;—not primarily Peter's confession, which is a product of that foundation; but the Father's revelation of His Son, for which Christ called Peter blessed. "Blessed art thou, Simon, son of Jona; for flesh and blood hath not revealed it unto thee, but my Father who is in Heaven." This is the rock of direct divine revelation to men's hearts,—a rock identical with Christ as the living and revealing Word of God,—on which he declared He would found His Church. And the name Peter (Petros, which means "a stone") was happily taken hold of as an offspring of that fundamental principle (*petra*, the Rock), namely: God's revelation to man in and through Christ, the Word, as the foundation-rock of His Church. "For no man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him."

It is the same truth, that of divine communication to man, which is conveyed under another figure, where Christ is called the *Head* of His Church, which is his body." The members and organs of the body receive direct communications from the head, in order to live and move aright. "The foundation of God standeth sure, having this seal: The Lord knoweth them that are His." 2 Tim. ii:19. "If any man have not the Spirit of Christ, he is none of His." Rom. viii:9. Thus church-membership is without foundation except in a living communication which is, by

faith and obedience, kept open between the individual soul and Christ. He is the rock, the Mediator and Living Word between God and man: "My sheep," he says, "know my voice and they follow me."

I can see no other "bond of peace," union, between the churches, but this union of the Spirit,—the spirit of wisdom or revelation in the knowledge of Him." The who are in spiritual communion with the living Head, are members of his Body Church, wherever on earth they may be gathered or scattered. He knoweth his own and they know his voice. Tho' strange outwardly, they are united in Him. Of fellowship, and accordingly intercourse, with the Father and with his Son Jesus Christ

And Peter it was, who so promptly became an expositor of this foundation Rock, at the season of that Pentecostal endowment of the early church with power. This he by revelation at once claimed as the spiritual basis of all future Christian life and work. "Sai God, I will pour out of my Spirit, upon a flesh; and your sons and your daughters shall prophesy. . . This Jesus, therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, hath shed forth this which ye now see and hear." (Acts xi. 17, 33.)

Such was to be the characteristic working of the Christian dispensation,—his laws to put into our hearts and written in our mind—"Those special manifestations of the Spirit the beginning (says Hackett on the Acts) marked the economy as one that was eminently distinguished by the Spirit agency. They were a pledge, that those all ages who embrace the gospel should equate the most faithful of God's ancient people; they enjoy a clearer revelation, are enlightened and sanctified by a spirit more fully imparted, may rise to the same or higher religious consolations and attainments."

Old Minutes of Ulster Province Meetings, Ireland.

Limerick, 9 mo. 25, 1769.—Recommend to stir up and encourage Friends who are orderly in their appearance, both male & female, consistent in their conduct and employ in their attendance of meetings of Worship and Discipline, whether rich or poor to fill up the front seats, that by their sole deportment in meetings they may excite Youth to come up in a Godly exercise, and Worship the Father of Spirits in Spirit and Truth.

Limerick, 6 mo. 11, 1770.—We tender entreat Friends to be careful in their offering in the transactions of their business, to watch their minds seasoned with the virt of Truth, which suitably qualifies, and causes such offerings to tend to edification. And further request that a watchful care should be exercised to avoid all personal reflection either in meetings or in conversation, as such are a cause of obstruction to the effect support of Discipline and frequently tend the breach of Unity.

Waterford, 7 mo. 28, 1777.—A Woman Friend marrying a Friend in the compass this Province, except she is in the Ministry or an Elder, no occasion to send a Certificate with her, the act of Marriage being by

expressive of her being in unity, and constitutes her a member of the Meeting her husband belongs to.

Clomel, 10 mo. 13, 1783.—That Friends should not leave Corn or Hay (than possession of by Tythemonger or Tythetakers) in their Fields, after they draw in the rest of their Corn and Hay, or preserve it for them, but draw such in as their own property. Also that Friends in a deliberate, cool manner as opportunity offers, inform those concerned in taking Tythes from them, of our conscientious Scruples against paying such demands.

Cork, 4 mo. 11, 1785.—An awful Solemnity recommended in attending Burials, and for Friends to follow the corpse of their Friends 2 or 3 abreast.

Cork, 1 mo. 30, 1786.—Recommended to have a watchful eye over such as Friends may apprehend in Danger of extending themselves in Trade beyond their Capitals or Abilities to manage, or of embarking in adventures which may terminate in the loss of their own or others' property; as well as over those who thro' want of a proper attention to Industry and the necessities of their Families after their own Property and the Property of others entrusted to their care to diminish and slip away.

urther on the Institute for Colored Youth.

The following postscript to the Annual report of the Institute for Colored Youth, printed in *The Friend* last week, was read at the meeting of the Corporation. It contains information especially welcome to those who have been interested in the active School work on Bainbridge Street.

It was reported last year that the pupils in the Academic Department on Bainbridge Street had found no difficulty in taking their places in the several public Schools to which they belonged.

It is believed that the strict requirements of the public school system as regards attendance and punctuality will be especially advantageous to the race. Opportunities for annual training have been greatly extended in the public system of late, so that this essential education for colored children would seem to be freely supplied.

Young colored men especially, are able to proceed forward through the grammar grades into the Public Manual Training School and there receive the very type of training that they most need. Much the same purpose is served for young women by the Commercial High School. It seems to the Board that it would be a mistake to do other than encourage colored youth to work in the public system for these educational privileges.

To discharge fully however, any obligation resting upon the Board toward the pupils in the former industrial classes on Bainbridge Street an arrangement was made with the Manual Training School so that these pupils might receive instruction there at our expense. About one-fourth of a total of 150 accepted this opportunity. The Berean School now occupies the building of industrial evening classes vacated by the Manual Training School, and so far as appears meets the requirements of such instruction very completely.

"THE best victories men win are the victories they win over themselves."—Robert E. Lee.

FOR "THE FRIEND."

Merle d'Aubigne's Testimony for Peace.

As Exemplified in the Pages of his "History of the Reformation."

(Continued from page 300.)

At the time this compilation concerning events that occurred nearly four hundred years ago, is being prepared, there is prevailing a great war in the Far East: on the one side a so-called Christian nation, possessing the largest contiguous area and the greatest population of any world's Power called Christian; on the other side, a progressive though "heathen" nation, dwelling on an island group and with a population perhaps one-fifth of that of the other. Repeatedly in the papers we have read the published utterances of those known as Gospel ministers, to the effect that they hope that this side, or, as the case may be, the other side, may prevail; that the overgrown aggressive nation that calls itself Christian needs a "hauling down" lest it covet and possess the whole earth, and that the Buddha-worshippers are really better exponents of true religion than are the Greek Christians; or, on the other hand, that there is much to be said of the reality of the "yellow peril," and, at any rate, we ought to stand by the nation which favored us in the day of our jeopardy. But, alas, there seems in no quarter to abound that spirit of prayer which would supplicate the Lord of Hosts to bid the warring elements cease their strife, and lay hold of those peaceful processes of adjudication that are providentially ready at hand. Let us mark here a contrast.

Following the termination of the Peasants' War, already very briefly narrated, Luther and Melancthon expected naught else but that thousands of swords would ere long be unsheathed against the Gospel. But it was not so, at that time, not in Germany where counsels of aid and prayers for peace were heard on many sides. Writing to Frederic Myconius, Luther observed:

"Satan is raging; ungodly priests take counsel together, and we are threatened with war. Exhort the people to contend earnestly before the throne of the Lord, by faith and prayer, that our adversaries, being overcome by the Spirit of God, may be constrained to peace. The most urgent of our wants—the very first thing that we have to do is to pray: let the people know that they are at this time exposed to the edge of the sword, and the rage of the devil: let them pray."¹

"Thus everything indicated," remarks d'Aubigné, "a decisive conflict. The Reformation had on its side the prayers of Christians, the sympathy of the people, and an ascendant in men's minds that no power could stay. The Papacy had with it the established order, the

¹It was the feeling of the writer during the days immediately preceding the late Boer war, that had those religious-minded Transvaalers, and their President, instead of leaving their three days' ultimatum, bidding the British concede their terms or fight, made use of the contention of faith and prayer as indicated above, while appealing their case to the Christian world, and declining to use the sword even for their just rights, they would in the end have secured substantially what they wished. To-day, many of them are exiles, the people are far from contented, and the land is threatened with a trampling of Chinese coolies, by permission of the British government.

force of early habit, the zeal and hatred of powerful princes, and the authority of an Emperor whose dominion extended over both hemispheres, and who had just before deeply humbled the pride of Francis the First. Such was the condition of affairs when the Diet of Spires (1529) was opened." It was the protest offered here that originated the name of Protestants. The narrative of d'Aubigné turns again to Switzerland, where Zwingle continued to be the central figure.

It had been remarked by Zwingle, as making manifest how uniform is the testimony of the Spirit of God, that notwithstanding he and Luther had had no communication (up to the time he so spoke) with each other, they yet agreed so closely in the doctrine of Christ. It was just here, however, that the two Reformers were destined ultimately and radically to disagree, and that a root of bitterness was left which eventuated in denominational differences, not reconciled to this day.

"While the Romanists," says d'Aubigné, "were on all sides unsheathing the sword against the Reformation, the work itself was passing through new stages of development. Not to Zurich—nor Geneva, but to Wittenberg, the focus of Luther's revival, must we go to find the beginnings of that Reformed Church, of which Calvin ranks as the most distinguished doctor. There was a time when these two great families of believers slept in the same cradle. Concord ought to have crowned their mature age; but when once the question of the Supper was raised, Luther threw away the proper element of the Reformation, and took his stand for himself and his church in an exclusive Lutheranism. The mortification he experienced from this rival teaching was shown in his loss of much of that kindness of manner which was so natural to him."

From the old scholastic theology, Luther had openly divorced himself in upholding the cardinal doctrine of justification by faith. In the matter of the outward sacrament he had given up, indeed, the Romish doctrine of transubstantiation, and yet he tenaciously clung to the closely related tenet of the real presence. It is stated that he even went so far as to say that he would rather receive the mere blood with the Pope than the mere wine with Zwingle. The whole matter came to a head when, in 1529, there was held the notable Conference of Marburg, for the settlement or reconciliation of this highly important question; but, after much discussion, lasting a good many days, the Conference broke up without coming to any agreement in the way of religious concord, but with rather the opposite result. Luther, holding very literally to the words, "This is my body," would not receive the spiritual significance of the sixth chapter of John, as pleaded for by Zwingle and his friends.

In referring to the hopeful beginnings of Reformation in France, particularly in the southeastern districts where the devoted Wm.arel, an itinerant preacher, afterward the associate of Calvin, appeared the animating spirit, d'Aubigné quotes from a letter written by Luther to Charles, Duke of Savoy, in whose Alpine valleys dwelt those early Reformers, the Vandois or Waldenses. The missive was intrusted to the hands of a sympathizer, Anemond, a knight of Dauphny. "May your

Higness,* having made so happy a beginning, help to spread this doctrine, not by the sword, which would be a hindrance to the Gospel—but by inviting to your States teachers who preach the Word. It is by the breath of his mouth that Jesus will destroy Antichrist; so that, as Daniel describes, he may be broken without hand. Therefore, . . . cherish that spark that has been kindled in your heart. Let a flame go forth from the house of Savoy, as once from the house of Joseph. May all France be as stubble before that fire. May it burn, blaze, purify—that so that renowned kingdom may freely take the title of "Most Christian," which it has hitherto received only in reward of blood shed in the cause of Antichrist."

(To be continued.)

FOR "THE FRIEND,"

A Note on D'Aubigné and Geneva.

A valued aged Friend, interested in the presentation of Merle d'Aubigné's Testimony for Peace, in writing, from recollection, concerning what he had read as to the Genevan's religious experience, remarks as follows: "The readers of Stephen Grellet may remember, that when on his religious mission in the south of France, as he left there to go 'by post' to Genoa, his mind was arrested by an inward mandate, to go with all speed to Geneva. He obeyed, thus suddenly turning from his course to Genoa. In so doing, as he afterward learned, he escaped the spies of Napoleon, and was on hand in Geneva to do a service for his Master, the magnitude of which we may never know. He tells us, he found the educated class of the people engulphed in Socialism. Stephen attended the gatherings and there exerted whatever influence he was enabled to. But the point I here make is that I. H. M. d'Aubigné was at that time a young man [the year 1813—he was then nineteen], in Genoa, and wrestling with the spirit of unbelief, which it was the mission of S. Grellet to suppress. It would be interesting to learn whether he met S. G. at that time."

Possibly some light may be thrown upon this matter by referring to an account of the life and writings of Merle d'Aubigné, which was published in this country so long ago as 1846, a quarter of a century before his decease. The writer of this hopes to be able to examine a copy of that book. Meanwhile, it may be of interest to quote from a personal letter received last week from a concerned Christian resident of Geneva, the Count St. George, where is still living the widow (second wife) of d'Aubigné. He writes:

"I was interested in what you say about our old friend Merle d'Aubigné's views against war. At present we are waging a terrible and a desperate war against incredulity and the current of laxness which invades so many of our schools, where both teachers and pupils vie with each other in trying to shake the Divine authority of the Scriptures. In fact, a little study of these efforts show that they all have the same aim in view, taking away the sinfulness of sin, thus diminishing if not doing altogether away with the Redemption through Christ, and substituting an easy code of morals (?) to the teachings of our blessed book."

This appears to confirm what was said to me by a visitor to Geneva less than two years ago, that she was told there was a good deal of the spirit of reasoning, rationalism, in some of the many educational institutions of that city. Rationalism and Romanism were the subjects of a discourse which d'Aubigné once delivered in Belfast, Ireland. It would seem that the dedicated labors of a d'Aubigné and a Grellet were again needed in the beautifully situated city on Lake Lemán, where the speculative philosopher Rousseau once dwelt, and where it is likely some of his erroneous teachings have aided the trend toward rationalism.

J. W. L.

BENEFIT OF READING LIVES OF EARLY FRIENDS.—The account of the hardships that George Fox and his followers passed through are almost incredible and some of the things for which they suffer [might] seem hardly worth the agony and misery, but it was this very suffering for conscience' sake which brought forth strong characters, and we of the present day will do well to consider what they went through in order to establish a form of worship free from the abuses of that time.

It is only by reading the lives of the early Friends that some of their doctrines, which are hard to understand are made clear. The deep spirituality of the principles of the Society is generally acknowledged, but some of their fundamental and most treasured beliefs have been lightly spoken of.

Many people say carelessly and thoughtlessly that "they are moved by the Spirit," not realizing the solemnity and sacredness of what the Society of Friends mean by "the guidance and moving power of the Holy Spirit of God."

All through the early and middle ages down to the present time, the religious orders of both men and women, have had a distinctive garb, and have led lives hedged about with many restrictions, and have been admired for their lives of self-denial, whereas the simplicity of Friends has been often criticized unfairly, and ridiculed for peculiarities.

George Fox tried to set up the standard of a simple Christian life, being possible in the midst of the wickedness of the world, thus carrying out the prayer of our Lord, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

Friends have encountered many difficulties in trying to lead this simple life: and if the Society is still to be a power in the world, the present generation must show a feeling of loyalty to, and of confidence in the principles laid down by the early Friends, realizing that these principles were not new doctrines, but were the truths spoken by our Lord when He was on earth, but which had become hidden under the excess of forms and ceremonies which had risen in the churches.

—INTERCHANGE.

While I sought happiness she fled
Before me constantly,
Weary I turned to Duty's path,
And Happiness sought me,
Saying, "I walk the road to-day:
I'll bear thee company."

—British Workman.

Brief Review of the Progress of Religious Liberty in Modern History to the Rise of the Society of Friends.

(Continued from page 299.)

The Puritans felt conscientiously opposed not so much to the doctrines but to the assumptions of the bishops, the introduction of numerous unscriptural offices and titles, the laxity of discipline, the prohibition of extemporaneous prayer, the numerous festivals, the use of organs and other instruments of music in the time of worship, of the sign of the cross in the ceremony of baptism, kneeling at the ceremony of the supper, bowing at the name of Jesus, and on entering and leaving their places of worship, to the ring in marriage, as well as parts of the words spoken during the administration of the rite, and to the use of the surplice and other vestments by the priests during Divine service.

A breach had been effected which could not be closed, but grew ever wider, eventually leading to entire separation from the Established Church, and producing the various classes of dissenters. Contention for religious liberty naturally made men more jealous of their civil rights; for they now began fully to realize that the former could not be secured against the continued encroachments of the Crown.

As with the individual so in a nation, reformation is a progressive work, often accomplished by slow degrees. We must therefore expect to find a diversity of opinion as to what most needed to be changed; for whilst most of those engaged in the work were conscientious and sincere, they were nevertheless largely guided by human reason, and often actuated by personal prejudice. "Dut," as a writer says: "the spirit of inquiry was abroad and increasing in vigor and activity. Instead of receiving opinions on the authority of the church, canons or dignitaries, there was a growing disposition to bring them to the test of revealed truth; many of them, which had long been implicitly adopted and transmitted from one generation to another, were now called in question and warmly debated." Among these were such questions as those pertaining to tithes, water baptism in all its phases, church government, the ministry, etc.

The political and religious history of the period we are now considering became almost inextricably blended. The arrogant and arbitrary assumptions of the House of Stuart caused a cry of oppression to rise from many hearts, so that the affections of a large part of the nation were withdrawn from the king and Church, of which he was officially the supreme head. The Puritans increased in numbers and importance, for the severe persecution which they underwent gave strength to their cause; their steadfastness to what they believed to be right winning for them the sympathy even of many of the church party. So intolerant became the ecclesiastical domination, and the tyranny in the exercise of the royal prerogative, that the very constitution and laws of the country seemed in danger. The situation grew more alarming as new cause of dissatisfaction arose and became the ground for greater and more unrelenting controversy which all the while was extending down to and pervading the masses of the people. A most

* This so common, exalted form of address is quoted "under protest."

markable disquietude began everywhere to prevail. With this dissatisfaction arose the accompaniment of a great longing for something deeper and higher, upon which they might rely for strength and comfort in the darkening day that seemed to be overspreading England. With an overpowering sense that something already was radically wrong, and was without assurance or confidence that people turned to the clergy of the Establishment, many of whom had become corrupt and licentious, and were neglecting the sacred duties of their high office, so that instead of the fine lines of Goldsmith's "alluring to brighter worlds and leading the way," they seemed to be setting the pace for immorality, especially amongst the lower orders of society. In order to counteract the opinion that the religion of the new establishment was strict in its requirements, King James issued the following declaration which had been drawn up by one of his bishops: "For his good people's recreation, his majesty's pleasure is, that after the end of Divine service they shall not be disturbed, letted, or discouraged from any lawful recreations, such as dancing, either men or women, archery for men, leaping, vaulting, or any such harmless recreations; having May games, whitsouals, or morris dances, or setting up of May poles, or other sports therewith used, or as the same may be had in due and convenient time, without impediment or let of Divine service." This proclamation was again issued by King Charles, and directed to be read in all the churches. Its effect upon the nation of such indulgence can readily be conceived. It rapidly was converted into a license for revelling of the wild kind, and paved the way for crime, even murder, and when the courts of justice attempted to hinder, the primate of England, Archbishop Laud took the matter into his own hands as an invasion of the Episcopal jurisdiction, and through the king forbid the interference.

We have at last reached that period—most peculiar of all—in English history, when the strained relationship between the sovereign and a large and important body of his subjects, whom oppression and injustice had alienated from him, came to open rupture; the sword was once more unsheathed to determine by the stern arbitrament of civil war as to whether the country should retain those civil and religious rights which it had taken centuries to acquire. The sequel is too well known to dwell upon it here. We turn rather to the religious situation; for we stand upon the threshold of a new and wonderful moment, which was destined to shake the land from sea, to sea, and out of which was to proceed a people and a force to work for righteousness in the earth by means of an instrument beside which the might of the sword would be as the strength of a child. Outward means of consolation having failed them; the city power in the utmost confusion; and the land having been drenched with blood in vain to prove that men's hearts could be made to yield to the fruits of righteousness by a change in favor of king or Parliament; and, most significant of all, the Church, to which in all ages the people had been taught and wont to apply for succor in times of extremity, was itself the subject of assialment; its position

as inerrant arbiter in the affairs of men—secular as well as religious—having not only been questioned but openly defied, even to its centre at Rome, the hearts of even the most strong quailed with fear. Doubt and perplexity overspread the land.

"It therefore pleased God," says the Quaker historian Sewal, "who is pleased to enlighten men gradually, to make yet a clearer discovery of his truth, which in some places already darted forth its beams to mankind, in a time when many Godly people were zealously seeking after a further manifestation of the will of God, from a sense that, notwithstanding all their outward observations of religious performances, their still stood a partition wall whereby the soul was hindered from living in perfect peace with its Creator."

(To be continued.)

"NOW" THE ACCEPTED TIME.—Charles Dudley Warner once said that all gospel practice in the world could be boiled down into a single precept "Do right now." It would, indeed, be hard to make more practical spiritual wisdom into three words. The young man or woman who writes this motto on the fly leaf of a daily-read Bible, and also on the "tables of the heart" will find that it untravels the most puzzling problems, and leads to the surest joy.

But every one of the three words must be lived up to or the motto is useless. "Do" does not mean to think, or to dream. Right opinions and an inert life often exist together. There are plenty of young Christians who can repeat the Apostles' Creed with entire belief in every clause, yet who are doing nothing for Christ. "The end of man," says Carlyle, "is an action, not a thought." The chief end of man is to glorify God here in this workaday world, and so to enjoy Him forever when this world is no more.

"Right" is a word not to be left out, either. Success, in too many young minds, is usurping the place of right. Expediency often looks necessary; but the only right thing to do is to do right—the high and simple right. It may be unpopular, it may be inexpedient, it may be actually injurious to our own present personal interests, to do right. We must face this fact sometimes. Yet it does not in the least change the steady obligation to do right, and the happiness that surely flows from doing it.

The third word is the clinching one. "Now" is the most difficult time. We are always determining to do right next week, or next year, or when we are past this special place where doing wrong, or doing nothing at all, seems the pleasanter, safer way. But our life is tested and known by our present act, by our "now." "Do right now"—only when each golden word is emphasized is the whole golden motto complete, and ready to enrich our lives with its radiant presence.

Haest thou, my Master, sought for me to do
To honor thee to-day?
Haest thou a word of love to some poor soul
That I may say?
For see, this world that thou hast made so fair,
Within its heart is sad;
Thousands are lonely, thousands weep and sigh,
But few are glad.

—Prentiss.

For "THE FRIEND."

William George England.

The writer desires to record a testimony concerning one known to few Friends, although a member of our religious Society for more than fifteen years.

William George England was the son of James England, a Methodist minister, and was born at Durin, Newfoundland, on the first of Third Month, 1844. He died at his home near Digby, Nova Scotia, on the twenty-fourth of Twelfth Month, 1903, in the sixtieth year of his age. He was the son of a minister, two of the four surviving brothers are ministers, and of three surviving sisters two are wives of ministers. Converted in early life and giving evidence of a deep religious experience, his father decided that William was called to the ministry, and accordingly undertook to set him to preaching. An appointment was made for him at a place on his father's circuit; but the son had such a sense of the source of a true call to the work of the ministry that he could not recognize the call of man, and, instead of meeting the appointment to preach he spent the meeting time in the woods and all of the night alone in a barn.

As a cobbler of boots and shoes and a tiller of the soil he became among his neighbors an eloquent preacher of righteousness. Although not brought into touch with Friends or their writings until near middle life, their spiritual views of direct communion and revelation appear to have been clearly shown to him by the one true Teacher.

He was favored to marry, in 1876, a pious wife who was a true helpmeet to him in both spiritual and temporal things.

About the year 1881 William G. England read in the *Montreal Witness* something which called his attention to, and aroused his interest in, the Religious Society of Friends. He at once wrote to the religious editor of that paper for further information, by whom he was referred to the late Gilbert Moore, of Norwich, Ontario, Canada. A letter to this Friend brought not only a reply but also books and other literature of our Society, including copies of THE FRIEND. For this paper he at once subscribed and was a regular and an appreciative reader of it for more than twenty-two years. Later he became a correspondent of Adam Spencer, another esteemed Canadian Friend. Norwich Monthly Meeting in Twelfth Month, 1887, appointed a committee to consider his request to become a member. In Second Month, 1888, this committee reporting "that they had corresponded with him to good satisfaction and that he gave a concise and satisfactory account of his conviction of Friends' principles," his request for membership was granted. His reply to the letter of the clerk informing him of the action of the meeting was dated Third Month 8th, 1888, and says: "Received thy letter informing me of the granting of my request, and that my name is enrolled with a people I love and see eye to eye with. I am thankful and feel satisfied. I can say truly that I am a member of the Society, to any who may, as hitherto, ask why I do not join with them."

Until the year 1895, when the writer and his wife went to Nova Scotia on a religious visit, William had no personal intercourse with any member of the religious Society to which he

belonged, although he corresponded with a few, among whom was our late Friend John S. Stokes. Since 1895 several Friends have visited him, among them three of our ministers, Joseph S. Elkinton, Zebedee Haines and David Heston. To this isolated Friend these visits of fellow-members in religious fellowship were as an oasis in a desert to the traveller.

Perhaps the Christian character of Wm. G. England can best be shown by some extracts from his letters. In 1898 he wrote: "It was not by what any person said or wrote that I was led to settlement of mind. I aim to live my simple faith and practice and avoid all controversy; though sometimes I have to defend what I am convinced is the teaching of the Shepherd and Bishop of souls. The pastor of — flock said in one of his sermons: 'I cannot see how anyone can ignore the positive command "Do this in remembrance of me," and ever get to heaven. If they can it is by the skin of their teeth.' I told my wife, 'The kingdom of God is not meat and drink, it is within you, and where Christ was, was heaven.' I think George Fox said he was in the Paradise of God, and I think that is the presence of Christ as much here as hereafter. I need no corruptible things to taste, feel or see. I need no food for the senses to feed my soul. The words of the Master are spirit and life. When my spirit leaves this body of flesh I never expect to be reunited to it. The time will come when the Christian world will see that the despised Quakers held the Truth—not in unrighteousness."

Speaking of a sufferer by the fire which in 1899 reduced to ashes the business portion of Dighy, he wrote: "He shed tears and said, 'I have lost all.' I said, 'No, John, thy soul is not lost.' He replied, 'True, that is all the medicine that helps.' I may say here his health is not gone, his wife and family are well, he has a house of his own, though he is much in debt. As I wended my way home I thought of the uncertainty of all below, and the truth contained in those words, 'He builds too low, who builds below the skies.' I thought of my own possessions. I have the love and friendship of a few of the excellent of the earth. I have a dear, good, loving wife, a helpmeet in every sense. I have my name enrolled in a society which I believe is nearer to primitive Christianity than any [other] on earth. I have, I humbly trust, Christ ruling within. Can I care destroy these? Can all the powers of evil take these away? Never. If I keep close to my Guide and do not go before Him."

Again he wrote: "I am very much interested in the Doukhorobors. To my mind they are the only people, with the exception of consistent Quakers, who believe our Saviour's words are to be lived out in our daily lives. "When the spirit of revenge and murder—the spirit of war is rampant, and it seems as if all the earth is full of violence; and I look at the Doukhorobors—that they have suffered because they believe Jesus meant his words to be heeded and lived; when I see it is for his sake they suffer, and I think I too would have had to suffer if I had been a Russian; and when I read religious papers cheering men on to covet, to kill, to murder, saying, 'God is on our side—this war is in defence of the kingdom of God'; when I read of ministers

full of the war spirit, and in this place the pulpits are full of it, I am in a maze; and I look at the Doukhorobors and see Christ's little flock. This war is like a hideous dream to me. I cannot sleep. O Lord, how long?" In a later letter he writes on the same subject, "I cannot but believe this cruelty going on need not have been; and before I condemn the Boers I want to hear their side and read the minds of Cecil Rhodes and Joseph Chamberlain. I think that St. James settles the question about the origin of the South African war [when] he says, 'From whence come wars and fightings?' He explains all, I am satisfied. If I am a subject of Queen Victoria, I am [also] the subject of a King whose kingdom is not of this world. He has the first claim on my loyalty and the love of my heart. I often look in wonder at others—they may be far better than I am. They are more zealous and profess attainments I have never experienced. But how they can uphold wholesale murder and be cleansed from all sin, lose the Lord with mind, strength, heart and soul, and love all men as themselves, is what I cannot reconcile."

Speaking of his early experience, at about the age of twenty-four, he says: "At that time I was very active (I say I—my own will) and father was determined I should exercise what talent for talking I had. He was sure God called me to the work of the ministry. I told him I did not feel that way. He said the church said that was what I ought to be, and I was not to judge." After relating the giving out of appointments for him to preach and his spending the time in the woods and all night in a barn, as previously mentioned, he proceeds: "Why did I not take my father's advice and listen to the 'church'? Just because at that time, though I knew little about Friends' principles, I believed in no man or 'church' coming between me and the convictions revealed to me not by man. I did not believe in a paid ministry nor in calling any man Reverend or Master. Father used to say, 'Willie, you are not fit to have to do with this world; you would work for nothing and give away what you have by listening to every tale of woe.' I confess it is so. But let me be poor and robbed rather than make merchandise of souls: for if on trial, I could have entered the ministry of the Methodist society, I certainly never would have mentioned salary."

Our Friend was a great sufferer on account of asthma. In the spring of 1901 he wrote: "The winter is passing away. I am glad. The approach of winter, of late years, always means bodily suffering to me. We have our trials, but He that has kept, will keep. He that has fed will feed. A consciousness of [his] Spirit and his peace abiding is far above what earth can give."

1902, Third Month 10th.—"In this place great stress is laid on 'hat honor,' and addressing every grown up person as 'Mr.' or 'Mrs.,' &c., and 'Sir,' or 'Reverend.' The simplicity of the address of Friends is considered rudeness. How often at the post-office, railway office, steamboats, lectures, &c., have I seen the selfishness of those who claim to be gentlemen and ladies—'myself first'—was the manifest spirit. I hold that any man or woman who is led and taught by the

gentle Jesus will be gentle towards all; they will not seek their own, will love their neighbor as themselves and will consider their neighbors' comfort before their own. The postmaster, who knew how far away I lived and no doubt noticed how often, after I had gotten to the window I gave way to see one, would get my mail and call my name. I write this to show our actions are often noticed when we are not aware, and what I animal selfishness does not always triump over the quiet spirit which does not seek to assert itself."

A few months later he wrote: "I feel much depressed to-night—cast down but not saken. This is a wicked world. Often, often, a spirit of unselfishness, of kindness and love, is looked upon as a sign of weakness, a good opportunity to take advantage and defraud. Pray that I may be kept faithful to what I know is Truth."

On the twenty-sixth of Tenth Month, 1901, he went to the train with Wm. Penn Church of Yarmouth, who had accompanied our friend Joseph S. Elkinton and Zebedee Haines on part of their religious visit in Nova Scotia. It was the last time he was in the village of Dighy. He took a cold and the affection the heart became worse. He was not very how sick he was, and would say every that he did not feel worse; but his friend saw he was growing weaker. His companion writes: "He was so willing and patient willing to go if God's will, but longing to stay with me if he could overcome the pain and distress. I might have known he was riping for glory. He told me he felt this sickness had refined his heart, but he thought perhaps it might be for service."

Many visited him and he was always testifying to God's love and power. He would often break forth in praise and prayer. He said the Saviour's presence was more real than the presence of any one else. His burial occurred on the twenty-sixth of Twelfth Month, 1903. A large company came to bury for the last time on his face, and many we heard to say, "He was a good man."

A short sketch of his life appeared in Halifax and St. Johns papers; and one per wrote: "The wealth of a Cecil Rhodes could not, and did not, get for him the tribute paid to William G. England."

EDWIN P. SELLEW
PHILADELPHIA, Third Month 22, 1904.

A GOOD EXPERIENCE. — Christians may avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were removed, they would be miserable; when God can make them a thousand times happier without these. To mention my own case, I have been depriving me of one blessing at a time; but, as every one was removed, I have come in and filled up its place; and when I am a cripple and not able to move, I am happier than I ever was in my life before or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety.—Payson.

BE slow in choosing a friend, slower changing.—A. D. 1735.

Science and Industry.

THE EXTREME REFINEMENT OF MATTER, in its essential nature. We have been taught to go beyond the minutest visible particle to the molecule, and behind the molecule to the atom—which atom till recently was supposed to be indivisible (hence its name), and therefore permanent; but now we have to go behind the atom to the electron, the very name of which suggests the most subtle, agile, energetic and ethereal of forces. Hence matter, so far from being gross, inert, and heavy, is found to be traced back to its essence to be positively electric. Does not the very thought of it with the suggestion it awakens, stir our souls as with an electric thrill; and does it not put new meaning into that wonderful word to be apostle: "There is a natural body; and there is a spiritual body?" Principal Sir Oliver Lodge told his Birmingham audience that three hundred millions of atoms could lie in a row side by side within the length of an inch. Well, that was far enough into the unseen, one would think; but now we are told by one of the same high authority that this infinitesimal atom is not really the essential thing in matter, that it has been wrongly thought of as invisible, for within it are to be found electrons which we are told are a thousand million times smaller than the atom. So much for the extreme refinement of matter as now disclosed to us. Let the next point be:

The marvelous activity of the essential constituents of matter. When the talk was of atoms, we were all amazed at what our scientific friends told us of the marvelous activity of the unseen forces, molecular and atomic. At now we are told that the electrons, a thousand million times smaller than the atom, are ceaselessly at work within it, and not only about constantly issue from it, as we shall afterwards see. This was fully set forth in the Romanes Lecture delivered in Oxford a few months ago, where the professor showed that the atom might be regarded as in itself an infinitesimal Solar System, within which similar processes and movements are going on to those which we see in the movements of the planets. This surely is something to think about. "When I consider the heavens, the work of the fingers, the moon and the stars, which thou hast ordained; what is man?" So shall I. Yes. * * * But "Thou hast crowned him with glory and honor, thou hast set him over the works of thy hands."

At now note another thing: not only are innumerable electrons ceaselessly at work within the atom, but at critical movements, we are told, separate electrons will be detached and fly off at an incredible speed away into space. The rate of some of these rays has been calculated at a hundred thousand miles a second, that is six millions of miles a minute! We marvel at steam with its sixty miles an hour, and are stirred to hear of certain electric railways that promise a hundred miles an hour or more. What think you of six millions of miles a minute? Think of that "working!" And it is working on body! Is it not a working whereby he can subdue all things according to his will? The spirit carries nothing else with it from the body which it leaves behind. *J. M. Gibson.*

ARD MARVELS.—The season is at hand when

little song birds, warm, timid creatures that live close to the ground, seldom rising more than 100 feet from the surface of the earth, come with wonderful quickness from the borders of the tropics to nesting places a thousand miles or more from their winter haunts, says the Cleveland (Ohio) Leader. Under normal conditions they do not leave their nests or perches at night, and they show marked fear of the dark. In the great spring migration they are believed by the best scientific authorities to travel mainly between sunset and sunrise.

This annual flight is one of the marvels of nature. Careful observations indicate that most of the birds passing in myriads from the tropics to their breeding places in the north temperate zone rise to a great altitude, utterly out of keeping with their habits at all other times, and then rush toward their summer home at a speed worthy of the carrier pigeons or frigate birds. Many species which never make more than short flights, close to the earth, during fifty weeks of the year, and then only by day, drive forward through the blackest nights, at express train speed or more, rushing straight toward their destination, with an instinctive accuracy implying powers of which man has no conception.

In this great spring migration, which seems to be far more swift and impetuous than the southward movement of the same birds in late summer or autumn, the ordinary songs and calls of the wonderful travelers are seldom heard. Naturalists very familiar with bird notes are usually unable to identify the cries of the hurrying voyagers of the air, passing far overhead, in spring nights. It has been thought by some students of this phase of bird life that there must be a general language of the migrating period, something like a system of vocal signs understood by all birds.

But speculation about the marvels of nocturnal migration is not likely to solve such mysteries while science remains baffled by powers which birds manifest by day, under close observation. No one can tell how carrier pigeons choose the trackless way they take to their homes when released so far from familiar surroundings that if they rose a mile from the earth instead of 200 feet, more or less, and had vision of truly telescopic range, they would still be prevented, by the curve of the surface of the globe, from seeing any building, tree or hill which had ever come within their sight.

It is beyond human power to imagine a sense such as that which guides these birds.

And how can a cormorant, which easily floats with a large part of its body out of water, neither swimming or moving a muscle, immerse itself at will and lie just as motionless, completely submerged, except its head, when watching for prey approaching on the surface of a pond or stream? The bird is much lighter than the volume of water which its body displaces. Yet it can remain under the water as long as it pleases without swimming downward or showing any effort whatever, as may be seen when a tank with glass sides is used for the study of its habits.

The prolonged flight of buzzards, vultures, and certain hawks and eagles, without flapping their wings, may be explainable, in the main, as the nice balancing of kite-like surfaces against the wind, but that theory does not

cover all these birds do. What moves them in any desired direction when there is no wind? How do they circle, rise or descend, or glide swiftly forward in a straight line when the air is still? And by what means do they make steady progress against half a gale, without flapping their wings?

Of late the study of birds has become a veritable fad. It has been a favorite amusement, as well as a field of scientific inquiry. The camera has been used with remarkable success in portraying wild birds in their native haunts. But all that has been done and all the knowledge gained leave as unsolved riddles some of the marvels of bird life. Much that is understood is wonderful, but what is beyond human comprehension is far more astonishing.

Items Concerning the Society.

Philadelphia Yearly Meeting will open this year on Second-day, the 18th of the present month, preceded by its Meeting of Ministers and Elders on the 16th.

Timothy K. Hussey, of N. Berwick, Maine, has lately been occupied in Philadelphia in investigating the claims of Negro Industrial Schools in the South for assistance previous to paying personal visits to those schools, on behalf of a Committee of New England Yearly Meeting intrusted with money for that object.

Allen Jay desires an acknowledgment rendered in these columns of the loving kindness of his Heavenly Father in supporting and strengthening him while assisting in the accomplished work of relieving Guilford College in North Carolina of its debt of \$27,000. Friends in North Carolina subscribed one-third of the whole amount, and several in Philadelphia, Baltimore and other places have responded to personal appeals.

A bill legalizing Friends' marriages in the District of Columbia passed the Senate on the 12th ultimo, having received the approval of the District Commissioners. It does not affect in any way the practice of Friends as to the solemnization of marriages, but provides for the appointment by the meeting of some person to whom the marriage license shall be directed, and by whom the required returns shall be made.

Joseph M. Dixon, representative from Montana, a native of North Carolina, and a member, promises to give his personal attention to the bill in the House, and there is every reason to expect that Friends' marriages will soon be permissible in the Districts as they were before the adoption of the Code of 1901.

A Friend in Iowa writes: "I have latterly been reading 'A Selection from the Letters and Papers of John Barclay,' by A. R. Barclay, and I have been so much comforted and edified thereby that I have felt a strong desire that my children and friends everywhere might have the reading of them, and I have thought if thou would be willing to place a little notice in THE FRIEND where they can be had and the price with the postage added, it would be a great relief to my mind and I hope others might be induced to get them and read them and profit thereby. There is a letter to a young Friend, page 321 of 'Letters and Memorandums of John Barclay' that I would encourage all Friends to read and ponder."

The price of "Letters of John Barclay," at Friends' Bookstore, 304 Arch Street, Philadelphia, is including postage.

It is proposed to commemorate the building of the Yearly Meeting-house at Fourth and Arch Streets in this city, which occurred in 1804, by

meetings of an historical character to be held in that house on the afternoon and evening of Fifth-day, the second of the Sixth Month. The meeting for worship at ten in the morning will also furnish an opportunity for Friends from the country who may leave their own meetings for the day, to join in worship with those residing in and about the city. The program is not yet ready for announcement, but it is expected that at least four papers will be read, covering the history of the old meeting-houses in Philadelphia and the circumstances which led up to the erection of this house, the development of Quakerism in this section and its attitude towards the social and ethical questions of the day, personal sketches of the prominent men and women a century ago, and social conditions among Friends of that time. Any of our readers who may have in their possession historical material relating to that period which they may consider valuable and not generally accessible, and which they would be willing to place at the disposal of those preparing papers, would render a service by addressing the clerk of the committee in charge, Jonathan Evans, Germantown, Phila.

Notes in General.

FROM THE FORECASTLE TO THE PULPIT.—The captain of the whaling ship *Oriole*, sailing from New Bedford, distributed an armful of Bibles among his sailors, a consequence of which was that at least three of them are now in the station of ministers of the gospel.

An American firm, says the *Christian World*, which undertakes to supply preachers with two original sermons a week for two dollars, offers a novel inducement—if a man sends a sample of his handwriting, the manuscripts of the sermons will be so like it that no one can tell the difference.

A HERO.—During the recent outbreak of the bubonic plague in Honolulu, when everyone else had fled, Armstrong Smith, a young teacher, "though pale and thin from overwork, warned of his own peril, himself a suspect," stuck to his post as a volunteer nurse, "giving incalculable aid and comfort wherever he went." When the danger was past, influential citizens presented him with \$5,000 to apply himself to the study of medicine.

On a gravestone in Vernon, Vermont, is found the following biography of one whose maiden name was Jimima Sawtelle:

"Mrs. Jimima Tute
Successively Relict of Messrs.

William Phipps, Caleb Howe and Amos Tute.
The two first were killed by Indians.

Phipps, July 5, 1743.
Howe, June 27, 1755.

When Howe was killed, she and her children,
Then seven in number,
Were carried into captivity.

The oldest, a daughter, went to France,
And was married to a French gentleman.
The youngest was torn from her breast,
And perished with hunger.

By the aid of some benevolent gentlemen,
And her own personal heroism,
She recovered the rest.

She had two by her last husband.
She outlived him and them,
And died March 7, 1805, aged 82.

Having passed through more vicissitudes,
And endured more hardships,
Than any of her cotemporaries.

No more can Savage foes annoy
Nor aught her widespread fame destroy."

SUMMARY OF EVENTS.

UNITED STATES.—The United States Supreme Court has lately issued a decision in reference to an aortic coil

case in which it affirmed the right of the Interstate Commerce Commission to inspect the books of account, and contracts made by Railroad Companies.

A despatch of 1st inst. from Des Moines says that Iowa is confronted with a coal famine as a result of the lockout which closed every mine in the State and a section of Missouri. Not a pound of coal is to be had for sale in many cities of the State. Unless the situation is improved within the next three weeks, factories will be shut down for want of fuel.

Due medical inspection of public school children in Philadelphia is to be made. The work will be systematically performed by a corps of fifty medical inspectors, under the direction of the Department of Health and with the co-operation of the Board of Education the aim of the system is to safeguard the health of the children. In the matter of curable physical defects alone, it is estimated that 50,000 children will be benefited directly. The first object of the inspectors will be to exclude from school all children suffering from contagious diseases; second, to exclude all those suffering from non-contagious diseases, but who are too ill to remain in school, the inspectors will then make a more careful examination to discover physical defects, such as curved spine, flat foot, deafness, defective eyesight, narrow chest, etc., that may be corrected or improved by medical aid.

A despatch from Concord, N. C. says Warren C. Coleman, one of the best-known negroes in the United States is dead. Starting life in poverty, he became through his own exertions, one of the wealthiest negroes in the country. He was once a student at Howard University, Washington, sustaining himself. He later established himself in business and purchased real estate. At the time of his death he was said to be the owner of 100 houses, none of which was incumbered. He started the first cotton factory in this country owned and operated by his people, and that factory is not only running on full time, but every piece of goods manufactured by it is sold as fast as made.

It is estimated that about 2900 cases of typhoid fever are now under treatment in Philadelphia. The cause of the outbreak is do, health officials say, to infection from the polluted water supply. The pollution was at its worst three weeks ago. The disease, according to the Health Department, took three weeks to develop as the system becomes infected. The only preventive is not to drink water until after it has been boiled at least twenty minutes. The use of ice is also regarded as dangerous. The typhoid germ is known to have lived six months frozen in a cake of ice.

The recent floods in Southern Indiana have caused a loss to property estimated at \$3,000,000 in Michigan great damage has also been done at Grand Rapids and in the valley of the Grand River. On the 28th ult. at Grand Rapids it was estimated that 14,000 people were in distress, and at Saginaw a large portion of the business section of the city was flooded.

From Piedmont Mo., it was stated on the 30 ult. that Black River has steadily risen until its waters are five feet higher than at any previous flood, and the country was inundated for seventy miles.

On the 1st inst. streams all over central and northern Ohio were reported swollen into floods by an almost unprecedented fall of rain. At many points houses are submerged and railroad and interurban traffic is impeded.

A despatch of the 3rd from New York city says: The water in the harbor to-day, because of a northwest gale, was at the lowest point it has reached in several years. Vessels all over the upper bay were left stranded and unable to move until late to-night.

It is stated that probably 12,000 to 15,000 men are engaged in the oyster business in the waters of Eastern Virginia, where there are several thousand acres of "natural oyster beds" and probably more than 100,000 acres of "artificial" oyster beds where oysters have been planted.

FOREIGN.—A despatch from Paris of the 28th ult. says: The government bill for the suppression of all forms of teaching by the religious orders in France was passed by the Chamber of Deputies by the decisive vote of 316 to 269.

The law passed sweeps away the whole fabric of teaching by religious orders, thus in effect substituting the system of State schools for those heretofore conducted by the orders.

The bill, which still has to pass the Senate, though no very serious opposition to it is anticipated there, forbids all teaching by the religious orders in the territory of France proper, and provides for the suppression within ten years of all orders actually holding an authorization to teach.

Russia has practically closed the port of Newchwang, annulling consular jurisdiction and proclaiming martial law.

The foreign residents are preparing to abandon their property and trade interests. The port is in territory

not included in the neutral zone, and Russia is held within her rights in the action taken.

It is reported that considerable distress prevails in Siberia in consequence of the war. In Trans-Baikal calling attention to the reserve has done the most class of most of their laborers. In the Kuznets district, where all of the men capable of bearing arms have been called upon to serve, no one is left to till the ground, and it is serious danger of famine. The stores of provisions are diminishing and prices of foodstuffs are advancing. In the Cossack settlements the position is even more serious.

A battle has taken place in Korea between the Japanese and Russians at Chongju, after which the Japanese advanced twenty-five miles to Kiraksan, the Russian retreating before them.

A bill has been introduced into the British Parliament calling on the government to consider the case of emigrants. The Home Secretary, in introducing the measure, referred to the increase of crime, due to the admission of a class of aliens who would be refused admission into the United States. There was no intention, the Secretary explained, to interfere with the immigration of foreigners generally, but only with the class of undesirable immigrants who had displaced the English laborer, and pushed the English out of dwellings formerly had occupied, with the result that the feeble foreigners and Britishers, especially in London, was becoming a serious menace to the maintenance of law and order.

By a German process, the contents of a tin containing food can be served hot, without the use of the tin being placed in another filled with water, having a false bottom containing calcium carbide, which is forced into the water when it is desired to do so, and bring the contents of the inner can to a boiling point.

The British steamship *Discovery*, which left London on the 26th ult., for a voyage of exploration in the Antarctic region, and which was afterwards followed by two ships sent to relieve the expedition has arrived in New Zealand. Scientific work was continued by the explorers throughout the winter of 1903. They establish the fact that the interior of Victoria land continues a height of 9000 feet, and is evidently a vast continent plateau. At one time during their exploration the compass pointed exactly the wrong way.

Returns from the whole of India for the week ending the 13th Mo. 19th, show that the number of deaths from the bubonic plague was 40,527, an increase of 7000 since the close of the preceding week.

A despatch from Sydney, Australia, says: The work of harvesting this year's wheat crop is nearly completed and the government estimates place the yield at 11,000,000 bushels above the best previous record. Several million bushels are now available for export.

A British expedition under Colonel Younghusband, which had been camped near Gern, in Tibet, for six months, with the professed intention of carrying on negotiations was recently requested by a Tibetan general with an armed force to withdraw, threatening an attack if refused. A battle ensued by which the Tibetans were repulsed with an estimated loss of 400 men. The British expedition then advanced.

Earthquake shocks were felt at Manzanillo, Mexico, on the 28th Mo. 28th, shocks were felt in the province of Daghestan in the Caucasus.

NOTICES.

Teacher is wanted for school under care of Private Meeting in Woodbury, N. J. Applicants please send experience, and address,
WILLIAM T. COOPER,
Hannah P. Rooder,
Woodbury, N. J.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.15 and 8.18 A. M. 2.50 and 4.32 P. M. Other trains are met when required Stage fares, fifty cents; and of 7.00, twenty cents. To reach the School by telegraph, call West Chester, Phone 1144.

EDWARD G. SMEDLEY, St.

DIED, on the 22nd of Twelfth Mo., 1903, at the Philadelphia, LYDIA SPENCER MORRIS, wife of Saml Morris, an elder and beloved member of German Particular and Frankford Monthly Meeting of Friends, the sixty-fifth year of her age.

at the home of Lindley Heald, her son-in-law, near West Branch, Iowa, on the 31st of Second Mo. 1903. MARGARET ANNE FRICMAN, aged seventy-eight years, five months and nineteen days. A beloved member of the Grove Monthly Meeting of Friends, Iowa.

THE FRIEND.

A Religious and Literary Journal.

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The Honor of Truth.

It would be interesting to trace the origin and development in Friends' and other writings, of the use of the word Truth in such expressions as "the honor of Truth," "the reproach of Truth," "clearing the Truth," etc.; but it seems opportune, at this special season, to draw one's attention to be arrested by whatever present message the term may voice to him.

Our first thought has been that the Truth has another name for Christ, who said, "I am the Truth," amidst the words in which He named Himself "the Way and the Life." Accordingly we hear words of his quoted as once spoken by the lip of Truth." And as his own name ever "spirit" and "life," the witness of the Spirit in our hearts is often called the Truth, according to the language "The Spirit is the witness, for the Spirit is Truth." Also an emanation from the Spirit of Truth is called the truth, as of one nature with "Him who is true, even his Son Jesus Christ;" any religion or doctrines believed to be based on Him as their foundation, are called by those who hold them the Truth. Friends often spoke of the cause which they represented, or their profession as a religious Society, the Truth, and have discovered many inconsistent members endeavor to clear the Truth, or keep the cause of Christ uncompromised. Those who come up to the standard of life and of walk shown in Jesus Christ are regarded as a reproach to the Truth, and they who obey the witness of his Spirit honor the Truth; and when they cooperate in one living purpose to advance the cause of Truth on earth, they "labor harmoniously together for the honor of Truth." Simply to let the spirit of Christ have his own way, as we singly or unitedly, is an honor to the name, and we cannot be faithful to the witness for Truth in whatever hidden way,

without adding to his honor. It is vain to try to exalt Truth in any other way than to let our conviction or witness of it come into operation through us. If we simply take care of obeying the Truth as it becomes evident to us, He will best take care of its honor, and of ours.

To an honest heart Truth is self-evidencing by its own witness, enforcing that axiomatic sense of living confirmation which we call Authority—the authority of Truth. "All authority is given unto me in heaven and on earth—go ye therefore." Living authority is the condition and commission of a Christian's errands, and his commission arises and wanes with that special authority. Without a sense of the authority of Truth, how hollow-hearted must all our service be! "All experience teaches that a truth separate from a sense of the authority of God, does not become life in man's moral nature."

The Truth emphatically says: "Them that honor me, I will honor." Only by obeying the truth is a man elevated into a true man. As the folded flower begins to open when touched by the light, so "the truth of God, shining on the soul, quickens and stirs into activity the faculty by which that very truth is perceived.

Light and the organ of vision, knowledge and the understanding, Divine truth and the spiritual reason grow and expand together."

A Communication of Thomas Evans, in Philadelphia Yearly Meeting, 1867.

On Third-day morning Thomas Evans rose, after the reading and answering of the Queries had proceeded part through, and spoke for perhaps a half hour.

He began by alluding to the activity and apparent prosperity of other Christian Sects, as evinced by their efforts and numbers, but said he believed a large part of their professed members were still in friendship with the world, and possessed of but a superficial religion, that had not effected a radical change in their lives and hearts. That show and grandeur, in costly houses of worship and imposing ceremonies, and works of active philanthropy, were too much substituted for the new birth unto righteousness. That he had felt a jealousy lest the same surface religion was usurping a place within our borders. That it had been often reiterated that we ought to be a more aggressive Society, carrying our efforts for the conversion of the world outside of our own pale. That he would look with satisfaction upon such a movement, if we were first prepared for it; but he felt, that, in order to go forward in

this work as our early Friends had done, we must first pass through the same baptisms of the Holy Ghost and of fire which they experienced. He alluded to George Fox's confident claim to the authority of the Spirit for all his religious labors and movements; and that less than the same power would not answer, now. He then spoke of the disposition now prevalent among us, for inexperienced young persons to assume the work of teaching the Holy Scriptures to children and others. He considered that no one could be properly qualified to instruct others in the way of salvation, whose eyes had not seen and whose hands had not handled the word of God, for themselves. That those whose minds had been but newly awakened to the subject of their souls' salvation might suffer serious loss in the progress of this great work, if they allowed themselves to be diverted from those necessary operations of the Spirit in their own souls, to any extraneous subject, before they had become fully established in the root of Truth, themselves. He instanced Leigh Richmond and Cowper's brother, who both declared that they had been long engaged in preaching to others before they had an experimental knowledge of regeneration, themselves; and were afterwards constrained to go back to the beginning, and learn the very rudiments of faith.

The effect produced on the assembly by this discourse of Thomas Evans was very impressive. It was evident that the power of the Holy Spirit had so accompanied the preacher as to bear down and overflow nearly all hearts, and but few were free from tears. Several valuable Friends rose and endorsed what had been said, but some of them were so affected that they could not speak intelligibly.

FOR "THE FRIEND."

The Tract Association of Friends.

EIGHTY-EIGHTH YEAR.

The Managers report:

The efforts of the Board of Managers during the past year have been mainly directed towards keeping up the supply of our publications and assisting in their sale and distribution. Some of the books, particularly the three Select Readers, Musings and Memories, and Biographical Sketches and Anecdotes of Friends find a constant though limited sale; but our tracts are to a large extent disposed of gratuitously, and our desire is that the number of these thus put into general circulation should be much increased. The statistical account herewith shows that the total number of them taken from the Depository is somewhat greater than for a few years past; but if our members and others who are desirous of spreading a knowledge of the religious principles professed by Friends would carefully avail themselves of opportunities which present in travelling, and also at

various times near their own homes, of placing some of our tracts, judiciously selected, in places where they might be taken up and read, we believe that under the Divine blessing, profitable impressions would often be made upon the minds of those thus reading them, and precious truths, which as they prevail in the earth must exert an influence for good, would be spread more generally in the community. The results of such impressions may seldom come to our knowledge, but we are encouraged at times by hearing of them, and during the past year a person who has distributed our tracts for several years in South Dakota writes that a number of persons who had read some of them had "been brought under deep conviction."

The dissemination of Christian views in regard to War and Military glory, seem particularly appropriate at the present time, and there is also a wide field for the spread of those doctrines and testimonies which particularly distinguish Friends from other professors in regard to ministry, water baptism, the communion, judicial oaths and other important subjects. An examination of the localities into which our tracts have gone during the past year will show that the number distributed has been the largest in those States where our members are most numerous and it would appear that it is upon the efforts of Friends that the extent of the circulation of them must chiefly depend.

The reading matter for the Moral Almanac of 1905 has been prepared and the Card Calendar for the present year was issued in due season.

The Card Calendar is increasingly appreciated, and this year its sales have been greater than in any year, since it was first published in 1884. A Yearly Meeting of Friends which has for a considerable time annually appropriated a sum of money for the purchase of Friends' writings to be distributed at the discretion of a committee, this year authorized the use of a portion of the appropriation for purchasing the Card Calendar, believing that the Committee's field of usefulness would thus be enlarged. The increased order from this quarter, and other orders from new neighborhoods exhausted the edition before the first of the year. In order that many who wished to procure them might do so, a second edition of 527 copies was printed, which have all been sold. The total number disposed of having been 2427.

We believe that many Friends have been interested in handing a Calendar or an Almanac to others, some to whom are not of our religious Society. We desire to encourage all our members to embrace such opportunities when they offer, believing that in so doing, the recipient and the giver are often both helped. A letter written by a young woman on receiving a calendar says: "When I opened the envelope and saw that it was a real Friends' Calendar, I was delighted. I am so glad to have it; it has given me much pleasure already, and the new year is not yet begun. I read a number of its helpful thoughts, and then hung it up in my room as a constant reminder of what I want my life to be."

Another young woman living in Mexico writes: "I have established a new home, very far from my (childhood) home, yet I feel I

would not like to be without a Friends' Calendar, even though I am where Friends are very little known."

A donation of \$100 that was given to the Association a little over a year ago with the request that it be applied as much as practicable in distributing our Tracts in new fields, has nearly all been used in this way. Over 14,000 Tracts in the English language have been furnished from this fund, to various persons travelling as Missionaries, to Summer School Assemblies, and to individuals in various parts of the United States. Nearly 3700 tracts in the Spanish language have also been sent by mail to prominent individuals, officials, missionaries and editors of newspapers in Cuba, Porto Rico and Mexico, and in several of the countries of Central and South America. Letters received from persons who have been laboring as missionaries in Costa Rica and Columbia speak with appreciation of the value of such reading matter.

It has been gratifying to learn that two of our valued Friends who have lately died, have left legacies to the Association, from the estate of one of them, whose life had been largely influenced for good by the reading of one of our tracts, our friend Wm. P. Townsend of West Chester, Pa., the sum of \$1139.11 has been received by our Treasurer. In the other case the sum of \$2500 is payable to the Association subject to a life interest in his estate by a person now living. There has also been received by our Treasurer an additional sum of \$216.10 from the estates of our Friends Mary M. Johnson and Sarah Marshall, whose legacies to the Association have been referred to in previous reports.

There have been printed during the year: Tracts in English, 64,500; Tracts in Spanish, 4,000; Juvenile Tracts, 5,977; Moral Almanacs for 1904, 4,000; Card Calendars, 2,427.

The distribution for the year has been: Tracts, 69,700; Juveniles, 5,182; Almanacs (including 966 for 1903), 4,350; Card Calendars (including 49 for 1903), 2,476; Divine Protection, 18; Sarah Grubb, 8; Mary Dudley, 1; Select Readers, 57; Biographical Sketches and Anecdotes, 31; Musings and Memories 30; Bound Volumes Tracts, 9; Memoir George Fox, 15.

Tracts on hand Third Month 2, 1903.....224,064
Tracts printed during year.....68,500

292,564

Tracts distributed during year.....69,700
Tracts on hand Third Month 1, 1904.....222,864

292,564

On behalf and by direction of the Board of Managers,

HENRY B. ABBOTT, Clerk.

PHILADELPHIA, Third Month 15th, 1904.

THAT man only is poor in this world who lives without Jesus; and that man only is rich with whom Jesus delights to dwell.—*Thomas à Kempis.*

"THE eternal life is not only long but broad—it is a life of limitless length and a life of limitless spiritual enjoyment."

Brief Review of the Progress of Religious Liberty in Modern History to the Rise of the Society of Friends.

(Concluded from page 309.)

As the chief exponent of this deep yearning, and true prophet of what the Reformation really held forth to those seeking spiritual rest, there appeared now in the north of England one of the most remarkable men of his age or country. Not as the founder of a sect or as the proclaimer of a new Gospel are we to regard him, but as one who felt with awful sincerity that he was Divinely commissioned "to turn people to that inward light, spirit and grace, by which all might know the salvation and their way to God."

To speak further of the character of George Fox is not within the compass of this essay. His Journal to this day remains to be an inexhaustible mine of that sort of inspiration the reader which is imparted when a man sees to carry into every problem that confronts his life the full strength of his conviction as to the fundamentals of religion a morality, and shows by his courage and steadfastness of behaviour when facing life's dearest issues that the rock was secure upon which arose the fabric of his personal experience.

Neither was it the discovery of any principle inherently new that gives him so prominent a place in the history of religious liberty. Others had known and recognized, and even borne testimony to the indwelling Christ that to which man might look as the unerring administrator of his conscience. A real discovery was however made when it was found that this principle, which heretofore had been too much regarded simply as abstract truth standing in Scripture texts, could with certainty be applied to human conduct, and that it had a practical result in shaping the affairs of men. The past two hundred and fifty years have evinced its power to change the policy government when under the influence of such men as Penn and Bright the angelic author of "Peace on earth; good will to men" inspired some new departure in statecraft. Dr. John Fothergill was enveloped in its atmosphere, when in following the rounds of his profession he won the respect of the titled aristocracy of London. Its teachings upon philanthropy have been cast world wide and borne lasting fruit through the labors of John Woolman.

Its evangelistic power was known and felt wherever were led the foot-steps of such men as Wheeler, Grellet, and Shillito, be it to courts of kings or to the distant isles of the sea. The depths of philosophy and literature have been bathed with its fragrance, and such men as Penington, Barclay, Woolman, Dymond and Whittier, looked deep into the human heart, saw by the Inward Light the greatest needs, and then with kindly hands brought nearer the healing balm of Divine truth to bind it upon the wounds made by the past errors of a race, which, while professing to live under the New Dispensation, had emerged from under the old.

The zeal and faithfulness of our forefathers in the Truth afford most striking examples of practical Christianity worthy our emulation and pious regard. Within the past few years

re has been a most remarkable interest used in the early history of our branch of Christian church among all calling themselves by the name of Friends. The reason this is obviously a longing for a fresh finding of that zeal and steadfastness to cause of Christ which made our forefathers takers of what seemed a second Pentecost. And yet a religious organization, once fallen into decay, can no more than a lion, hope to arise to its ancient eminence returning exactly to those conditions which were adapted to another age, with its own peculiar problems and means for solution, or even then were not altogether adequate. It is the great province of Christianity to shed its light upon the pathway of men—intellectual, spiritual—and so long as they will receive it in the way of its coming, and profit by it, the cause of righteousness will succeed and civilization be advanced, though kingdoms may rise and fall, though churches may grow lukewarm and formal, though the inerrancy of the scriptures be questioned, and though we as individuals may at times lack faith, and go on our way. What seemed to be unassailable truths in one age may in the next be repudiated, and in the next become untenable. We remember that as finite beings we now live but in part, and hence we dare not prophesy in part, looking continually for that which is perfect to come, that that which is perfect may be done away.

So say that our Society, even as a whole, is passing through a crisis would be but the lament of a mere platitude to all but the self-satisfied or hopelessly indifferent; yet our situation may not be so critical as all when compared with the real condition that existed in the last half of the 18th century and the first half of the 19th; a period, however, which afforded many examples of the power of Divine grace to mould men and women to a great purpose, so that when they are reviewed in the light of earlier days we see that their testimony grew out of a genuine, and that this doctrine was one with that of Fox, Pennington, Penn, and Barclay. One who bears the name of Friend to-day, who is really alive to the maintenance of the spiritual truths which the name of Friend is supposed to exemplify, but who oftentimes is that we were a united body—one in faith and practice—instead of being separated into various groups, as scattered clouds after a storm. There may be at the present time be observed the tendencies at work; one, distinctly religious in profession has let go one after another all peculiarities of speech and dress which for nearly two centuries has distinguished the Quaker before the world. Perhaps we might let this change stand without our comment were it not for the fact that the changes have followed, until in some places there is little or nothing left, either in the conducting of meetings for worship or in the life amongst men, to remind us of "the year of the olden time."

Another tendency is that towards an ultra actuality, which in the end weakens faith and thrones the human intellect where the dwelling Christ should reign; which, as set above, is a doctrine fundamental to Quakerism.

A third tendency is conservative in its

nature, and has, perhaps, in our own Yearly Meeting (Philadelphia) its most striking exemplar in the world to-day. Here we find a large number of Friends who are with simplicity and sincerity striving to maintain the original principles of the Society, as against many adverse influences both from within and from without. And whilst there is an observed difference of opinion, at least in practice, amongst the members in regard to conformation with what is conventionally known as "the plain language and apparel," those who stand for the ancient practice in these particulars are generally respected for their adherence to principle, whilst the body still remains practically a unit as regards the manner of conducting meetings for worship and discipline.

Within the past decade it would seem that a renewed and, let us trust, abiding interest has been awakened among many young Friends in the whole subject of our doctrines and testimonies, and the relationship of these to the great problems of life with which they are daily striving, not only for their own sakes but also for the exaltation of the Truth amongst men. "As to the life and substance of it," says that faithful servant and minister of Christ, Job Scott, "there never was but one true religion; nothing has ever been such but the immediate, inward work of God in man. And this, on the one hand, can take place and proceed no further than God is livingly the continual mover, worker, and efficient cause of all that is rightly wrought therein; nor on the other hand, any further or faster than man comes under the holy influence of the Spirit, grace, or power of God, whereby he worketh in us. If man resists the spirit, turns from the grace of God, rebels against his light in the heart, does despite to the holy discoveries of truth, he tramples under foot the very blood of the everlasting covenant, he rejects the Son of God, and in the midst of all his professional claim to the merits of a crucified Saviour, is crucifying the life of the Lamb in himself. . . . 'Christ in us,' has been in every age and nation the only true and solid ground and hope of glory."

NOT SEEING.—A little girl said, "Our eyes are given us to see, but our eyelids are given us to keep us from seeing." We certainly do not use our eyes enough. There are a great many things we might see, which would do us much good, and which we ought to remember. But possibly while we use our eyes too little, we may also use our eyelids too little. Possibly it might be a good plan if we did not take so much notice of the things that are wrong in others. Sometimes it is discreet not to see. By being too strict to observe we may perhaps sometimes get into trouble where it is not necessary, and we may discourage those who, with a little forbearance, will be stronger another time to do the right thing.—"Our Paper."

MEN must judge of their religion by examining its foundation; if that fail the superstructure is perishable and worthless.—Flavel.

LIFE is not given to win victories over all our enemies, but to win victories over ourselves.—Robert E. Speer.

FOR "THE FRIEND."

Merie d'Aubigne's Testimony for Peace.

As Exemplified in the Pages of his "History of the Reformation."

(Continued from page 308.)

Farel exhibited great diligence in procuring the printing of wholesome, Evangelical books and pamphlets, intrusting their distribution to poor men of good character for piety, who went through the towns and villages of Franche-Comté and Burgundy, knocking at every door. The good Farel did not agree, any more than did Luther, with the impetuous Hütten, that the Church of Christ needs "swords, bows, javelins and bombs, in order to repel the fury of the devil." This interesting comment is made by D'Aubigné: "Thus as early as 1524 there existed in Basel, and having France for the field of their operations, a Bible society, an association of colporteurs, and a religious tract society. It is, then, a mistake to conceive that such efforts date only from our own age; they go back—at least in the identity of the objects they propose—not merely to the days of Reformation, but still further, to the first ages of the church."

Of great interest are many of the incidents which our historian graphically relates, of the itinerant, and frequently hazardous, life of Farel and his friends in sowing the seeds of gospel truth in the mountainous region of lower France, East of the Rhone and the Saone and in the nearby Neuchâtel district of West Switzerland. A single recital only, bearing upon the purpose of these notes, will be given.

"One day," he says, "toward the end of February—it was the feast of St. Anthony—Farel was walking by the banks of a little river that runs through the town [of Montbelliard,] below the lofty rock on which stands the citadel, when, as he reached the bridge, he met a procession, reciting prayers to St. Anthony, and headed by two priests, bearing the image of that saint. He thus found himself suddenly brought into contact with these superstitions. A violent struggle took place in his soul: Shall he be silent, or conceal himself? Would it not be a cowardly want of faith? Those dumb idols, borne on the shoulders of ignorant Priests, made his blood boil. He boldly advanced, snatched from the priest's arms the Shrine of the holy hermit, and threw it from the bridge into the stream. Then, turning toward the astonished crowd, he exclaimed aloud,—'Poor idolators! Will ye never put away your idols?' The priests and people, dumb at first with astonishment, recovering themselves, cried together, 'The image is sinking,' then, turning with rage toward the sacrilegious intruder, would have vented upon him their fury, had he not escaped, it was not known how."

"Many may regret," continues D'Aubigné, "that the reformer allowed himself to be hurried into an act which tended to check the progress of truth. We can enter into their feelings. Let no man think himself authorized to attack with violence an institution which has the public sanction. Yet is there in this zeal of the Reformer something more noble than that cold prudence so common in the world, and which shrinks from incurring the smallest danger, or making the most trifling

sacrifice for the advancement of God's kingdom. Farel well knew that by this act he was exposing himself to death; but his own conscience bore testimony that he desired to promote only the glory of God, and this elevated him above all fear. After this incident of the bridge, in which we discern his natural character, Farel was obliged to conceal himself, and soon afterwards to quit the city."

Before turning finally to Switzerland, and that bloody catastrophe wherein Zwingli lost his life, and the narrative of d'Aubigné concludes, an incident of the Diet of Augsburg may be fittingly referred to. It was at this assembly of State and ecclesiastical dignitaries and theologians, convoked by the Emperor Charles for the settlement of the religious dissensions in Germany, that the Lutheran creed, prepared largely by Melancthon, was adopted.

On a day in the early Summer of 1530, there was to be a notable service in the cathedral, with the celebration of the mass after the Romish order. The Emperor and his brother, with the electors and princes of the Empire, the Pope's legate, archbishops, bishops and ambassadors, were imposingly seated in the body of the edifice; the Landgrave and other Protestants were ranged in a gallery, somewhat removed, preferring to be at a distance from the altar and "the Host." The sermon, preached by an Italian, Pompino, archbishop of Salerno, commenced with a reference to certain ravages of the Turks, and yet by a turn in the discourse the latter were exalted above the Germans, among whom, it was said, had come new laws, new customs, new religions. "They tear the seamless coat of Christ, they abolish by devilish inspirations the sacred doctrines established by unanimous consent. Magnanimous Emperor, powerful King!" said the Italian, turning towards Charles and his brother, "sharpen your swords, wield them against these perfidious disturbers of religion, and thus bring them back into the fold of the Church. There is no peace for Germany so long as the sword shall not have entirely eradicated this heresy. O St. Peter and St. Paul! I call upon you: upon you, St. Peter, in order that you may open the strong hearts of these princes with your keys; and upon you, St. Paul, that if they show themselves to be rebellious, you may come with your sword, and cut in pieces this unexampled hardness!"

This invocation pleased not the Germans, even those who had no sympathy with the Reformation. Even that strong Papist, the Archbishop of Mentz, was offended at it. "What does he mean," exclaimed he, "by calling on St. Paul to cut the Germans with his sword?" But the Protestant, Brenz, quietly observed—"The more these priests inflame peoples' minds, and the more they urge their princes to bloody wars, the more we must hinder ours from giving way to violence." The comment of d'Aubigné is, "Thus spake a minister of the Gospel of Peace after the sermon of the priest of Rome."

(To be concluded.)

THE Divine Being is that to a Christian which home is to a weary traveler; it is his dwelling place, the stay, the solace, the centre and rest of his spirit, and hence he is constantly anticipating his arrival at home.—*Robert Hall.*

Memoranda of William P. Townsend.

Our late beloved friend Wm. P. Townsend of West Chester, Pa., was in the practice during a considerable part of his life of recording some of the events of the day, particularly as they related to the work of religion in his own soul. Some of these memoranda, written after he had yielded to a memorable visitation of Divine Grace, which occurred when he was about thirty years of age, by which his whole after life was influenced, it is believed will be interesting and instructive to many, showing as they do some of the exercises and the seasons of favor through which he passed, as he grew from the state of a young man to that of a father and elder in the Church.

He was born in the year 1813, and died Eighth Month 24th, 1902.

G. J. S.

1844, Fourth Month 21st—Returned last evening from Philadelphia, where I have spent the last week in attendance upon the Yearly Meeting of our religious Society. The attendance was large, numbering about fifteen hundred women and nine hundred men. Dignity, order and unanimity prevailed to a satisfactory extent throughout the several sittings. I had particularly to remark the humble and forbearing character of W. E. as clerk to the large assemblage, who seemed desirous that others should lead, and allow him to be a follower. The subject of education, the Indians under our particular care, and the necessity of upholding the various and well tested testimonies of the Society occupied the serious attention of the meeting.

23d—Sat down and read a portion of the Psalms of David before leaving my chamber. How beautiful, how touching and yet how consoling are many of the passages contained in those sacred writings. And oh, for a more spiritual reading of them, and a more faithful and feeling application of the admonition and blessings contained therein.

29th—A bright and beautiful morning; the rain of Seventh-day and yesterday has refreshed everything. The wheat fields have assumed a richer and deeper green; the trees have begun to drop their blossoms and the tender leaves may be seen just expanding into existence. All things are smiling, and silently though eloquently praising their great Creator. It has been a favored day to me, at times, dwelling deep it is true, but oh, how much better for the spirit's welfare is it, to be in a little reduced condition. It seems as though we are then more thoughtful and more grounded in our ways and sayings.

Eighth Month 20th—At Concord Quarterly Meeting. The meeting was large. The burthen of the meeting (at least of the burthen bearers) appeared to be a fear of Friends engaging in public societies and schemes having for their object benevolent plans for the amelioration of mankind in general; thereby getting off of the right path and perhaps out of the "sheep fold" that is guarded and kept by the true Shepherd whose voice is known to his lambs and leads into deep retirement and humble inquiry rather than out into the world.

Tenth Month 6th—On this day was held the first meeting for religious worship in the new meeting house erected by Friends, on the

corner of church and Chestnut Streets. felt it to be a good solid meeting and was much refreshed in spirit thereby. So much so, as to feel during the afternoon that I had graciously been permitted to partake of the bountiful mercies of our Heavenly Father. desire to strive more earnestly for such seasons.

Eleventh Month 10th—It being, I believe one year this day since I was enabled to make a change in my dress. I thought it would be satisfactory to refer to that, the most important event in my life at that period, as say how thankful I feel that the step has been taken. Although dark shadows have during the past year, been permitted to re upon my path; although indifference and a faithfulness on my part have retarded a spiritual progress, yet feeling my own worthiness and present weak state, I cannot but express the sincere conviction that that state is one infinitely to be preferred to that in which I was, and my greatest and heartiest desire is that I may not only be preserved from falling back therein, but that through Divine goodness and condescending mercy may be led forward to a more enlarged knowledge and a firm and abiding faith; yet lest be asking for that which is not meet for me now to receive, I would pray for a mee patient, faithful and yet fervent spirit.

17th—Went to meeting under distress of mind in consequence of the unnecessary warmth I exhibited at the breakfast table. At meeting Samuel Bettle, Sr., spoke at length on the necessity of prayer, daily and continued watchfulness and prayer; he afterwards appeared supplication.

About this time W. P. Townsend received proposal to enter into what he had reason believe would be a profitable business with member of our religious Society and of one of questionable character, in Baltimore. Upon careful consideration he believed it would most prudent for him to continue in his "press place of residence" and he adds, "other circumstances had also their influence in enabling me almost immediately to arrive at a conclusion; amongst which was the fact that my present occupation is pretty much confined to the buying and selling of things useful in ordinary occupations of life; is sufficient profitable for any individual of moderate view more so the year last past, than I had a reason to expect, and that by Divine assistance I had been enabled to lop off some branches thereof which I felt were prejudicial to the cause of Truth, as well as inconsistent with the profession I was now making before men. It appeared also that however much other Friends (and in this matter I do not wish to be considered as placing judgment upon them) might feel themselves at liberty to engage in merchandising in goods of any description which they themselves would make easy to wear or allow their families make use of; I could not with my present views enter into any business that would come to be the means of ministering to the gluttony and vain desires of the world; I write in acknowledged weakness, under a series of many failings.

27th.—In company with aunt Hannah Davis paid a visit this afternoon to our dear friend Benjamin Cope, who has been confined

is bed for near three months past with very little prospect of his recovery. We found him weak and emaciated; not able to converse much, but pleased as he expressed himself to see his friends. A feeling of sweet solemnity appeared to prevail in his chamber, and after fitting some time, conversing at intervals with his sister-in-law Martha Jefferis (whose sense of duty has led her to come and wait upon him in his last illness) we thought perhaps it was time for us to withdraw as evening was approaching. On our bidding him grew as if he seemed somewhat affected, and in a broken manner with some difficulty of utterance expressed as nearly as can be recalled the following words: "I am very weak both in body and mind, and have experienced great poverty of spirit and leanness. Do desire the prayers of my friends. I have desired resignation, and think I can say as resigned; if I can only be admitted within the gates. I have sincerely travelled in spirit to our little meeting, that it may be supported, that you who will shortly be left alone may bear the ark of the covenant in faithfulness; that the members and those who occupy the front seats may labor, and not allow themselves to get into an easy sliding state. Farewell; give my love to thy dear mother (Rachel); I expect we shall never meet in this world."

Twelfth Month 17th—Attended this day the funeral of our dear deceased friend Benjamin Pe, who departed on the 15th instant about 6 o'clock in the morning, retaining his mental faculties in a remarkable degree to the last, having been to me a kind, forbearing, spiritual father; his loss at present I cannot realize to its full extent. His remains were allowed to the grave by a large company of friends and relatives; after the interment the company was requested to attend meeting at our new meeting-house, to which the next day adjourned. We were favored I think to have a good meeting. David and Samuel Pe and Sarah Emlen appearing in testimony. 1846, Twelfth Month 23d.—I have craved that a door of escape may be provided from one of the numerous cares and cumbers of a worldly nature. I believe that they have a blinding effect upon the spirit and unless guarded against they will assuredly lead into a state of spiritual slothfulness. May I who know not what to ask for as I ought, be enabled rightly to ask forgiveness of the past, and if spared longer to be preserved from entering in any new engagements that will at all interfere with devoting that portion of my life and attention to religious pursuits, which I believe is necessary for me to do.

(To be continued.)

No one can do better than his best. Every one can do as good as that. One man's best may not be as good as another man's, but God makes no such comparisons. He values fidelity, at merely asks of each man his best. In his eyes the shoemaker who makes his best shoes is doing better than the jeweler who makes riches differently. The boy who stands nineteenth in his class because that is the best that he can do, is doing better than the boy who stands fifth, but who might if he did his best stand fourth or first.

"Who does the best his circumstance allows, Does well, acts nobly; angels do no more."

A CONFESSION.

"You ask me how I gave my heart to Christ?
I do not know.
There came a yearning for Him in my soul
So long ago.
I found earth's flowers would fade and die—
I wept for something that could satisfy;
And then—and then—somehow I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—
I cannot tell you how;
I only know
He is my Saviour now.

"You ask me when I gave my heart to Christ?
I cannot tell,
The day, or just the hour I do not now
Remember well.
It must have been when I was all alone
The light of his forgiving spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let Him in.
I do not know—
I cannot tell you when;
I only know
He is so dear since then.

"You ask me where I gave my heart to Christ?
I cannot say.
That sacred place has faded from my sight,
As yesterday.
Perhaps He thought it better I should not
Remember where. How I should love that spot!
I think I could not tear myself away,
For I should want forever there to stay.
I do not know—
I cannot tell you where;
I only know
He came and blessed me there.

"You ask me why I gave my heart to Christ?
I can reply;
It is a wondrous story; listen, while
I tell you why.
My heart was drawn, at length, to seek his face;
I was alone, I had no resting-place;
I heard how He loved me, and with a love
Of depth so great—of height so far above
All human ken
I longed such love to share;
And sought it then
Upon my knees in prayer.

"You ask me why I thought this loving Christ
Would heed my prayer?
I knew He died upon the Cross for me—
I nailed Him there!
I heard his dying cry, 'Father, forgive!'
I saw Him drink death's cup that I might live;
My head was bowed upon my breast in shame!
He called me—and in penitence I came.
He heard my prayer!
I cannot tell you how,
Nor when, nor where:
Only I love Him now."

A REFLECTION.—It was hard even for the disciples to realize the spiritual nature of Christ's kingdom. We look back and perhaps wonder at their lack of discernment. We think that we understand the kind of kingdom which Christ came to establish, but when we expect to reach the spiritual nature through the senses, are we so much nearer the true conception than were those of Christ's own day? "Spiritual truths are spiritually discerned."

M. D. MCK.

DEXTER, Maine.

"THE Spirit is the only commentator on the words of Scripture, the revealer of mysteries, the expositor of precepts, the remembrancer of promises, the inspirer of prayer."

Secret Orders.

There is a mania for secret organizations. All classes of men enter them, and women are found in some; all objects are sought by meetings under cover. The aim may be good, the object one that commands itself to the better judgment of men, but instead of organization in the open, on the broad principles of right and candor, signs, passwords, mystic symbols, and even oaths, are made to hedge men about. To make the organization more imposing, and to give it greater power over its members something of a religious character is often introduced, and within the bolted door, "chaplains" minister and religious forms seem to give sanctity to the proceedings.

We hold that such organizations spring from a wrong source, are degrading to mankind, injurious to society, and a hindrance to the coming of the day of universal right and brotherhood. The followers of Christ, the believers in the kingdom of God, the workers of the world's redemption, have no right place in them. The Church of Christ is on a higher plane, and should lift men up to the level of the life of Jesus.

There is a surrender of independence when a man enters an organization in which his personality is largely submerged, in which, for example, he is bound both as to his working and wages by the order of one or a few. Association is legitimate and useful, results not otherwise attainable may be accomplished by union with others, and in such union there is of necessity some surrender of personal freedom, but this does not require secrecy, or membership in an order that commands the individual. When a man goes into an organization, in which he must give up his independence, and it may be his conscience too, to a doorkeeper, he reduces himself to a low plane.

Such organizations are against public policy. They are a combination of the few against the many. They are working for certain ends, but their methods and doings are not known. If the ends themselves be good, the secrecy is not the least degree necessary to these ends, and introduces an element that may work great injury. The members of a secret organization may plot against institutions and form conspiracies against the state, but they are under cover. They may paralyze industries, but they cannot be arranged. They may commit crimes, but the perpetrators are surrounded by a strong body-guard bound to secrecy.

Aside from this, secret orders are against the public good in that they separate those who should be most closely united, raising impassable barriers where there should be only bonds of love and confidence. Citizens are locked out of the confidence of each other by pledges of secret oaths. Husbands cannot tell their wives of what they are doing. Brethren in the church must seal their lips at a certain point. The church is shut out from inquiry concerning the doings of its members when they meet in the oath-guarded room.

Can we imagine the Lord Jesus entering a secret order, however seemingly good the avowed object? He spoke openly. We are called to be his disciples and followers, his witnesses to the ends of the earth. Do we ever think of these seeking to initiate converts into secret associations? Why not?

Associations are desirable, but secret orders are a class by themselves. They do not partake of the nature of the kingdom, they do not promote its coming. But in that kingdom the ideal age will be found; in that day earth will be nearest heaven. Whatever tends to separate men, to group them in walled circles is a hindrance to its coming, and should be avoided by the disciples of Him who taught us to say, "Our Father who art in heaven, thy kingdom come."—The United Presbyterian.

Science and Industry.

A Methodist meeting-house in Kansas has been moved forty-two miles to a new location and not even a window was broken in its eight days' journey.

A primeval forest, containing 120,000 camphor trees, measuring from seven feet to eighteen feet in circumference, has recently been discovered in Formosa. It is estimated that the yield of camphor gum from these trees will amount to thirteen million pounds. The forest is not entirely composed of camphor trees, but contains other varieties, including an abundance of "red-grained" oak.

Among its many peculiarities, South Africa includes the "sneeze-wood" tree, which takes its name from the fact that one cannot cut it with a saw without sneezing, as the fine dust has exactly the effect of snuff. Even in planing the wood it will sometimes cause sneezing. No insect, worm, or barnacle will touch it. It is very bitter to the taste, and its specific gravity is heavier than water. The color is light-brown, the grain very close and hard. It is a nice-looking wood, and takes a good polish. For deck wood, piers, or jetties it is a useful timber, lasting a long time under water.—*Exchange.*

According to a report compiled for the Commercial Museum at Manila, the true "mother-pearl," a large oyster which varies from six to fifteen inches or more in diameter, and weighs from two and a half to ten pounds, is not known to exist elsewhere than in the waters of Thursday Island, off the northeastern point of Australia, along the coasts of North Queensland, West Australia, Burma, New Guinea, and the Philippines, and in the Arafura Sea. Smaller and less valuable shell oysters are found in some other parts of the world. It is thought that an important business may be developed from mother-of-pearl in the Philippines.—*The Youth's Companion.*

THE PERSEVERING BIRDS.—E. V. Lucas in "Highways and By-ways in Sussex," gives the following account: "Rowfant was once the scene of one of the most determined struggles in history. The contestants were a series of Titmice and the General Post Office, and the account of the war may be read in the Natural History Museum at South Kensington."—In 1888 a pair of the Great Titmouse (*Parus major*), began to build their nest in the post-box which stood in the road at Rowfant, and into which letters, etc., were posted and taken out by the door daily. One of the birds was killed by a boy and the nest was not finished. In 1889 a pair completed the nest, laid seven

eggs and began to sit, but one day, when an unusual number of post-cards were dropped into and nearly filled the box, the birds deserted the nest, which was afterwards removed with the eggs. In 1890, a pair built a new nest and laid seven eggs, and reared a brood of five young. Although the letters posted were often found lying on the back of the sitting bird, which never left the nest when the door of the box was opened to take out the letters. The birds went in and out by the slit."

THE WONDERFUL CORK TREE.—It kills most trees to strip off their bark, or even to girdle them with an axe or knife. This is not the case, however, with the cork tree, which, when deprived of its thick, soft bark, known in commerce as cork wood, proceeds to wrap itself in another covering. It is a slow process, and requires ten or twelve years to complete it. Every year a layer of cork is formed around the tree, and the whole of these annual layers, representing ten or twelve years' growth, forms the material for corks. We cannot grow cork wood ourselves, and so large quantities are brought into the country. As manufactured cork is dutiable, cork wood is on the free list. Most of the stoppers for our bottles come into the country in the form of cork wood, and the corks are made here. As it takes so long for the bark to be restored after it is stripped off, the cork is commercially valuable only once in ten or twelve years. We all know that cork is used for a variety of purposes, as in life-preservers, covering for pipes in steam machines, and so on; but about nine-tenths of all the cork wood sold is made into bottle-stoppers.

The cork tree grows only in the Mediterranean countries and in Portugal. The latter country is the largest source of supply, for its cork forests cover an area twice as great as that in Spain, and a third greater than in Algeria, and more than three times as large as in France. There is such a thing as overdoing the cork business. In the island of Sardinia, for example, the cork forests, formerly very extensive and beautiful, have been almost entirely destroyed.

In Italy the forests form large groups only in the central part of the peninsula. It is a curious fact that Portugal, which produces nearly twice as much cork as any other country, consumes comparatively little of it. Spain manufactures and exports a large quantity of cork-wood products, but the production tends to decrease on account of wasteful methods of treating the forests.—*New York Sun.*

A Costly Comma.

"Have you your examples all right, Tom?" asked Mr. Walker, as his son closed the arithmetic and came to say good night.

"Near enough," was the reply, "and I'm thankful; for they were a tough lot."

"But I don't understand," said his father, "what you mean by near enough. Do you mean that you are almost right?"

"Why I mean they are as good as right. There's a point wrong in one, and two figures wrong in another, but there's no use in fussing over such trifles. I'm most sure the method's right, and that's the main thing."

"Yes," returned his father, "I admit that the method is important, but it is not the only thing. Let me see how much difference that point makes in this example."

Tom brought his paper, and, after looking over, Mr. Walker said, "That point makes difference of five thousand dollars. Suppose represented money that some one was going to pay you. Then you'd be pretty anxious to have the point right, wouldn't you?"

"Oh, of course, in that case I would have looked it over again," said Tom carelessly. "But this is only an example in school, and would never make any difference to anybody whether the point was right or not."

"To anyone but you," returned Mr. Walker. "For a habit of carelessness and inaccurate account fixed upon you will make a difference a your life, and may prevent you from ever succeeding in the business world. You may not realize it, but what employers want, and must have, is accuracy in little things, as well as in great, and, indeed, things that seem small are often far more important than they look. Comma seems about as unimportant as any thing, but let me tell you the story about one."

"Some years ago there were enumerated at a tariff bill certain articles that might be admitted free of duty. Among them were foreign fruit-plants. What would that mean?"

"Why, I suppose," said Tom, "plants that bear fruit."

"Yes," said Mr. Walker; "but the clerks who copied the bill never had been taught accuracy, and, instead of copying the hyperbole changed it to a comma, making it read 'fruit plants,' etc. It was a trifling error—worth noticing, you would say—but before could be remedied, the Government lost ten million dollars as all foreign 'fruits' had to be admitted free of duty. Now, whenever you are inclined to be careless, I hope you will remember that two-million dollar comma."

Tom did not say much, but he went upstairs thinking that if a little comma could make a that difference, it might be worth while to fuss over trifles, after all.—*Selected.*

SIMPLICITY AT FUNERALS.—At a funeral which the writer recently attended, he was especially impressed with the simplicity, plainness, as our people are accustomed say, of everything connected with it. It was the funeral of an aged sister, whose years had gone beyond the four score. The corpse was arrayed in the same simple style of dress it wore while living, and which our sisters forty and fifty years ago wore altogether, at which the most devoted of our people still we to-day. The coffin was neat and plain; it was no flowers, there was no choir; and the whole proceedings were carried through without display of any kind. The writer felt that such a funeral was worthy of a special notice and we would recommend to our people at the funerals especially to observe that gospel simplicity which harmonizes so beautifully with our profession and claims. A Mennonite funeral conducted with a display of flowers a other worldly vanities, and which requires choir and several sets of books to select hymns from, is certainly not in harmony with the profession of our Mennonite people. Brethren and sisters, let us be consistent and practice more simplicity. *Herald of Truth.*

An Accuser Silenced.

Two fellow-travelers were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing church, and then he pointed to some of the papers as most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been trulyappy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach. Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow-passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering the abominable things which have turned Christendom into a wreck, and are fast ripping it for the judgment of God. You have spared none, but given all a good measure. Now, I am a Christian, and I love the Lord Jesus and His people. Not a word shall I say in defense, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ Himself."

The skeptic was surprised. He seemed most frightened, and sheepishly replied: "Well, no; I couldn't find fault with Him. . . . was perfect."

"Just so," said the Christian, "and therefore was my heart attracted to Him; and the more I looked at Him the more I found I wasn't like Him at all, but only a poor, sinful, guilty man. But tell me yourself if I hadn't a right to be happy and to love Him when I found out that He had died for me? Ever since then I truly love Him, and all the evil which pressed followers of His may do cannot turn away from Him. My salvation hangs on what He has done, and not on what they are doing."—*Horatius Bonar.*

Don't Act a Lie

When I was quite young I once acted a lie, and my heart is sad whenever I think of it. . . . "One day, when my mother had company, she took the china sugar bowl to the kitchen to fill it. I stood beside her while she was cutting up the large pieces. For a moment she left her work, I knew I ought not to do it, but I thought I would try to cut a little; but when I brought down the knife I hit the handle of the sugar bowl and down it fell; and in a moment I put the handle in its place and shoved it against the wall, so that it need not fly off. I had hardly done so when my mother came back and went on with her work; but soon a heavy blow jarred the bowl, and down fell the handle. If mother had looked into my face, she would not have said, 'Why! Oh it is that such a jar should break the handle?' but I was careless in setting it against the wall.

"I was on the point of saying, 'No, mother, it was I that was careless; I did it, but something said, 'Don't tell it all now, it can't be helped,' so I kept still, and acted a lie. I did not say I did not do it; but I meant a lie, and it is the thoughts we have in the heart that God looks at.

"Not many months after that my mother was taken sick. I was sent away from home to stay most of the time, and she died before I could tell her. Oh, what bitter tears I shed as I looked upon that sweet face and remembered how I had deceived her.

"Many years have passed since then; but my sin still comes up before me. I never think of it but my heart is heavy. I hope God has forgiven me, though I can never forgive myself."—*Selected.*

Items Concerning the Society.

The time of the proposed meeting in memorial of the 100th anniversary of the building of Arch Street meeting-house, has been changed to *Seventh-day, the fourth of next Sixth Month.*

The price of J. Barclay's Letters, which failed to appear in a few copies of our last number, is named at Friends' Bookstore, 304 Arch Street, Philadelphia, as 52 cents, which includes postage.

THE BASIS OF SILENCE.—A writer in the London Friend who is distinguished in executive and benevolent work, states: "I do not know one morning meeting held on the basis of silence that is exercising any perceptible influence on the immediate neighborhood." In answer Richard Westlake finds the remedy rather in the deepening spirit of meetings than in altering their character, and adds, "The basis of silence is the main characteristic of our meetings for worship, and I am convinced that it performs an important part in the substantial influence exerted by Friends in the world. This influence may not be felt in the immediate neighborhood by drawing large congregations, but it helps to form that character for independence, for truthfulness, for vigor, for courage, for purity, which," says Bishop Westcott, "George Fox was able to shape in those that followed him, a character unsurpassed in the records of Christian endeavor." Have not men such as Fox, Burroughs, and Penn, and we might add our honored Friend himself, been largely molded on this 'basis of silence,' from which issues that direct communion with God which is the essential principle of these meetings for worship?

"The reference to the diminished attendance at our morning meetings are unhappily too true, but does not this arise more from the decline of spiritual vigor than from a defect in the principle on which they are held? The fact that other religious bodies besides our own are anxiously inquiring into the subject proves that it is not confined to ourselves. If we are favored with a return of spiritual quickening and vigor, we may again know those hallowed seasons such as George Fox describes in the following extract from his Journal; a meeting of many thousands held at the top of a hill near Langlands:

"A glorious and heavenly meeting it was, for the glory of the Lord did shine over all. . . . Their eyes were fixed on Christ their Teacher; in so much, that Francis Howgill, coming to visit them, found they had no need of words, for they were sitting under their Teacher, Jesus Christ. . . . A great conviction there was, . . . and the plants of God grew and flourished, the heavenly rain descending, and God's glory shining upon them, so that many mouths were opened by the Lord to his praise."

H. Sifton Jones in his answer notes the equal failure of the most entertaining services. "Writer

after writer testifies to the fact that despite the missionary efforts of the churches the method of London is becoming increasingly indifferent to religious teaching. Neither the social prestige, the music and the ceremonial of the Anglican church on the one hand nor the genial uproar of the Salvation Army on the other appears prominently more effective in influencing the life of the average Londoner than does our own Society."

Notes in General.

It was Ireland—now it is Wales that is in revolt against a law of Parliament—Wales is almost solely Nonconformist, and all the county councils refuse to rate aid to the "Church" schools as required by law; and the government will be powerless to coerce them. The churchmen did not think that conscience could play such a part in politics.

The question, shall there be colored bishops for the colored people, is assuming large proportions to the Episcopal Church in the United States, and it will come up for consideration at the general convention in October. The bishops of the Southern dioceses regard the subject with interest and will meet together for a special consideration of it during the summer.

The Church Standard declares that a man can be a regular admitted communicant in two denominations at the same time, say the Episcopal and the Congregational. More than that, he can be a licensed lay reader in the Episcopal Church while he remains a minister in the Congregational Church. "That seems to us quite right," says the Independent. But not so to the Truth, should each denomination declare opposing doctrines as a part of its tenets.

Quite one of the most interesting royalties of Europe is the Infanta Eulalia of Spain, an aunt of the present King. She is a remarkably sweet-looking woman, of very graceful presence, and has taken an active part in promoting the Peace Movement, being a patroness of the "League of Peace," in which she takes great interest. She is also very anxious to initiate a humanitarian propaganda in Spain among the lower orders, especially in relation to the cruel national sport of bull fighting, and will doubtless have many English sympathies in her noble aspirations in this matter.

No sooner was war between Japan and Russia announced than the agent of the Bible Society in Yokohama apprehended what it meant for the cause which he represented, and at once he secured permission from General Leranchi, the Japanese Minister of War, to distribute the Scriptures among the soldiers going into active service. Immediately 50,000 special Japanese Gospels and 5,000 Japanese Testaments were prepared, and through the gifts of the British people, the Mikado's troops were furnished, as they marched to the front, with them.

The glory of the American hen is not wont to occupy a large space in public attention. But the last census showed that there were 233,598,005 chickens in the United States of laying age and propensities. They were valued at \$70,000,000. They laid 42,500,000 eggs a day, and in the course of a year more than a billion and a quarter dozen eggs. Since America was discovered there have been only two years—1898 and 1899—when the value of the poultry and poultry products of America fell below that of the mines in the whole world combined. Miners in Alaska risk their necks and operate thundering stamp mills and explode dynamite. But the small seven pound hen with her little white daily oval furnishes the United States with a yearly product of greater value. She could pay for a war. Spain never had galleons

enough to carry the annual worth of the American hen's product.—*Boston Transcript.*

DID NOT KNOW MUCH ABOUT THE BIBLE.—President Rensen and the faculty of Johns Hopkins University have examined eighty of the students of the university on their knowledge of the Bible, bringing out the fact that only one of the eighty could identify two quotations from Scriptures and he is studying for the ministry.

This reminds us that a pamphlet of Bible questions lately came to hand, containing the following statement: "Some time ago a conference Sunday-School Convention was held, and one part of the program was a Bible exercise of the twenty questions as follows: 'To what book of the Bible would you turn to find: 1. A description of the Flood? 2. An account of Moses' death? 3. The Ten Commandments. 4. The 'Faith' chapter? 5. The 'Charity' chapter?' 6. The Lord's prayer in full? 7. The longest verse of the Old Testament? 8. The shortest verse of the New Testament? 9. Noah's Ark described? 10. The verse, 'For I am persuaded that neither death nor life,' etc. 11. The verse, 'Finally, brethren, whatever things are true,' etc. 12. Parable of the Ten Virgins? 13. Christ's Last Prayer? 14. Beatitudes? 15. A description of Solomon's Temple? 16. The anointing of David as king? 17. The last Judge of Israel? 18. The return of the Jews from captivity? 19. Destruction of Solomon's Temple? 20. The crucifixion of Jesus?'"

"Copies of these questions with pencils were distributed through the congregation and ample time given to write the answers. What was the result? Eighty-eight slips were given to eighty-eight individuals, among them church officers, Sunday-school teachers, mature Christians, endeavorers and others. Fifty-seven were returned with not one question answered, and thirty-one with some answers. Of the thirty-one, thirteen were more or less fully answered, but not one correctly all through. One located Moses' death in Exodus; several, the Ten Commandments in Matthew; another Jesus' last Prayer in Matthew, Mark, Luke and John; another a description of Solomon's Temple in Psalms; and two said the destruction of the Temple was in 'Solomon'; another put the shortest verse of the New Testament in Psalms; some ventured two, and some three replies."

SUMMARY OF EVENTS.

UNITED STATES.—In a recent report, the Commissioner of Health of New York State, Dr. Lewis, says: "If the monetary value of a human life is assumed to be \$5000," "the deaths from only five of the preventable diseases during 1903 in this State represents a loss of \$94,960,000. These figures seem appalling, and yet millions upon millions can properly be added to this sum. The loss of wages and the care of the sick and many other expenses incidental to the management of these epidemic and infectious diseases."

A patent has lately been given to the public by Dr. George T. Moore, of the Department of Agriculture, for the production of bacterial cultures used in inoculating seeds for the successful cultivation of clovers of all kinds, alfalfa, soil beans, cow peas and many other similar members of the legume family. The patent is given to the people of the United States forever, in effect, and the object in doing so is to forestall any effort to patent such a process and by that means circumscribe the efforts of farmers to improve their soils by raising leguminous crops.

The Department of Agriculture at Washington has for several months been sending out in small packages through the mails the necessary bacteria, dried on cotton and accompanied by nutrient salts, which the farmer who receives them may not, becoming just as would so much yeast, and which he sows in the soil or the seed which is to be sown in the soil.

The patent specially applies to the chemical method of producing and quickly developing the bacteria in a form that can be sent through the mails.

At a recent election in Chicago the question of a proposed ownership by the city of street-railways was voted on, resulting by the approval of the majority of the law passed by the State Legislature authorizing cities in

Illinois to construct, own, operate and lease street railways, and to provide the means therefor.

On the 74th anniversary of the founding of the Mormon organization lately held in Salt Lake City the speakers dwelt on its prosperity and growth, stating that it now had 400,000 followers, with missions in every country in the world.

The population of the United States, exclusive of Alaska and the insular possessions, in 1903 was 79,900,389, according to estimates of the United States Census Bureau. This is an increase of 9,905,814 over the census of 1900.

According to these estimates, New York has 8,716,139 inhabitants; Chicago, 1,878,880 inhabitants; Philadelphia, 1,367,716. New York State has more than 7,500,000; Pennsylvania exceeds 6,500,000, and Illinois has passed 5,000,000; Texas has over 3,000,000.

A despatch from Washington says: "The geological survey has received a report of an extensive deposit of coal, accessible to the East, from the Escalante from twelve to twenty-five miles inland from Controller Bay, Alaska. The coal field lies behind the Controller Bay oil fields, at the foot of the Chugach Mountains.

The coal and oil were found to be in two distinctly separate formations that lie in roughly parallel belts. The present proposed coal field is about six to six and a half miles wide. The coal resembles the harder bituminous coals of the East more than it does anthracite.

The City of Philadelphia has 1225 miles of paved streets, 979 miles of sewers, 1445 miles of water mains, 10,000 electric lights and 34,000 other street lights.

The present population of the United States is about 250,000,000 chickens in the United States valued at \$85,000,000 which lay annually 1,250,000,000 dozen eggs. In the value of the eggs sold the State of Ohio exceeds the average price of eggs is stated to be over 11 cents a dozen.

The incandescent electric lamp was devised by Thomas Edison in 1879.

In a recent article in the Electrical World and Engineer, he says that upon a moderate computation the production of incandescent lamps in the country since his first success has reached a total of 250,000,000 lamps, or not less than 10,000,000 a year for each of the twenty-five years. The lamp has remained practically the same since 1879, in the elements that demonstrated to be essentially vital and necessary to commercial success.

In a recent statement before the American Philosophical Society, Joseph Wharton called attention to the rare metal palladium as a substitute for platinum, which he stated has many of the good qualities of platinum, while its price is rather low.

"Both platinum and palladium occur in all the numerous nickel mines found among the Laurentian and Huronian rocks in the Province of Ontario, Canada, the quality of each of those metals varying from a mere trace to one or more ounces per ton, the average for each metal being about one-hundredth of an ounce per ton."

It is stated that last year 222 persons were killed, without warrant of law in South Carolina.

FOREIGN.—The Japanese troops have crossed the Yalu River and entered Manchuria. Scarcity of provisions and forage in Korea is said to have been an important factor in causing the Russians to retire beyond the Yalu. One report has been published in this stated by a Tokio correspondent of the Washington Star.

Manufactories have shut down by the hundred; scores of business houses in every city and town in Nippon have closed, and hundreds have reduced their working forces; while shipping, building and kindred branches of work are practically stagnant. As a result, the income of thousands of workers has been cut off. No one is indulging in any form of luxury, and the well-to-do are cutting down their comforts, even dismissing servants who have been in the family for years. Rice has gone up twenty per cent, vegetables eight per cent, dry goods five per cent, and the cost of most makes it prohibitive except to the very well-to-do indeed. Foodstuffs come from the interior, owing to the government's monopolization of the railroads for military purposes; and even in the interior, prices are up ten per cent., so great is the demand of the government for commissary supplies for the army.

King George VII has recently visited Denmark. In an interview with the United States Minister at Copenhagen he referred to President Roosevelt with feelings of warm esteem and said he was glad the President's influence had been thrown in the direction of the cultivation of friendly relations between Great Britain and the United States, and added that he believed such relations worked toward the good and prosperous intercourse between the nations of the world.

A despatch from London of the 8th says.—The Anglo-French Colonial treaty was signed in the Foreign Office in London to-day. It comprises three separate instruments, the first of which settles the long-standing dispute as to France's claim to exclusive fishing rights on the shores of Newfoundland. This question has been regarded as a possible cause of war between England and France.

The second instrument deals with Egypt, Morocco a West Africa, and the third with Siam, the New Hebrides and Madagascar. The settlement of various important questions by this treaty is regarded with great satisfaction throughout England.

The daily Telegraph says: "It is most satisfactory, welcome a diplomatic incident which will be recorded in centuries. It is no exaggeration to assert that every barrier in the way of lasting peace and amity between France and Great Britain has been removed, and if either party had been infinitely greater sacrifices they would have been cheap, indeed, in view of the incalculable value of the accord obtained."

An arbitration treaty between France and Holland identical with the Franco-British, Franco-Italian and Franco-Spanish treaties has lately been signed at Paris.

The Electrical Review says that the Japanese have large telephone offices in their principal cities, and Chinese are beginning to do the same direction, although not so conservative.

The King of Abyssinia has recently caused telephonic lines of great length to be laid from the capital to principal cities of his empire so that he can personally communicate with the principal district rulers.

The telegraph is not adapted to any alphabet but the one of the English nation, and in the same direction, although not so conservative, the Chinese use small number letters, and for the Oriental alphabets the messages must be translated into a modern language and thence receipt interpreted back into the original. This frequent gives rise to errors of a serious nature.

A telegram from Vienna of the 8th says: "An earthquake has killed 25 persons, injured 40, destroyed 15 houses and caused great damage in the villayets of Koso and Salonica, Macedonia."

Italy is said to have 5500 macaroni factories, employing nearly 25,000 hands. A number of these factories are large, using improved machinery and steam power. Total annual output of macaroni exceeds 215,000 tons. It is a growing industry. Nearly 40 per cent. of the amount is sold to the United States.

There are said to be 4000 acres under cotton cultivation in the smaller islands of the West Indies. During summer a sample of Sea Island cotton was received Liverpool from Barbados, and it was stated to be the best cotton ever seen in England.

NOTICES.

Teacher is wanted for School under care of Preparatory Meeting in Woodbury, N. J. Applicants please call on experience, and address, WILLIAM T. COOPER, or HANNAH P. RIDDLE, Woodbury, N. J.

Friends' Library, 142 N. 16th St., Philadelphia, CHANCE OF TIME OF OPENING.—The Library will hereafter be open on week-days from 9 A. M. to 1 P. M., and from 2 P. M. to 6 P. M., except during the Seventh and Eight Months.

Westtown Boarding School.—The Spring term will open Second-day, Fourth Month, 25th, 1904. Pupils should leave Philadelphia not later than the 4.32 P. M. train. WM. F. WICKESHAM, Principal.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the School by telegraph, West Chester, Phone 114.

EDWARD G. SMEDLEY, Sup't.

DIED, at her residence in the home of W. C. Hall, nephew, on the 24th of Third Month, 1904, PHEBE HALL, in the sixty-fifth year of her age, a member Stillwater Monthly Meeting, Ohio. Her life was pre-eminently one of self-sacrifice, considering the welfare of others before her own, true to the doctrines and precepts of the Holy Bible, and of patient endurance in suffering, leaving no doubt of her having entered it rest.

—, at her residence, Moorestown, N. J., on the 9th First Month, 1904, REBECCA HAVERTICK MATLACK, of William Matlack, in the fifty-seventh year of her age. A beloved member of Chester Monthly Meeting of First N. J.

THE FRIEND.

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Philadelphia Yearly Meeting.

This year's session of Philadelphia Yearly Meeting was preceded by a sitting of the annual Meeting of Ministers and Elders on seventh-day, the 16th instant; who after having engaged in a season of solemnized and uplifting religious exercise, entered upon the consideration of the concern of William C. Allen to visit in the love of the gospel the land of Barbadoes and Porto Rico, where a call for religious labor had seemed laid upon him. During much serious exercise the meeting recognized the pointing of the Divine Spirit in encouragement of our friend in his respect, and approved of a minute finally releasing him for the service.

Much weighty and instructive counsel went forth adapted to the present condition of the members' service. They were encouraged not to fear, even though a little flock, for it is our Father's good pleasure to give his children the Kingdom. When we compare the number who abide in Christ's spirit with the vast majority throughout the world who forget God, and we lift up our eyes to behold the victories of Christ's kingdom already manifest in the earth through the handful that have been faithful, our courage rises in the assurance that we are part in a kingdom that is an everlasting Kingdom, a dominion that endureth throughout the generations, of the increase of whose government and peace there is to be no end.

The development of a gift in the ministry could not in its beginnings be viewed impatiently, considering how grace has heretofore triumphed over early imperfections. May we not be for lack of nursing fathers and mothers that a dearth in the ministry occurs every quarter; neither because of an overcrowding of the opportunity in our meetings of a ministry which seems to monopolize the service. If a beginning and closing of a message is observant of the ability which God gives

and confined to that limit, though the deliverance may seem but a fragment of the whole possible subject, that which is for others to deliver may be left to them, and gifts have scope to arise according to their callings. It is possible that a service too completely satisfactory and regularly filling a congregation's requirement in the human view, may thus be allowed in listeners to dry up the spring of the ministry in themselves through their willingness to leave it to the experienced minister to do it all. Let not an over-complete service in one, however satisfactory to a meeting, lay waste the arising of a succession, and the springing up of tender gifts in others. Strict confinement in ministry to "the ability which God giveth," would regulate all this.

And let us not accord to ministry too narrow a scope, as if it stood in vocal service only. Every inward spiritual exercise in subjection to the Father of Spirits is ministry, and in the gathered assembly it is congregational ministry; and has its efficacy, and reaches into the needy places of broken hearts or contrite spirits, or touches obdurate hearts, where we may least suspect its working. Making melody in our hearts as unto the Lord it becomes ministry; not less is the earnest travail of spirit before God in the silence of all flesh a public ministry, and the suffering with the suffering seed is also ministry. As every man hath received a gift or an exercise let him minister the same inwardly or outwardly, as good stewards of the manifold grace of God.

These three considerations are what chiefly impressed a single memory. Ten fold more given forth are doubtless marked on others, and combined would make an epistle of good admonition. But the covering of heavenly good, transcending all the language used, was the living crown, and the meeting was therewith satisfied.

It seems better to comprise the proceedings of the Yearly Meeting throughout the present week in one number, our next, rather than give only an early portion in this.

As has been usual, on Second-day the proceedings of the Meeting for Sufferings for the past year were considered and sincerely approved; and on Third-day the answers to the Queries were dwelt on with much interest and exhortation.

Ignorance of the Bible.

Having repeated in our last number some surprising cases of ignorance among otherwise intelligent and also church-going people of the contents of the Scriptures, we find now the following editorial in the *Evening Bulletin*. Its seeming to put so much in the front the advantage of their literary style as a conservatory of "the noble well of English undefiled," is natural enough from the standpoint of a secular journal. But the basis of the spirit of Life speaking through these Scriptures, and testifying of Christ as the world's supreme need, and their profitableness "for doctrine, for reproof, for instruction in righteousness," constitute the foundation chiefly to be regarded of our esteem for the Book transcending all books.

Has the Bible ceased to be generally studied, or even read by educated young Americans? At first blush this question would seem an absurd one to be propounded in a land famous for its Bible societies, churches and Sunday-schools.

A recent test made by the faculty of the Johns Hopkins University, however, indicates a lamentable ignorance of Biblical lore among the students of that institution. The test consisted in reading in the presence of a class of eighty students a newspaper editorial containing references to the Ethiopian changing his skin and the shadow moving backward on the dial. The students were then asked to state in writing where these references were to be found and whether they were used appropriately. Only one of the eighty was able to locate the Ethiopian quotation correctly. A few others connected it with its parallel quotation about the leopard changing his spots, but were hazy as to whether its author was Job or Kipling, or some forgotten writer intermediate between the two.

It is to be feared that if a similar test were to be made at many of our higher institutions of learning the result would be substantially the same. While in almost every American house one or more copies of the Bible may be found, too many of them are dust covered. Yet, leaving entirely in abeyance the code of morals which it teaches, the King James version of the Scriptures is an inexhaustible fountain of the purest English. Nearly all modern masters of English expression, including Gladstone abroad and Abraham Lincoln at home, have been Biblical students, and their writings and speeches betray their familiarity with its pages. John Ruskin largely owed his power as a writer to the fact that his mother required him to commit to memory whole chapters

of the Bible in his boyhood, and to master the meaning of every word and sentence thus memorized.

If there were more reading of the Bible at home and elsewhere, there would be less cause for complaint of the slipshod, slangy English in prevalent use among even the students and graduates of our universities. The books that young people read have almost as much to do in forming their habits and style of speech as the company they keep. Those who neglect to familiarize themselves with the Bible neglect their own highest interests in more than they are aware of.

RELIGION AND THE BOOK. — It is suggestive in many ways to consider the relation of the religious life to this Book. Religion did not begin with it. Humanity would, indeed, have fared ill had it been so, for the vast majority of our race thus far have been non-readers. The story here is one of a Divine leisuireliness, one may say of masterful deliberateness in dealing with the world, in singular contrast with the fevered haste of our own religious methods. We cherish our book now it is here, but there was no hurry in its coming. The New Testament is to us the most precious portion, but the Primitive Church knew not of it and got on famously without it. Papias, belonging to that time, coolly tells us: "I do not think that I derived so much benefit from books, as from the living voice of those that are still surviving. The first Christian era had something instead of the book — the living men with their message — and the living Spirits behind all.

We people, nourished on the Bible, hardly realize the extent to which Christendom for long centuries lived on a bookless Christianity. Ceremonial derived its enormous importance, and the priest his overwhelming authority, mainly from the fact that the laity had no other visible sources than these of religious influence.

Where the Bible comes in, priestly despotism goes out. It was the Bible that founded Protestantism and Puritanism and Nonconformity. It was because he was a Bible reader that Wiclif reached the position which Bishop Creighton describes: "He is opposed to all hierarchical pretensions, and objects to the elevation of an office into the basis of a class distinction; there is no difference of class between layman and clerk; every Christian ought to be a theologian; a good layman is higher than a negligent priest." It was because the priests knew that the giving of the Bible to the people meant the end of their exclusive sway, that they hunted the noble Tyndale from one country to another, shut him up in the hideous Vilvoorde dungeon, and finally strangled and burned him. J. B.

"EXPERIMENTAL religion is like a secret in arithmetic—inscrutably hard until it be found out by a right operation; and then it is so plain we are amazed we did not understand it sooner."

THOUGH the Word and the Spirit do the main work, yet suffering so unbosoms the door of the heart that the Word hath easier entrance.—*Baxter*.

FORWARD.

"Lo, I have told you; he goeth before you into Galilee" (Matt. xxviii: 7.)

Ho for Galilee, where first we met!
He goeth before to comfort and commend,
He carries mighty proof our souls to greet,
What wonders yet to flow from fruitful strand.

Glady I make my way to Galilee,
The time is long ere I may kiss his feet,
His freedom makes me feel myself so free,
And fill my heart with satisfaction sweet.

The watcher gives the welcome on the shore,
The dinner on the beach bespeaks his care,
I claim a brother while I yet adore,
In humble toil he took his manly share.

Familiar Galilee with plenty crowned,
So rich in food, in truths, in mighty men,
When twice five hundred feet are gathered round
The Master's voice on slopes of mountain gien.

Time gives me yet my Galilee,
Thence One alone to bless my weary feet
With rest and guidance in my ministry,
O come the day when journey is complete!

H. T. MILLER.

FOR "THE FRIEND."

Merle d'Aubigné's Testimony for Peace.

As Exemplified in the Pages of his "History of the Reformation."

(Concluded from page 316.)

The history of the Swiss Reformation, as d'Aubigné points out, is to be viewed as of three periods, the first (1519 to 1526), having its centre at Zurich, being of essentially German derivation. In the next six years, the movement was communicated from Berne, being both German and French, and reinforced from the gorges of the Jura and the deepest valleys of the Alps. The third period, from 1632, finds Geneva the focus of the light.

"Of all the Swiss cantons," says our author, "Berne appeared the least disposed to the Reformation. A military state may be zealous for religion, but it will be for an external and a disciplined religion; it requires an ecclesiastical organization that it can see, and touch and manage at its will. It fears the innovations and the free movements of the Word of God: it loves the form and not the life. [The Bernese government] was absorbed by political interests, and although it had little regard for the Pope, it cared still less to see a Reformer put himself, as Zwingle did, at the head of public affairs. Religious questions were not to the taste either of the rulers or of their fellow-citizens."

There was a change, however, in Berne, when (in 1527), a considerable number of friends of the Reform were elected to the Great Council, while, in the Smaller Council, the most decided partisans of the Roman hierarchy were removed. There was a time of considerable tumult due to the removal of images from the church buildings in the city, this spirit of remonstrance extending throughout the canton, as well as to several cantons adjoining. But Berthold Haller, the able coadjutor of Farel and Zwingle, deprecating harsh measures against certain of the Anabaptists who tended toward extremes, counseled peace and meekness. "The magistrates are desirous of banishing them," said he,

"but it is our duty to drive out their errors and not their persons. Let us employ no other weapons than the sword of the Spirit."

Nevertheless, great unrest immediately spread throughout the canton of Berne, where the majority voice decreed against "the sacraments, the saints, the mother of God, and the ornaments of the churches," as severally unscripturally held, and that "the word of God should be preached publicly and freely even if it should be in opposition to the statutes and doctrines of men." The smaller cantons claiming to have the power of interfering in matters of faith without infringing the federal compact, made a threatening advance on Berne, but the body of peasants was quickly driven back.

It finely exhibits the impartiality and conscientiousness of Merle d'Aubigné, in that, while he is decisively in unity, doctrinally, with Zwingle and they of the Calvinist confession he yet makes free to condemn the appeal of these Swiss to the arm of flesh, while uniformly commending Luther and many of his Germans of the Augsburg Confession in their non-resistant way. Thus, in his last book where the battle catastrophe in Switzerland is sadly related, our author remarks:

"Luther and the German Reformation, declining the aid of the temporal power, rejecting the force of arms, and looking for victory only in the confession of the truth were destined to see their faith crowned with the most brilliant success, while Zwingle and the Swiss Reformation, stretching out their hands to the mighty ones of the earth, an grasping the sword, were fated to witness horrible, cruel and bloody catastrophe fall upon the word of God—a catastrophe which threatened to engulf the evangelical cause in the most furious whirlpool. God is a jealous God, and gives not his glory to another, He claims to perform his own work himself, and to attain his ends sets other springs in motion than those of a skillful diplomacy."

"We are far from forgetting," he continues, in weighing the ultimate worth of his extended narration, "that we are called upon to relate facts and not to discuss theories but there is a principle which the history we are narrating sets forth in capital letters it is that professed in the Gospel, where it says: THE WEAPONS OF OUR WAKFARE ARE NOT CARNAL, BUT MIGHTY THROUGH GOD! I maintaining this truth we do not place our selves on the ground of any particular school but on that of universal conscience and of the Word of God. Of all carnal support that religion can invoke, there is none more injurious to it than arms and [mere worldly-wise diplomacy. The latter throws it into tortuous ways; the former hurries it into paths of bloodshed; and Religion, from whose brow have been torn the double wreaths of truth and meekness, presents but a degraded and mutilated countenance that no person can, tho no person desires, to recognize."

Again, turning to Zwingle, the pastor, in his entangled position as head of the State and general of the army, and noting the allowance to be made for the men of his age who, being accustomed to see Rome wield two swords for so many centuries, did not understand that they must take up one and leave the other, d'Aubigné further observes: "W

must acknowledge that the republican education of Zwingle had taught him to confound his country with his religion, and that there was in this great man enough to fill up many lives. We must appreciate that indomitable courage, which, relying upon justice, feared not at a time when Zurich had but one or two weak cities for allies, to confront the redoubtable forces of the Empire and of the Confederation; but we should also see in the great and terrible lesson that God gave him, a precept for all times and for every nation; and finally, understand what is so often forgotten, that the kingdom of Christ is not of this world."

Detailing Zwingle's efforts in marshalling the excited Zurichers and the men of the several cantons sympathizing with their cause, hereby forgetting that it behooves the confessors of Christ to suffer and not carnally to resist, d'Aubigné makes the comment, that "we may deny that the secular power ought ever to interfere with the sword to protect the aith.* None of the Reformers," he adds, "understood this so clearly as Ecolampadius.

It was the power of the inner word that he particularly extolled; perhaps even went too far in spiritualism [of the mystics.] But, however that may be, if any one could have saved Reform from the misportents that were about to befall it—that an was he." In Basel, he had been the animating spirit of the new and simpler faith. o Zwingle he wrote at this juncture, "The and of the magistrate strikes with the sword, it the hand of Christ heals. Christ has not did, 'if thy brother will not hear thee, tell it the magistrate, but—tell it to the Church.'"

The resolution of Zwingle, however, had been ade. A well-read student of the pagan claes, the decisive impulse may have come to m through the glamor of a teaching other to an that of the Bible. "Nurtured in the ex- oits of the heroes of antiquity, he threw mself, to save Reform, in the footsteps of smosthenes and Cato, rather than in those of St. John and St. Paul. His prompt and netrating lookst were turned to the right id to the left, to the cabinets of kings and e councils of the people, whilst they should e been directed solely to God." He had neceived, it seems, the plan of a Christian ate, which should unite "all the friends of e Word of God in one holy and powerful ague." The frank and just reflection of Aubigné is—"We are now viewing the faults of the Reformation; they arise from the union religion with politics: I could not take upon yself to pass them by—the recollection of e errors of our predecessors is perhaps the ost useful legacy they have bequeathed to us."

He further illustrates this point, as the ovement for war was pushed forward by ose who had committed themselves to that vident course. We have known the like situ- tion in our own day. "The ardent," he says, with which the ministers of peace demanded

*This non-resistant position, following the primitive Christian practice, was consistently and notably carried out by the China Inland Mission during the Boxer disturbances and atrocities of three years ago. The mission did not get for the protection of "the secular power," but, at the end, refused to make any claim for, or to accept, damages for the large losses sustained. Zwingle's eyes are referred to as "proud and piercing," and he moved with a bold step.

war, spread in every quarter a smothered dissatisfaction, and many persons gave vent to their indignation. This unnatural confusion of church and State, which had corrupted Christianity after the age of Constantine, was hurrying on the ruin of the Reformation."

We can now simply allude to the hasty assembling at Lucerne of the Five Cantons opposed to the Zurichers and the cause of the Reformation—the gathering of the opposing forces at the hamlet of Cappel, three leagues south of Zurich in the direction of the Lake of Zug—the fearful night of darkness and tempest, with the ringing of the alarm bells in Zurich's steeples, the blare of trumpets and the throbbing of drums, the sobs of women and children, the anguished farewells—an earthquake at nine o'clock in the night which violently shook the mountains and valleys—and, finally, on the following day (mid-autumn of 1531) the fateful battle, and the death of Zwingle, beaten with stones and pierced with a lance.

"Whenever I recall it to mind," that day of tumult and mourning, "groaned Oswald Myconius, years afterward, 'it is as if a sword pierced my heart.'" Others of his devoted friends, astonished, exclaimed—"We know not what to say—a bishop in arms!" And Ecolampadius, tried friend and counselor of many years, exclaimed—"Alas, that Zwingle, whom I have so long regarded as my right arm, has fallen under the blows of cruel enemies! . . . The judgment began in the house of God; our presumption has been punished. Let our trust be placed now on the Lord alone, and this will be an inestimable gain."

Let us now make record of the wise and searching words of Merle d'Aubigné as he ends his narrative:

"Thus the Reformation, that had deviated from the right path, was driven back by the very violence of the blow into its primitive course, having no other power than the word of God. . . . As we bid farewell to this sad scene, we inscribe on those monumental stones, on the one side, those words from God's Book—'Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen and stand upright.' And on the other, this declaration of the Head of the Church: 'My kingdom is not of this world.' If, from the ashes of the martyrs at Cappel, a voice could be heard, it would be these very words of the Bible that these noble confessors would address, after three centuries to the Christians of our days: That the Church has no other king than Jesus Christ; that she ought not to meddle with the policy of the world, derive from it her inspiration, and call for its swords, its prisons, its treasures; that she will conquer by the spiritual powers which God has deposited in her bosom, and, above all, by the reign of her adorable Head; that she must not expect upon earth thrones and mortal triumphs; but that her march is like that of her King, from the manger to the cross, and from the cross to the crown;—such is the lesson to be read on the blood-stained page that has crept into our simple and evangelical narrative."

JOSIAH W. LEEDS.

TRIM your lamp in time, that it may burn well in eternity.—W. Jackson.

A Statement From London Yearly Meeting, 1829.

"In order to prevent any misapprehension as to our views, we feel ourselves called upon at this time, to avow our belief in the inspiration and divine authority of the Old and New Testament."

"We further believe, that the promise made after the transgression of our first parents, in the consequences of whose fall, all the posterity of Adam are involved, 'that the seed of the woman should bruise the head of the serpent;' and the declaration unto Abraham, 'In thy seed shall all the families of the earth be blessed,' had a direct reference to the coming in the flesh of the Lord Jesus Christ. To Him also did the prophet Isaiah bear testimony when he declared, 'Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace: of the increase of his government there shall be no end.' And again, the same prophet spoke of Him, when he said, 'Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted: but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.' The same blessed Redeemer is emphatically denominated by the prophet Jeremiah, 'THE LORD OUR RIGHTEOUSNESS.'

"All that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon the earth, when 'he took on him the nature of angels; but he took on him the seed of Abraham.' He 'was in all points tempted like we are, yet without sin.' 'Having finished the work which was given Him to do,' 'he gave himself for us, an offering and a sacrifice to God.' 'He tasted death for every man.' 'He is the propitiation for our sins; and not for ours only, but also for the sins of the world.' 'We have redemption through his blood, even the forgiveness of sins.' 'He passed into the heavens;' and 'being the brightness of the glory of God, and the express image of his person, and upholding all things by the word of his power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high;' 'and ever liveth to make intercession for us.'

"It is by the Lord Jesus Christ that the world will be judged in righteousness,' 'He is the Mediator of the new covenant;' . . . 'the image of the invisible God, the first born of every creature; for by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist.' "In Him dwelleth all the fulness of the Godhead bodily;" and to Him did the evangelist bear testimony when he said, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. In Him was life; and the life was the light of men.' He 'was the true light which

lightest every man that cometh into the world." "Our blessed Lord himself spoke of his perpetual dominion and power in his church, when he said, 'My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life.' And when describing the spiritual food which he bestoweth on the true believers, He declared, 'I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.' He spoke also of his saving grace, bestowed on those who come in faith unto Him, when he said, 'Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.'

"Our religious Society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptance; and we do not acknowledge as in fellowship with us, as a Christian community, any body of religious professors which does not thus accept them, or which openly receives or accredits as ministers, those who attempt to invalidate any of these doctrines, which we esteem as essential parts of the Christian religion."

"It is the earnest desire of this meeting, that all who profess our name, may so live and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, 'bringeth forth fruit unto holiness the end whereof is everlasting life through Jesus Christ our Lord.' 'Blessing, and honour and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'"

Signed in, by order, and on behalf of the meeting aforesaid, by

JOSIAH FORSTER, Clerk.

Not All the Japanese Want War.

The interesting fact was stated in the *Burlington County Times* (very much of a peace weekly) some days ago—it was quoting the words of Sen Katayama, the editor of a Socialist paper recently started in Japan—that the people of his way of thinking in the latter country, are not only opposed to the war with Russia, but they are against war with any and all other nations. He says, "It was perhaps the very first time in the history of Japan that such an anti-war cry was raised in the land of the Samurai and New Japan. Some of the comrades employed on one of the largest dailies in the city of Tokio made this a point of honor, and left their editorial position for that very cause." Two of these men have started a weekly paper of their own, declaring therein for the cause of peace, and meanwhile have held a number of anti-war meetings in and about Tokio, one of them in the hall of the Christian Association. An endeavor of war adherents to break up the meeting did not succeed. Sen Katayama believes, that as a probable effect of the present contest, the working classes will realize more clearly than ever before the great evils of war.

J. W. L.

FOR "THE FRIEND."

Scripture Study.

BY MARY WARD.

There has been enough in the agitation on this and kindred subjects, during many years past, to call to mind with a faint suggestion of simile the account of a notable tumult that once took place in the streets of Ephesus. "Some cried one thing, and some another; but the more part knew not wherefore they were come together. If some confident and cool-headed town-clerk should attempt now to quiet the uproar and dismiss us all with a semblance of order, he must give his attention, not wholly to the evident fact of confusion, but somewhat to the cause and source of it.

"All Christendom are on heaps about those scriptures," wrote George Fox to the Princess Elizabeth: 'because'—and here is language most familiar to us—'because they are not led by the same Holy Ghost as those were who gave them forth.'

Much more of Christendom (let us believe) is at this time, through the progress of the Sun of Righteousness, able to recognize the possibility and to feel the reality of spiritual enlightenment than when George Fox first sounded his bold proclamations in the ears of unwilling England. But we have not come altogether upon his ground yet, and many are still 'on heaps about those Scriptures.' Our shortcomings a practice, the impatience of our spirits, our tendency to feed on the tree of knowledge and to weigh the precious things of the kingdom in human balances, continue no doubt to keep us from that clearness of vision—both in and out of the Scriptures—of which George Fox had so great experience when he testified of wonderful openings into divine mysteries. As to standing ground in this important matter, I think it is safe for us not to get far away from the position taken by Robert Barclay, and so ably maintained in the apology. A treatise so sound in basis, so wide in scope, so liberal in spirit, ought not to be regarded as having got past its time of service. Robert Barclay would not have us assume that the Scriptures are either full or verbally exact, or unalterable in form (though sufficiently correct to make them, as he says, 'comfortable and necessary'); but he drives home with cogent reasoning the great perpetual truth that the spirit bears witness to the things of itself. "Through and by the clearness of that spirit," said he, "it is, that we are only best rid of the difficulties that occur to us concerning the Scriptures." Yet he says 'there wants not a coherence' in the parts of them, and George Fox often found them answering the revelations of truth in his own mind. I do not understand that early Friends denied a place and service to classical knowledge and other learning with reference to the Bible. There is some evidence that even George Fox was at pains to acquire a little knowledge of Hebrew and other ancient tongues for the service they might be to him. But what he and his fellow-believers emphasized was that spiritual things are to be spiritually judged; the sphere of this spiritual judgment, however, being no wise limited hereby.

"All scripture given by inspiration of God

is profitable for doctrine, correction and instruction;" and if there be anything other wise given, and not thus profitable, it is the sword of the spirit that divideth asunder. Moreover, it is recorded that there have been some entirely unlettered persons who were favored with so clear a sight that they could penetrate the veil of an imperfect or faulty translation, and discern the mind of the spirit. How opposite this to the state of those Jews at Jerusalem, referring to whom, Paul said that they knew not the voices of the prophets, though they had the prophets read every Sabbath!

I have often been interested and instructed by the use of scripture found in the letters, journals and sermons of some Friends of very moderate education. How discerning they became; how deep of understanding; how skillful in application!

It is known that Friends were ever careful to state their religious views—especially on the more deep and frequently disputed subjects—largely in Scriptural terms; but in course of time these came to be also, in a marked degree the language of their experience, as when George Fox tells us that he was "come up through the flaming sword into the paradise of God." Indeed there is something in the strong figures of Biblical language—what Whittier calls "Oriental symbol" and Hebrew paraphrase—"that is strikingly adapted to the expression (so far as expression is possible) of the deepest religious feeling and the highest vision.

I have alluded briefly to the subject of scholarship as applied to Biblical study. I would not be understood as opposing any sound learning and research in its place; any honest work that tends to purify the text, and to repair what Barclay calls "the injuries of time"; anything that throws real light upon the history and the phraseology. It would be idle to dispute the usefulness of such labor, and I am free to confess my indebtedness on this score to those whose knowledge so far surpasses my own. But that which has been burdensome to many minds is the opposition of what seems to be a learning "falsely so called" the assumptions of merely human judgment in matters outside of its domain. The danger of having our ears dulled to the voice of the true interpreter is not small, and it is still in the pavilion of the Lord that we shall be preserved from the strife of tongues.

Furthermore it seems to me that no study termed "systematic," with all its concomitant helps and interest, should be allowed to displace altogether that reverent, attentive, individual reading in the scriptures themselves which has proved beneficial to so many thousands before us.

But it generally comes to pass that when a person has had his spiritual faculties quickened and his vision rightly enlarged, he feels impelled to carry forward that enlightened sense of things, in harmony with the advice early given in our Society:—"Friends, set that your families are informed in the Truth." It is incumbent upon us then, amongst other duties, to act as guides and helpers to children in their study of the Sacred Scriptures. We should do well herein to consider our own slow and imperfect steps, and to remember the law of growth, natural and spiritual:—

lest the blade, then the ear, then the full ear in the ear." To adapt our teaching (if it be the right word to use) to this progressive order requires wisdom and consideration.

The propriety of early initiating children in the practice of memorizing passages of Scripture is endorsed by good authority. Obviously, this should be done under guidance. Our children are fond of movement—narratives—the doings of great personages. Accordingly, the stories of Abraham, Joseph, Moses, Elijah and Daniel, with many new Testament accounts, are sure to hold interest and to have coupled with them something that is more than a mere lesson in history and literature. Later on, the prophets and apostles will come into view with commanding interest. The hearing of one scripture upon another, and the supplementing of one part by another, come in with this more advanced work.

The force of imagery in the Old Testament language (in the poetical part especially) is likely to make its way more slowly into a child's intelligence, both from physiological reasons and from the fact that many of the similitudes are drawn from scenes and circumstances foreign to his acquaintance in most parts here. The heath in the desert, a lodge in the garden of cucumbers, the land which the waterless with thy foot, dwelling in the corner of a housetop, casting bread upon the waters, heaping coals of fire upon the head, are matters quite off the plane of his experience. Once the characteristics of the Bible countries, with the customs and idioms of the people, are understood, the significance of these and similar illustrations becomes apparent.

Working in mind always that the spiritual life which we would in any way minister is of greater consideration than intellectual, and the body of truth than its raiment, we shall yet find a large and inviting field of literary study quite worth our while to explore. No other book, or set of books, perhaps, is so full of what in modern terms is called local colouring, and this comes out strongly in parables and similes.

A acquaintance with these literary qualities and with the reasons for them will give additional interest to the Scriptures for young people, though the spiritual sense discovers the real lesson couched in the figure, without any analysis of the dress. It may even fall out that he that gathered much in this excursion way has nothing over, of essential truth, except that which gathered little has no lack. "Of making many books" there is said to be "no end" and we shall find this province of biblical history and illustration largely reaped in present day literature.

At some old things are good. Dear, quaint, humorous Thomas Ellwood—the bareness of whose name will perhaps evoke a smile—has many a lively hint and apt remark in the course of his Sacred History. (I am not speaking now of his "meek, drab-skirted man.") Very creditably, too, has he drawn together and woven in the various threads of his subject to make a continuous and comprehensive account; designing, as he says, to furnish for all such entertainment as shall yield both profit and delight.

A lamentation has lately been taken up in this country on the prevalent ignorance about the contents of the Bible. The cry is not altogether new. Richard Cluridge, writing some two hundred years ago, thus pertinently inquires:—"Are not some better read in Aristotle than Moses; in Horace and Pindar's Odes than the Psalms of David and Lamentations of Jeremiah, in modern pamphlets than the ancient Prophets; and gazettes and newspapers than the blessed Evangelists and Apostles?"

Why not, we may add, learn by heart the 55th of Isaiah and Paul's farewell to the elders of Ephesus, giving them at least as much place as Kienzi's address to the Romans, or Chatham on the American War?

Some of you doubtless remember that, many years ago, a test based on poetical references to Scripture was given to the students at a few of the higher institutions of learning in this country. At Northwestern University, twenty-two quotations were given to each of thirty-four young men, nearly all of whom were known as church-members, and who represented rather favorable conditions as to intelligence. Dr. Thwing says that twenty-eight out of the thirty-four were "laid low" by the lines

"A Jonah's gourd,

Up in one night and due to sudden sun," and that twenty-seven were "paralyzed" by the allusion,

"A whole Peter's sheet."

Twenty-five failed on the simile,

"Stiff as Lot's wife;"

and twenty-four could not explain the lines,—

"Perhaps, like Him of Cana in Holy Writ,
Our Arthur kept his best until the last."

And so on.*

Several reasons—some better and some worse—are adduced to account for such ignorance, one being the slack and imperfect character of Sabbath-school teaching. Whatever the cause or causes, the fact is deplored on both ethical and literary grounds; though one of the remedies proposed, in the rearrangement and classifying of the materials of the Bible, seems to me scarcely more than touching the trouble; certainly not adequate to the grievous needs of the case. It will take more than the labor of the craftsman to repair the present loss. No; if the Bible has been crowded out of its rightful place in home and school,—if it has been lost sight of and covered up, we had better do as Nehemiah's workmen did, and remove the rubbish by daylight.

In concluding this paper, I should like to refer again to good old Thomas Ellwood, who, in the prosecution of his work, saw the danger of mixing "incertainties with certainties," and desired not to give fresh occasions for controversy, of which he deemed there were "enough already." I am not so bold as to suppose a parallel in our undertakings; but in order not too far to transgress my own limits and tax your patience, I will follow his example and "here let fall my pen."

*Tis a mercy to have that taken from us which takes us from God.—*Venning.*

*A slightly better showing was made at a college for women; and still better I think, at Hampton Institute.

Memoranda of William P. Townsend.

(Continued from page 317.)

1847, First Month 31st.—I walked down to Aaron Sharpless's near Birmingham, where resides our valued friend Mary Kite. Spent the remaining part of the afternoon in quiet conversation, which was satisfactory. After tea we dropped into silence, and dear M. was led to speak very tenderly and faithfully to my present feelings: saying, that that portion of Scripture wherein Simon Peter was addressed by his Divine Master was brought to her remembrance. "Satan has desired to have you that he might sift you as wheat, but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren:" that although close trials and deep baptisms were my portion, as my eye was directed singly to the great Captain of our salvation, preservation would be extended; that in order to sympathize with the afflicted, we should have to go down at times as it were into the depths of Jordan and bring up stones of memorial therefrom. With much more that was of an encouraging nature for me to hold on in the course. I have been strengthened to commence. Although many temptations beset me, yet if I looked only to the right source for ability I should yet be delivered from them. It was a solemn profitable season.

Second Month 18th.—Engaged in the store; but was enabled upon two occasions in the course of the day to retire for a few minutes from outward occupation. If this was more frequently the case with me, it might lead to a renewal of right exercise within me. Some serious thoughts as to the importance, nay, the necessity, of strict impartiality and uprightness in dealing.

Second Month, 22nd.—Arose this morning with peaceful comfortable feelings which continued with me, until near evening, when being engaged in outward concerns which did not go on quite smoothly I gave way in inward feeling to an irritability of temper, and if I did not manifest it, which I fear I did; I felt it and acknowledged it to be one of my greatest weaknesses. But although it is hard indeed at times to struggle against its advances, I do feel engaged to keep up the warfare, believing and trusting in that Divine Arm for help which has been so mercifully and so powerfully stretched forth for my succor and aid. In looking back to what I was and to where I was only a few years since, and in reflecting upon what has been done for me, a song of thankfulness arises in my breast, accompanied by an ardent desire, that He, who has been graciously disposed thus far to lead me on my way will not leave me nor forsake me, amidst the pitfalls and dangers by which my daily walk amongst men is surrounded, but that I may be led on, step by step, to know what is Truth, and be favored with strength and ability to yield an unreserved obedience thereto.

Second Month, 26th.—Although much engaged during the greater part of the day in outward affairs, I have been favored with a flow of peaceful and quiet feelings, for which being entirely undeserving I ought to feel very thankful. These feelings are not at our command.

1847, Third Month, 4th and 5th.—Engaged in business pretty much of the time. Taking time however, for morning reading in the Holy

Scriptures, and evening retirement. Some of these seasons, particularly the latter, have been greatly blessed to me by the great Giver of every good and perfect gift.

Third Month, 12th.—Awoke this morning under a feeling of depression, which has been my companion very much throughout the day; the enemy is I believe very busy and powerful in his attacks at this time; endeavoring to instil a feeling of hardness toward Friends of this vicinity, who he would make me believe are at least very indifferent if not cold in their bearing toward me, which I know is a lie. They all have their own affairs to occupy their time and attention, if indeed I was worthy of any place in their thoughts. I have been indeed disobedient and unfaithful in two instances within the past few days, in what was required at my hands, and in looking forwards towards the future the enemy is endeavoring to make me believe that there will be many hard things required of me, some of them more than I can go through with. This is another of his temptations, to induce us to look too much beyond our present duties and thereby stumble at them.

Third Month 19th, 1847.—From the nature of my business, we are necessarily at times hurried and somewhat driven by a press of customers, and when this takes place it is very desirable to be preserved in a state of inward composure, and calmness, which I believe can be attained to, and yet suffer nothing to be lost sight of in the outward that is worth caring for. But this inward composure and settlement is not a state to be attained at once, or in our own way and strength, but must be sought after. In selling goods I have frequently felt a check in regard to the use of many words, although they may be all true, and have believed it safest for me to endeavor to bridle my tongue and let my goods sell themselves, which a good article at a moderate price generally will do.

Third Month 21st.—First day, had a quiet good meeting, which is a favor. Spent the afternoon at home, reading and writing; read some chapters out of the New Testament to one of the colored women in the kitchen who has never been taught to read.

Third Month 30th.—Amidst a press of business have been enabled to maintain a tolerable degree of inward composure, only having been thrown off the balance, on two occasions, during the day; which was owing to the natural, unregenerate will being allowed to raise its head and reign for the moment.

Third Month 31st.—Attended Monthly Meeting at Birmingham. Meeting a silent one, but favored I thought to a good degree. On returning home in the afternoon I was informed that a bloody battle had been fought between the American forces in Mexico and the Mexicans, which intelligence renewed in my mind, an exercise I had felt time back, and on several occasions, as to how far I was contributing towards supporting the war by subscribing and paying for two newspapers published in the place which supported it. After reflecting upon it for a few hours, I thought I should feel best satisfied to go in person and see the respective editors, give them plainly my reasons, and ask a discontinuance of the papers; which I was enabled to do, to my own satisfaction and subsequent peace of mind.

Fourth Month 1st.—In the evening called on the secretary of the Mutual Insurance Co., (a director of which I had been until recently) to suggest to him, the propriety of introducing the plain language in the body of the policies which are issued and signed by him and the president. The latter being Morris Cope, a Friend and the former, now making application to be received into membership, I found him (the Secretary) quite disposed to unite with the suggestion and will give it his support when it comes before the next meeting of the board.

(To be continued.)

The Spirit of God.

A reporter once asked Ira D. Sankey, during the great meetings in London, what it was that brought so many thousands of people together. He replied that "behind all that can be seen, there is a power that we call the Spirit of God;" and simple as the answer seems to be, it is the great lesson that ministers of all denominations need to learn. It is not the power of art nor science, nor literature, that will fill our churches, but the power of the Spirit of God.

The word of the Gospel has not lost its ancient power; for when it is preached "with the Holy Ghost sent down from heaven," people hear it gladly and hang upon the words of the preacher, even as they did upon those of the Son of man when He walked this earth. It is as true to-day as ever, that the world by wisdom knows not God, and yet how blind to this fact are those who are "puffed" with carnal knowledge.

Those theologians who are approaching the Revelation, and seeking to understand and explain it by means of the intellect only, are making "shipwreck of faith."

It is true that spiritual things are hid from the wise and prudent (of this world) and revealed only to the babes. The poor in spirit, the meek and lowly in heart; these alone can learn of Christ. A mere historical fact, when attained, is cold and dead and lifeless. No man can acknowledge Christ as Lord except by the Spirit of God. Enticing words of man's wisdom count nothing with God. The fruit of the tree of knowledge brings spiritual death, not life, for the letter *killeth*, but the Spirit alone can give life.

Those who have no confidence in the flesh—who worship God *only* by the Spirit—know that the Spirit of God is as truly a living power in the earth to-day as He was at Pentecost. It is He who is to convince the world of sin, righteousness, and judgment, by using the children of God as His instruments—thinking and speaking in them, and acting through them. And herein lieth the antidote of the criticism which is filling our churches with agnostics. For the professing world to-day denies the supernatural, and would bring everything down to the level of present day experiences, and believe only what is within the scope of carnal comprehension. Unitarians may well congratulate themselves on the progress they are making, when Christian professors deny the credibility of the accounts of the miraculous birth of Christ, and indeed of all His miracles as recorded in the Gospels.

We are not saying, however, that a merely intellectual faith, held in ignorance, is to be

preferred to intellectual unbelief. What affirm is that all the searchings of the human intellect, be it ever so powerful in regard to mundane things, cannot find out God.

This is proved by the fact that the term "Agnostic" was invented by one of the greatest minds of the last century to define his position in regard to religion, and that of many others of his fellow scientists. Spiritual truth can be learned only of *one* Teacher—the Spirit of God. And if we would learn of Him must take the position, however learned may be, of the little child, must renounce entirely all that we seem to know, and be fools for Christ's sake, if we would be w unto salvation, and wise to win souls.

To become possessors of the wisdom of God we must first renounce the wisdom of man. buy the pearl of divine wisdom a man renounce all that he hath.

In doing this we shall be following in the footsteps of the Divine Master, who never depended on His own wisdom, but had the ear of interior man so open that He could always hear the voice of God; He lived in the bosom of Father by an unceasing communication. His dependence was upon that Spirit of wisdom and understanding, which both rested upon Him and will abide with, and teach every true follower of Christ who really and truly renounce his own wisdom; will lead him into all truth and teach him concerning all things. For this is no man who is truly willing to follow in the footsteps of Christ, who may not have interior illumination which shall transform him into a prophet of God.—H. Proctor.

JOHN.—The placing of John in the ecclesiastical court has been inartistic. He was voice, person, distinctive, special, and temporary. He performed a Jewish ceremony a distinguished Jew, setting him apart as Teacher.

It will clear the ground for a long and interesting controversy if we ascertain whether this is the last of the old, or the first of the new. Is he valedictory or introductory, His words "I must decrease" seem to place him among the shadows that were to be done away.

Men have taken a great liberty in putting John and his ministry after the great commission and the Day of Pentecost, and making permanent and introductory. The sun in the heavens needs no introduction, the sun righteousness proclaims and performs his own initiation. It is not a sufficient answer to be told that in the New Testament the apostles did so and so; the record of their doings is a justification of the practice of tradition which we find in our own midst to-day.

John stands at the parting of the ways will you let him go with all the rest of the magnificent Temple furniture—when God was King in Jeshurun?

We have brought too much of the old in the new. State churchism, Priestism and carnal ordinances,—and we have disregarded the injunction to leave the doctrine of baptism etc.—and "go on to perfection."

H. T. M.

FROM the first moment of his pilgrimage the last the Christian has but one condition safety, and its name is constant dependence.—*Maria Jewsbury.*

ADDITION.—The ship ecclesiastical is deep in the water, laden with the tradition of elders, perhaps as much as were the Pharisees who came in for such scathing words of the Master.

Take for instance the Sacrament of the Eucharist as it is called. It is now administered by ordained officials behind rails, in a religious posture, to people on their knees, in consideration of crowds.

Is there is the want for all this? The Master says "with desire have I desired to eat this bread with you before I suffer." It was a domestic institution, every family apart, the father of the family presiding, they were to remember the blood on the lintel of each doorway and the destroying angel passing by.

Do we do not read of devout elders carrying elements up the Temple steps—and making arrangements for a celebration. It is true that earnest disciples continued daily with one another in the temple, for they still observed the Mosaic laws and worship, and then brake bread from house to house, i. e. they partook of bread with gladness and singleness of heart. What loads of tradition have come since that it would be hard to enumerate. I once witnessed the observance of the Sacrament in the Swedish National Protestant Church. The celebrant could not obey the injunction "eat and eat," for the officiating priest took the wafer and put it into the mouth of each. For this to be a degrading performance. The figure may be allowed, the ship ecclesiastical is deep down in the water, and sadly being lightening and going into dry dock.

H. T. M.

(Criticism, however just, of any and all modes of conducting the rite, come short of vain contention—that the true Christian communion is an inward operation in spirit and in truth, and no outward rite at all, as in that partaking of Christ, through obedience to his Spirit, which should feed our souls.—Ed.)

KEEPING PROMISES.—When the doctor told that R. H. Dana's eyes must have a complete rest for three months, the whole family set to plan to make the enforced idleness as pleasant as possible. He was going to be long drives with mother, and Mollie and I were going to make a famous garden together, and he was going to help Rex build a chicken house, and teach Tom geology—in other words he was going to have the time of his life, as he declared in the cheery Dana fashion.

But when Ned offered to read the paper to me every night, his father looked grave. "I don't think it'd better not make any promises, my boy," he said.

Ned was hurt; he and his father had always been on terms, and now to be refused the first thing that he had a chance to do anything.

"Why not?" he asked, bravely.

His father's hand fell upon the boy's shoulder, and he said, "I don't think it'd better not make any promises, my boy," he said.

"But a year ago," he answered, "I heard you say that he going to read a little history every day. How long did he do it?"

"About a week," he replied frankly.

As soon after I heard the same boy say that he would carry James Casey some papers every week—has he kept it up?"

Ned shook his head; he began to understand.

"If a boy doesn't honor his word to himself how can he expect others to honor it?"

"I never thought of it that way before," the boy answered.—FORWARD.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who dare not be
In the right with two or three.

—Lowell.

Items Concerning the Society.

In the census of religious denominations recently taken in Boston there are reported "66 Friends and 22 Quakers!"

In Dunster instead of "Ulster" Province, Ireland, were the Monthly Meetings, a few of whose minutes were reprinted on page 306 of this volume.

Of the drift of things under the name of Friends, the following has its significance:

"Special Easter services were held at East Branch (formerly Gray) Meeting, Ind. Flora Holliday, pastor, preaching on the text, 'He is not here, He is risen.'"

Visitors in attendance of Philadelphia Yearly Meeting from other parts were Timothy B. Hussey, from Maine; Jacob Maule, from Ohio; Abram Fisher, Benjamin P. Brown, Henry T. Outland and James Chappell from North Carolina; Eley M. Chace, from Providence, R. I.; Edwin McGrew, from Oregon, and others not named in our hearing.

"I belong to a meeting," says H. E. Turner in the *London Friend*, "whose meetings for worship are all held 'on the basis of silence,' and certainly it cannot be said that its members are 'exercising' no 'appreciable influence on the neighborhood.' May the day never arrive when instead of the solemn silence in which Friends gather together, we shall have pre-arranged prayer, singing, and preaching. Then truly a 'Friends' meeting' will no longer exist."

On Rich Square Meeting-house in North Carolina being relinquished by conservative Friends to the charge of the Yearly Meeting, we were led by information received from the neighborhood into a remark which some have interpreted as signifying the introduction of a musical instrument into its service. We are since credibly informed that no such instrument has been placed in the meeting-house. It is also averred by leading members of its Quarterly Meeting that no such thing is contemplated.

Notes in General.

One of the queerest and most isolated church buildings in England is that of a little gray edifice in the valley of Westdale Head, Cumberland. It is over four hundred years old, and has but two windows and eight pews. The pulpit is lighted by a slit of glass in the roof. A little bell hangs loosely in the open belfry, and on stormy nights drearily mingles its tones with the wind and thunder.

One of the most remarkable places of worship in the world is the miners' chapel in Myndd Menigdd colliery, Swansea, Wales, where for more than fifty years the workers have each morning assembled for worship. This sanctuary is situated close to the bottom of the shaft. The only light is that obtained from a solitary Davy safety lamp hung over the pulpit from the ceiling, and the oldest miner in the colliery is generally chosen to officiate. It is the custom in some other places for coal miners to gather together mealtimes for prayer meeting

and the like, but it is said that this is the only instance where a special apartment is fitted out in a coal mine as a chapel.

Attacks upon the authenticity of the Divine revelation of Scripture have driven men to new investigation, and are producing a new literature of defense. There has issued from the camp of the most profound scholarship a book of enormous importance. I refer to Prof. Margoliouth's "Lines of Defense of the Biblical Revelation." My personal conviction is that in twenty years' time many of these men will be honestly ashamed of many of the things which they are now glibly uttering. Personally I am inclined to say, let the men whose scholarship is beyond question continue their work in all honesty and sincerity, and the result will be a new defense of the verbal inspiration of the scriptures as we have them to-day.—Free Methodist.

"The tendency of the daily press," says the *Freemans' Friend*, "to charge all Negroes with what is done by the few makes it imperative that Negroes of the better class use their influence in suppressing crime. Our preachers must tell us less of mansions in the skies and more about the log cabin on earth and how to make it better; must preach not so much about the virtue of dead saints, as about the vices of living sinners. Our teachers must put less stress on regard for the rules of Latin and more on respect for laws of the land; must impress upon students that true worth is measured not by how much Greek you know, but by how much good you are. Parents have got to learn that when their children are not at school they ought to be kept at home or at work. The sooner we learn these lessons and begin practicing them the better it will be for the Negro race in America."

A MUCH-BAPTIZED KAFFIR.—A member of the Church of England in Natal wrote to the *Natal Witness*—

"If there were a little more method or common-sense employed in the Christianizing of the Kaffir, the results would be better than they are now. One of my men came the other day very puzzled. He said he had been first taught by a Baptist and baptized by immersion. Later events took him to Kinetown, where the good fathers told him he had been taught wrong, and rebaptized him. Again, some time later, he came under the Wesleyans, who objected strongly to the teaching he had received at Kinetown, re-converted him, and baptized him anew! His present master belongs to the Church of England. The poor man inquired anxiously if this were yet another kind of Christianity, and should we have to be baptized a fourth time?"

An effort has been made to minimize the Independent Filipino Catholic Church, or what is more commonly known as the Aglipay Movement, and we ourselves were at first doubtful of a right spirit in the minds of the movers. But it has reached a stage that neither Romanism nor Protestantism can any longer look upon as either a temporary or unimportant force. It is likely to be a growing power in that distant possession. It has already drawn at least one million people out of the Roman Church. As the result, Rome is anathematizing it. But what is more to the purpose, Archbishop Aglipay and his helpers have not been unmindful of the power of Holy Scripture, and have succeeded in circulating since Eleventh Month, 1903, 300,000 copies of the Bible. Some of his Bishops have come so far as to recommend the New Testament for the study of candidates for confirmation. With the spread and reading of the Bible will come an enlarging spiritual vision and, we hope, an improved and elevated Christian life and activity.

AN INTERESTING RELIC.—Just now John Bunyan's name is receiving special attention in England in a singular and striking way. A relic connected

with an eventful period in his career has been discovered, and is to be offered for sale this month in London. It is the original warrant, under which, in 1674, the "Towne Tynker" was put to jail by the Bishop of London. The day of sale will mark the two hundred and thirtieth anniversary of the event. The warrant is in the style and order peculiar to that era. It is signed by 13 J. P.'s, 6 baronets and 7 esquires. It contains the following clauses:

"Whereas informacon and complaint is made unto us that (notwithstanding the Kings Majties late Act of most gracious gen'll and free pardon to all his Subjects for past misdemeanors that by his said clemencie and indulgent grace and favor they might be moved and induced for the time to come more carefully to observe his Highenes lawes and Statutes and to continue in their loyall and due obedience to his Majtie) yett one John Bunnyon of yor said Towne Tynker hath divers times within one Month last past in contempt of his Majties good Lawes preached or taught at a Conventicle Meeting or assembly under color or p'tence of exercise of Religion in other manner than according to the Liturgie or practise of the Church of England," &c., &c.

What a change has taken place since this unseemly and cruel treatment of one of God's servants! Then he was ostracized and deemed unworthy of public recognition and personal freedom. He said that when Cowper on one occasion referred to him, he refrained from naming him for fear a name so despised should encounter a sneer. But in later times England's highest dignitaries consider it both an honor and a privilege to accord him a high place as a Christian thinker and exemplar. No less a personage than Lord Macaulay assigns him "a niche in the highest sanctuary of sacred literature." Dean Farrar deems it no concession to sing his praises. Men, ministerial and lay, in high rank in our own country, as well as in Great Britain, extol his merit, power, greatness and service. No book, except the Bible, has a wider circulation than his Pilgrim's Progress. It has been translated into one hundred and four languages. It has a message for mankind.

As an instance of the present money-value of a copy of the first edition of this undying work, the Nash copy. "Part I. which is perhaps unique frontispiece of Bunyan's naming," realized \$7,375, as compared with an issue value of 36 cents.

There will likely be great competition for the possession of this Bunyan relic. The *Belfast Witness* hopes it will be "bought for England and kept at home."—*The Presbyterian*.

SUMMARY OF EVENTS.

UNITED STATES.—The appropriations made by the present Congress is believed will be in the neighborhood of \$700,000,000.

The expense of the government under the present administration for the army, navy and for fortifications it is stated are more than three times those under the administration of President Cleveland.

Andrew Carnegie has created a fund of \$5,000,000 for the benefit of "the people of the world who live in heroic effort to save their fellow men, or for the heroes themselves, if injured only." The field embraced by the fund is the United States and Canada and the waters thereof. "The sea is the scene of many heroic acts," says Andrew Carnegie "and no action is more heroic than that of doctors and nurses volunteering their services in the case of epidemics. Railroad employees are heroic for heroism. All these and similar cases are embraced. Whenever heroism is displayed by man or woman in saving human life the fund applies."

A bill has recently passed the Legislature of New York which gives the Niagara Power Company unlimited right to draw water from the Niagara River, thereby damaging the fall; this bill awaits the approval of the governor.

A special meeting of the Legislature of New Jersey has lately been called to consider the Pigeon bill which through approval by a large majority of the citizens was not even reported from committee at the regular sessions, and this treatment of a popular measure was one of the reasons which moved Governor Murphy to call the Legis-

lature in special session. The bill was passed and has become a law. It provides that any person who uses a live pigeon "or any other bird for the purpose of a target, or to be shot at either for amusement or as a test of skill in marksmanship, or shoots at a bird used as aforesaid, or as a party to such shooting, or leases any building, room, field or premises, or knowingly permits the use thereof for the purpose of such shooting, shall be guilty of a misdemeanor and shall be liable to a penalty of \$50 for each violation of this act, and to an additional penalty of \$25 for each pigeon, owl or other bird shot at or killed in violation thereof.

The National Association of Clothiers has lately been formed consisting of the employers of garment cutters in New York. It demands the removal of the labor unions to which the employes belong. Among the resolutions which it adopted are the following:

"The right of every man to sell his labor as he sees fit and the freedom of every employer to hire such labor are given by the laws of the land, and may not be affected by affiliation or affiliation with any organization whatever. The limiting of apprentices in skilled trades is not only harmful to industrial development, but deprives the intelligent American youth of a fair opportunity for advancement, and tends to reduce him to the level of an unskilled laborer.

The arbitrary restriction of the output is economically wrong, and is morally dishonest. A contract of employment is a contract for the employer's labor for the employer's money, and intends an honest day's work on the one hand and a full day's pay on the other.

The health authorities of the District of Columbia have decided that the health of people who patronize Chinese laundries must be protected by an ordinance against the habit of Chinese laundries of taking water into their mouths to sprinkle clothes which they are laundering, as the practice is, no doubt, a source of danger to the health of any community where Chinese laundries are extensively patronized.

A telegram from Tacoma says: A lake has formed in the Olympic Mountain range by the dropping of a part of Queets Valley from sight. This occurred three weeks ago. The water has been rising at least a foot a day, and the sections of ground dropped from sight. The water filled a depression, and thus the lake now exists where months ago, was forest and prairie.

A movement in favor of Philippine independence, is supported by citizens of influence in both the Republican and Democratic parties, and is being furthered through the circulation of a petition, which reads as follows:

"We, the undersigned, members of all political parties, join with the above-named committee in urging upon the approaching national conventions the adoption of resolutions pledging to the people of the Philippine Islands their ultimate national independence upon terms similar to those of the Hawaiian Islands."

Five officers and twenty-four men were killed and two men fatally injured by an explosion of powder, on the United States battleship Missouri, while at target practice off Pensacola.

A recent despatch from New York city says: So great was the crowd of applicants for positions in a new department store on Sixth avenue to-day that it became necessary to call out the police reserves to maintain order. It was estimated that from 4000 to 8000 persons were in waiting at 8 o'clock, the hour named in advertisements for receiving the applications.

Recent experiments on Long Island Sound with wireless telegraph suggested that the distance of coast-wise travel could be made hereafter be much lessened. In the recent passage of a steamboat from New York to Newport a rough sea and thick fog were encountered off Point Judith, but the information obtained by the captain from the wireless station at Point Judith he stated was of inestimable value to any navigator.

The Department of Agriculture states that fully 25 per cent. of all the cargoes of olive oil imported into this country have been found to be impure. Cottonseed and peanut oil are the usual cheap oils employed for the purpose. The department does not object to this oil on the ground that it is deleterious, but that it is sold at a price that allows the manufacturer to use it. The automobile to run upon the tracks of a railroad has lately been constructed for the Boston and Albany Railroad. It has a motor of 4½ horse power, which is operated by the use of gasoline.

FOREIGN.—On the 13th inst, the Russian battleship *Petrovskich* was destroyed near Fort Artur, by the explosion of a mine. The mine exploded in 15 minutes after the explosion. More than 500 men and officers were drowned, including Vice Admiral Makaroff, the commander-in-chief of the fleet. A despatch says this event "has cast a gloom over all Russia." Another despatch from Russia speaks of it as "a terrific blow." The cost of this vessel alone is said to be over \$5,500,000.

The sinking of this vessel in a narrow channel near Fort Artur is said to have closed the entrance to the harbor. One other Russian war vessel is reported to have been sunk and another badly damaged.

The Russian Government has given notice that a paper correspondence using wireless telegraphy will be treated as spies and shot.

The De Forest Wireless Telegraph Company has submitted to Secretary of War Lindbergh a petition against the proposed order of the Russian Government prohibiting the use of wireless telegraphy by newspaper correspondents.

King Edward's visit to Copenhagen, it is said, has resulted in the beginning of negotiations for a new treaty between Great Britain, Denmark and Russia.

The fact that the proposed arrangement would ensure the neutrality of Denmark in the event of an Anglo-Russian conflict, or at least a part of it.

In commenting upon the conclusion of the Anglo-French Colonial Treaty lately made public, the *Eng Foreign Minister Lansdowne* stated, "It may perhaps be permitted for the two countries to hope that in thus giving the composition of their long-standing differences to mutual concessions and a frank recognition of each other's legitimate wants and aspirations, they may at a precedent which will contribute something to the tenacity of international good-will and the preservation of general peace."

In a recent discussion in the British House of Commons on the British expedition to Tibet, and the battle which had taken place there, the Secretary of War Lord Lansdowne said: "Great Britain," "had no desire to occupy country or to establish a permanent mission in Tibet; the government was resolved that if any Power is predominant in Tibet it must be Great Britain."

Colonel Younghusband is said to have ordered from the British Government to proceed to Lassa to insist upon new convention between Tibet and Great Britain. The Mosely Educational Commission which recently visited the United States to examine into the state of education in use here, in a report alludes to the success obtained in making the scholars self-reliant, in bringing out individual qualities of each scholar, and in so doing. In some respects this development of the ruling power in the scholar seems to be the most important factor of all in American education, and largely accounts for the success of the pupils in after life.

The important part which manual training is beginning to assume in American schools, and the Commission forebodingly predicted that the schools of the future should be national disciplines, especially in developing handiness, alertness and in familiarizing the scholars with constructive processes.

More than a thousand Lutheran congregations in the United States have lately united in sending a petition to the United States Congress, asking that the Government deliver it from the impending destruction of her libraries by Russia.

NOTICES.

Friends' Library, 142 N. 16th St., Phila. CHANGE OF TIME OF OPENING.—The Library will hereafter be open on week-days from 9 A. M. to 1 P. M., and from 2 P. M. to 6 P. M., except during the Seventh and Eighth Months.

Westown Boarding School.—The Spring term will begin on Second day, Fourth Month, 25th 1904. Pupils should leave Philadelphia not later than the 4.32 P. M.

WM. F. WICKESHAM, Principle.

Westown Boarding School.—For convenience of persons coming to Westown School, we have arranged to run the following Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when requested Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, West Chester, Phone 114a.

EDWARD G. SMEDLEY, Sup.

NOTE.—The nephew of Phoebe A. Hall (see No. 1903) writes that her decease occurred at her own residence not "his."

DIED, on the 8th of Fourth Month, 1904, in Big Township, Benton County, Iowa, after an illness of several months, HENRY ELLYSON, in the seventy-ninth of his age. Deceased was born in Ohio, and early on with the Goschen Friends' Meeting. In 1844 he united in marriage with Sara Hutton, who preceded him in death in 1854. He was removed with his family to Benton County, Iowa, which remained his home. He meek and retiring and always kind and generous to and ever ready to help the needy. He is survived by son and daughter, three brothers and one sister. Last words were "Blessed Lord, come."

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Session of Philadelphia Yearly Meeting, 1904.

The two hundred and twenty-third sitting of Philadelphia Yearly Meeting took place a week on days from the eighteenth to the twenty-third of Fourth Month. An attendance apparently larger than the average of recent years was observed at the opening and in the several subsequent days of the session, most especially on Fifth-day afternoon. A solemnity covered the period of gathering and of opening, in which vocal supplication was raised to the Father of mercies.

Second-day, the 18th.—The names of the representatives having been called, but two of the sixty-nine were found to be absent, one of these, our valued friend Joseph L. Day, having deceased. Two also of the women representatives were absent from their being.

The doings of the Meeting for Sufferings in behalf of the Yearly Meeting in the past were now, by the reading of the minutes, read before the general body, showing the conscientious care and thorough labor concerning the interests of which the Yearly Meeting is in charge. An epistle of paternal encouragement and exhortation to younger small members who desire or need a quickening and deeper dwelling in spiritual life, prepared in the record, and was directed to be handed down to our members in the printed facts. It was commended for its inherent truth, comprehensively expressed in brief compass.

The revised edition of the Address on Intoxicating Drinks, first published in 1879 had been extensively circulated.

The sum of fifteen thousand dollars offered by the executors of the will of Clementine was to be placed in the hands of the Meeting for Sufferings, for the education of the Douk-lars, had been gratefully accepted. The committee continues ready to assist this pious matter of education, as they are able to do.

From funds in the hands of the Charles Trustees had been extended to meetings for the repair or building of three meeting-houses in different parts of the country. Information of the legal requirements con-

cerning marriage in the several States comprising the limits of the Yearly Meeting had been published and suitably distributed.

From the Book-store 1442 volumes and 7135 pamphlets had gone forth, less than half by purchase. The cost of those gratuitously disposed of was \$725. The number of copies of various publications printed during the year was 12,355. The unbound volumes on hand are 14,608. The bound volumes, 9,206. Pamphlets, 37,248. Total value, \$8572.11.

A special effort has been made to distribute in Spanish American countries the Spanish edition of Dymond's Essays on Morality. Encouraging acknowledgments of appreciation of several of our publications have been received.

The Charles Willits bequest has yielded a distribution of 37,000 copies of the *African's Friend* in the Southern States, and 27,500 copies in Liberia, in the past year. There has grown up a greater demand for this sheet than can be supplied.

A committee heretofore appointed to assist Salem Quarterly Meeting, New Jersey, which has been largely depleted of members, reported in favor of joining its meetings and members to Haddonfield Quarterly Meeting, and calling the meeting thus combined by the name of "Haddonfield and Salem." This recommendation was approved by the men's and on a later day by the women's meeting, and became ratified.

Third-day, the 19th.—The clerks, William Evans and Charles S. Carter were acceptably continued in service for this year, and the remainder of the day's session was held under consideration of the answers to the Queries as far as the Sixth. All subordinate meetings were reported as having been held, except those at Barnegat and Plainfield, N. J., and that at Tuckerton irregularly. The usual state of recent years as to the observance of the several details queried after was repeated, tho' some exceptions had been apparent in regard to the taking of oaths. But very full and edifying were the counsels and vocal exercises which abounded, during the deliberations for which the Queries furnished occasion. An epistle reviving these and serving to spread the substance of most of them in print, to be read before meetings and members, is forthwith to appear in the published Extracts. But the baptizing covering of harmony and life spread over the assembly, on the two days when this inquiry was before it, was a comfort to many hearts.

Fourth-day, the 20th.—The remaining general Answers concluding with the words "the authority of Truth," a survey of the Queries from first to last as based on a concern for the authority of Truth in every detail which they cover, was brought into view. The authority of Truth for worship and in worship, the unity

of the spirit and the bond of peace in that authority, abstinence from oaths on that same authority; so also a clearness from all things that are reproved, which are manifest by the light, and all things that are approved manifest by the same Witness,—every Query is found a testimony for the authority of Truth applied to details of life and conversation.

The Annual Answers recorded the death of one minister and eight elders during the year, at an average age of seventy-nine years—varying for individuals from the sixty-fifth to ninety-first year. Greenwich meeting, N. J., and Springfield, Pa., midweek meeting had been discontinued. There are fourteen Schools under the care of committees of Monthly or Preparative Meetings.

The Education Committee reported 673 children in membership between the ages of five and twenty. Of these 195 are at schools under committees of Subordinate Meetings, 18 at private or family schools, 82 at institutions under care of Friends, but containing some pupils not members, 19 taught at home, 127 at the Yearly Meeting School at West-town, 141 not taught by Friends, 28 at colleges, 58 not at any school, and 7 whose schooling is unknown. Aggregate at Friends' schools 455. An appropriation of \$2000 was approved for schools under this committee.

The inquiry on the use of Intoxicating Drinks showed little change from the condition of last year—gains in some Monthly Meetings seeming matched by losses in others. The inquiry and labor was directed to be continued for the coming year.

In the afternoon an adjourned sitting of the Select Meeting proved a heart-searching season.

Fifth-day, the 21st.—In the forenoon of this day meetings for worship were held in the usual three meeting-houses. That at Twelfth Street was a satisfactory and comforting occasion. At Arch Street the room was crowded, and the time occupied by a succession, remarkable in some respects, of vocal offerings. The religious editor of the *Press*, who was present, describes some of his impressions thus: "The reverent attitude, the expectant hush, the placid faces looking straight forward, the subdued light, and the sense of complete separation from the world, all promoted the spirit of worship. There was no program, no presiding officers, no prepared addresses. Each spoke as the Spirit moved him. The orderliness and appropriateness of the service, which was 'run' by nobody, impressed the visitor. The most skilful executive officer could not have devised or executed a more effective meeting."

An interesting report of the Yearly Meeting's work for the Tunesassa Indians indicated successful progress in maintaining moral and religious influences, as well as school educa-

tion, in the boarding school, where the 46 children compare favorably with whites of the same grade. Aaron S. and Eva Edkin had been granted a release from their acceptable superintendence of this work, and William J. Bradway, of Winona, Ohio, had entered on service in their place. The farm had had a successful year, yielding good crops, and the dairy products amounting to \$4,300. All receipts of the concern amounted to \$12,044 and expenses to \$10,532. An appropriation of \$2500 was again allowed by the Meeting. Grateful acknowledgment was rendered for the help of Governor Odell in stopping the sale of liquors at Red House and Carrollton on the Allegheny reservation. A religious visit by Joseph S. Elkinton and Zebedee Haines to these and all Indians generally in the Eastern States and in parts of Canada adjacent was acknowledged, and sketches of their travels and labor given in these columns in the latter part of the summer, may yet be concluded as regards New Brunswick, Nova Scotia and other portions of Canada.

A memorial of a deceased minister, Debbie E. Cope, of West Chester, prepared by Birmingham Monthly Meeting, being read, served to solemnize the conclusion of the sitting, and remarks of tender appreciation of her memory were offered.

Sixth-day, the 22nd.—The serious feeling incident to a closing session found expression in vocal offerings for some time continued. At the opening of the business, concerns were expressed by two ministers successively, to visit the Women's Meeting under service which they had believed laid upon them. After a time of serious consideration, they were released to attend to the service. The report concerning the Westtown School was read, showing a somewhat smaller number of pupils than last year. Certain extraordinary expenses on the building had been found indispensable, swelling above an excess \$7,000 above receipts. This, however, is in a fair way to be made up by private beneficence. After long consideration of the effect on the pupils of compulsory attendance of an afternoon meeting in addition to the other gatherings on First-day, the Committee had assented to a suspension of the First-day afternoon meetings for worship, as an experiment during the remainder of the year.

The reading of the memorial of Haddonfield Monthly Meeting concerning Charles Rhoads, a deceased minister, occasioned the utterance of high appreciation and unusual tender regard. Few lives have been more helpful to the work of the Yearly Meeting, or more beneficial to their neighborhoods.

A minute expressive of some of the exercises which had appeared on the state of the Society was read by a member of the committee which had prepared it, and being generally pronounced pertinent and satisfactory, was directed to be printed.

A former clerk of New England Yearly Meeting, larger body, here acknowledged the deep impression which the dignity and deliberation of the week's proceedings had made upon him, and his grateful sense of the love and harmony which had prevailed. He desired the Society in this Yearly Meeting might grow as the palm tree, from the heart outwards, and spread as the cedars of Lebanon. Offer-

ings in exhortation and prayer preceded the close of the meeting, which was solemnly realized when the Clerk had read the following minute: "Having been again this year much favored to witness true brotherly love and fellowship in all our proceedings, and trusting that the good seed let fall from day to day may take root in all our hearts to the praise of the great Husbandman, the meeting now concludes, with the desire that we may come together at the usual time next year if in consistency with the Divine will."

NOTE.—The writer of the article on Scripture Study in our last number seemed to ascribe a case of ignorance of the Bible to students of Northwestern University—a name which, before it was printed she endeavored to have changed to "Western Reserve College," but her note was lost. In the preceding column for "physiological" her word was psychological. The article was first prepared for an educational association and not for THE FRIEND.

Hunger.

A chief element of vitality is the power of absorbing nourishment. The lowest of all vegetable organisms exhibit this superiority over the mineral world that they are in some way capable of imbibing the surrounding air and moisture for their sustenance, a power which does not reside in the most massive rock or the most polished gem. As we ascend higher in the scale this attribute manifests itself more and more vividly. The plant draws into itself the elements of the soil from below, and the influences of the sun and air from above, and thus develops into the fragrant flower or the majestic tree. In animal life this necessity increases; more various and concentrated substances are absorbed, and special organs provided for their reception and assimilation with each peculiar structure into which they enter. With intelligence comes a craving for this supply and corresponding efforts to obtain it, and the powers of the brute creation seem mainly to be put forth in one continuous struggle for food. Man's more complicated physical nature makes the same demand as imperiously and in more exacting fashion, and his varied powers are put forth, and land and sea compassed to provide and combine materials for the nourishment and strengthening of his physical frame.

This law which governs all material forms of vitality is equally potent in those higher and purer forms called spiritual. Indeed, the higher the form of vitality the greater the need and craving for appropriate nourishment. It is now well known that a sense, such as that of sight or hearing, if constantly denied the congenial elements of light and sound, by which it is fed, will gradually dry up and finally become extinct. Fishes found in caves where no light can penetrate are destitute of eyes, though a slight indentation shows where the organ has formally existed in far removed ancestors before darkness enveloped them. So the human mind, if utterly deprived of the external nutriment which strengthens and develops it will gradually lose its power and sink into imbecility. Instances have been known where, under absolute solitary confinement, the mind, shut out from all living na-

ture and having literally nothing to feed upon has been starved into idiocy. Just as the nature of a tree requires the air and light to make it thrive and branch forth in rich luxuriance of foliage and fruit; just as the body of man requires not only these, but also most solid and nutritive aliments to vitalize and strengthen its various parts, and to make a vitality possible, so the spirit of man, which the purest form of vitality on earth, needs the sympathy of kindred spirits, the light of truth, the pure air and sunshine of infinite goodness, the very bread of life to sustain and animate it.

That a craving for such spiritual food inherent in every nature is evident from the unrest and want of satisfaction that follow all merely material success. When the hunger and thirst of the body are assuaged, the stung mind, not clearly discerning its own needs, seeks the stimulus of some new sensation; and delicate condiments and exciting pleasures of all kinds are resorted to, and double work imposed on the body, to its great detriment. This is not a craving of the body—that was satisfied with simple, nourishing aliment—it is the unsatisfied spirit, longing for its natural food, and trying vainly to satisfy its hunger with husks. A feverish passion for acquiring money often urges men to undergo toils, to make sacrifices, and to be burdens that were worthy of a better cause. But success in this fails to bring quiet serenity or peaceful content. Whether they lay up in coffers or lay it out in luxuries, the same fever burns within them, and ever spur them on to fresh struggles and fresh disappointments. It is not their material want that are calling aloud for sustenance—that were long since satisfied; it is the eagle never-dying spirit within them that is seeking to satisfy its infinite hunger with finite things. Many other channels are vainly drained to lay this craving of the soul. Power, honor, fame, society, applause, are sought a gain, only to prove that they are not true nourishment of the soul. The cares, irritations and envyings, the disappointed hopes and wearied natures, still proclaim that spirit can be fed by none of these things.

It is only when it turns to higher, purer, nobler good, to which it is itself allied, that it fits the congenial elements that can alone satisfy its hunger and promote its vitality. One of the interested acts of benevolence, one outgrowth of pure affection, one living truth received into the heart, and carried out into the life, one noble sentiment cherished, or virtuous act solve executed, will give a more solid satisfaction to the soul, than any measure of temporal success or material pleasure; for such are the elements with which it is allied, as such the food which alone is capable of affording nourishment to its vitality. Every ray of the infinite goodness for which it yearns, it penetrates and permeates the soul, gives new life and strength, while all attempts to feed it with inferior good, all doubling bodily pleasures, or eager pursuit of gain, applause or show, will leave it starving. Its true food and pining for its native air.

Selected.

The craving for Christ is the voice of Christ.—Campbell.

GUARD THY TONGUE.

PHILIP PHILIPS.

Guard the tongue and guard it wisely,
Thence a world of evil springs;
Though it be a little member
Yet it boasteth wondrous things.
It can whisper words of comfort;
It can wound and cheer the heart;
It can seal the bonds of union;
It can break them all apart.

It can cheer the sad and lonely,
Like a beam of morning light;
O'er a gentle loving spirit
It can throw a cruel blight.
We have need to guard it wisely
And be careful what we say,
Lest we harm an erring brother,
Who may stumble by the way.

With the tongue we blend our voices
In the melody of song;
With the tongue we utter falsely,
And we do each other wrong.
Can a single fountain give us
Sweet and bitter waters too?
Yes! the tongue speaks good and evil,
Though it ought not so to do.

How a spark of angry feeling
It will kindle to a flame!
We can chain the savage lion,
But the tongue can no man tame.
With the tongue we bless our Father,
With the tongue his name profane,
With the tongue we praise our Maker
And we take his name in vain.

Hush that idle whisper, sister,
Think the Lord is standing near,
Listening to each word thou speakest
Of the souls to Him so dear!
Tell how firmly walks thy brother;
All his brave and true deeds tell;
Speak not of past's dark errors,
Tell not that he tripped and fell.

Memoranda of William P. Townsend.

(Continued from page 226.)

Fourth Month 18th.—Left home for the purpose of attending the ensuing Yearly Meeting. I took the cars at Oakland, found them crowded very much, but could not help noticing the respect there was shown to our friend Abraham Gibbons by men who were apparently in manner and rough in speech. We sat down together on some baggage in the baggage apartment and keeping in the quietest places, those who were disposed to be turbulent seemed to have less to say than we expected.

Fifth Month, 3d, 1847.—Having received a letter from the wife of an invalid requesting that he and Samuel Cope would pay them a visit, he writes: "On entering the sick room I did not lose the feelings of discouragement that I have been laboring under for some time past, as soon found I thought that my own safety would consist in silence. After sitting a pretty long time in silence, my dear friend Samuel suggested something to communicate to the sick man which was of an encouraging though very close nature. Being led to speak (as the invalid himself afterwards acknowledged) exactly to his state. This was most remarkable as the note inviting us was very brief and Samuel had no outward information whatever as to his state of body or mind. Fearing the man was disposed to talk too much, I

said a few words, for which I was a little tossed in mind afterward. Oh the care and extreme caution that is necessary in these times of dryness and emptiness lest becoming wearied with waiting for the word of command, we essay to move forward in our own will and strength, which will most assuredly bring a cloud of darkness and distress over our spiritual vision.

He adds under date of 8th month, 23rd, 1848, the individual above alluded to was favored to recover his health in some degree, so as to be able to get about, and has with his wife been received into membership with the Society of Friends by Goshen Monthly Meeting.

Sixth Month 30th.—Our Monthly Meeting was held at this place to-day, at which we had the acceptable company of Sarah Hillman and her companion L. S. of Philadelphia and Wm. Kinsey of Frankford. The meeting having sat a considerable time in silence, during which, I thought a solemn and good feeling prevailed, S. H. arose and in rather a broken tone of voice, commenced a weighty and truly acceptable communication, which was continued at some length. Her tones were low, unvaried, amounting almost to monotony at times, but oh! the precious words which she had to deliver to some poor fainting soul, then present, rendered them sweet. Her concern seemed to be, the encouragement of some poor, tribulated ones then present, who truly feared the Lord, but who were so tired and tossed with the temptations of an unwearied adversary and with the circumstances by which they were surrounded, as to be tempted almost to give up the warfare, believing that their Divine Master had lost sight of them.

In the 7th month of this year he accompanied a sister to Long Branch, N. J. for the benefit of her health. While there he notes:

Seventh Month 10th.—In the evening went to the two largest boarding houses on the beach and left at each a quantity of Friends' tracts, giving them to the person at the bar with the request that he would have them placed upon the tables in their sitting rooms to-morrow morning. After leaving the houses did not feel as well satisfied, as if I had gone myself into the parlors and distributed them on the tables.

Seventh Month 11th.—He attended a meeting of Friends then held at Shrewsbury, where he says: Margaret Parker had a testimony to deliver, and seemed to think there were those present among the young people, who had been visited and been made acquainted with what was required of them, but that they were disposed to put it off until a more convenient season. That the whole duty of man consisted in doing justly, loving mercy and walking humbly with his God. The latter part of the meeting was comfortable and refreshing to me. On our way to meeting we passed the spot (near Shrewsbury River) where occurred the memorable incident related in George Fox's Journal; the substance of which was, that John Jay, a Friend of Barbadoes, who was accompanying George Fox as a companion, was trying a horse which ran away with him, and throwing him dislocated his neck. When G. F. came up and found him laid out for dead on a tree, he lifted his head by his

hair and could turn it any direction, it was so limber; but by pressing one hand firmly under the chin, and with the other lifting up his head two or three times with all his strength, his neck began to grow stiff again and quickly after to breathe. He soon recovered and afterwards traveled with him many hundred miles.

Seventh Month 15th.—This day has been one in which I have received great favor from my Heavenly Father, for the peace and tranquility of mind that I have been permitted through most parts of it to enjoy. Seasons of barrenness, doubt and great anxiety of mind have also at times prevailed, under which I desire (as well as I am able) patiently to continue, so long as it is right in His sight who has hitherto helped me, in order that I may be refined and purified from vanity and self esteem, which now alas! too often steal in and take possession of my mind.

Eighth Month 9th.—He attended the funeral of his grandmother Rachael Price at Birmingham, after which a meeting was held in the meeting house which was he thought a favored one. Sarah Emlen had a communication which she commenced by saying: "This is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent;" and went on to observe that this was the last expression she was favored to hear from the lips of the dear friend whose remains they had just consigned to the silent grave.

Eighth Month 15th.—Christopher Healy being at meeting was favored in testimony to some length, somewhat on doctrinal points, but close and searching in its general character. The judge of the courts of the county and several lawyers were there.

Ninth Month 5th.—Attended the funeral of our valued friend Ezra Comfort, who was interred this day at Plymouth, Bucks County. It was the largest funeral of the kind, I think I ever attended, and many valuable weighty solid Friends both male and female were present. Samuel Cope appeared at some length in testimony. There is no doubt that in the decease of Ezra Comfort, a great man has fallen in Israel.

Ninth Month 16th.—At our week day meeting, when I believed it right for me to appear in supplication. My feelings for several days following were those of peace and quietness, a rich reward indeed for this little act of dedication.

Tenth Month 2nd.—After closing the store, I sat down for a few minutes this evening, under lively feelings of thankfulness for the unnumbered mercies that have been extended to me throughout the past week. Among the greatest of which has been the ability, graciously bestowed, to remain during a good part thereof, pretty faithfully on the watch, against my old enemy, sullenness and irritability of temper. O, what a joy and peace it does afford to poor cast-down spirits, when it is strengthened at times successfully to resist the approaches of that state of feeling.

Sixth Month, 22nd, 1848.—Under a feeling of inability to put down among these notes anything that would be either useful or interesting to myself or others, I have for some time past forbore to write; but to-day having been favored to have a good meeting as I thought, and being strengthened to speak a

few words, a fresh feeling of encouragement has arisen within me, mingled however with great fear and caution lest in my natural haste to get from under suffering and bowedness of spirit, I may take steps which my Heavenly Father does not require at my hands. I sincerely desire that it may be His holy will to strengthen me in his power and might patiently to wait his appointed time, and that he will be pleased in his own time to grant such a release from trial and tribulation as is meet and proper, and point out that which at present I cannot see.

(To be continued.)

Let The Boys Help.

"Let us meet here at a party of seven and have a moonlight coasting party!" cried Fred Baker. "We all have supper at six, and that will give us lots of time to get here."

"I can't come until half past seven," said Will Adams, after the other boys had shouted a noisy assent. "I have to wash the supper dishes—and put the room to rights."

There was a chorus of derision. "Wash dishes—a boy wash dishes! Who ever heard of such a thing?"

"I have," said Will quietly. "I know of three boys in the Hamilton Hotel who wash dishes three times a day."

"Oh—but they are paid for it."

"Well, do you mean to say that you would do for pay what you wouldn't do to help your sick mother?"

This was silencing, if not convincing, as the boys were "good" boys, as boys go. Yet one and all felt that Will Adams had belittled himself in some way by doing what they called "girls' work."

Is it not strange that these ideas should prevail not only among boys, but among the boys' mothers as well?

Many a smart boy wants to help his mother, but does not know how, beyond bringing in wood and water and going on an errand. There is nothing that will injure him in learning how to wash dishes, make beds, sweep, set the table or cook a plain meal of victuals. Indeed, all these things are accomplishments which may prove valuable in after life.

In this topsy-turvy world a young man may save himself from beggary at some stage of his career by learning how to cook.

To claim that these things are girl's work is nonsense. There are men who make a living by sewing, cooking, washing and ironing. Not a boy's work! It is a positive harm to a boy's moral character to allow him to be idle while his overworked mother is staggering under the household burdens.—*Columbus Dispatch.*

Doing it Over and Over.

"I want to make my life count!" the girl cried, with a quick impatient breath. "I don't want to spend it all in cooking meals and dusting rooms—things that have to be done over and over every day and never are remembered two minutes after they're done. I want to do something that will stay!"

"Did you ever think," the old teacher answered, "how many things God does over and over day after day and year after year? Day and night, summer and winter, seed-time and harvest," come as regularly as the cooking of meals and the dusting of rooms. The need of

forgiveness, of encouragement, of strength—is He not answering these over and over again every hour of our conscious lives?"

"That's different," the girl answered, slowly.

The old teacher smiled; she had been a girl once, and she understood. "Do you remember the miracle at Cana?" she asked. The thirty long years of preparation were ended, and the Master was going out to save the world. The marvelous baptism at the Jordan, the terrible days in the wilderness—each had borne witness that the time had come. Then came the first call upon the power that filled Him. What was He to do—heal the sick? restore the blind? raise the dead? tell the eager multitudes of the Father's waiting love? You remember that the call was to none of these things; with a whole world to save, the first duty was merely to help out a wedding feast."

The girl had listened with brightening eyes. "Thank you," she said, softly.—*Wellspring.*

Too Busy to Love.

"Mother'd love me a whole lot, too, if she wasn't too busy," loyally declared a small maiden, who had hungrily watched the home leave-taking of a little companion as they set off for school. "She has pretty much housework to do."

The "much housework" and other work seem to take precedence of love in many households where the members would be shocked if they fully realized the fact. Love their own? Of course they do, and all the toil is for the sake of these beloved ones, they say, and really believe. And yet the work becomes a fetich—not something for the family comfort, but something before which all else must give way to which everything else must be sacrificed. Washing, ironing, sweeping, dusting must take their appointed course and be finished according to schedule time whatever becomes of life's higher needs. There is no elasticity in the system, no time for tenderness or sympathy; for the hour's talk that might clear away doubt and misgiving; for comforting sore hearts or binding up wounded spirits. There are usually notable housekeepers in such households—women of whom neighbors speak admiringly, and recount the wonders they accomplish—but there is seldom any deep home spirit. Work counts for everything until some dreary day when the inevitable shadow falls across the threshold, and all things change values. The tasks that seemed so important only yesterday, what do they matter?

"But oh, for the touch of a vanished hand, And the sound of a voice that is still!"

—*Forward.*

A Boy Hero.

There was lately a most pathetic case in the Bournemouth Convalescent Home connected with the Cripples Mission of the Ragged School Union.

Last August Bank-Holiday James Banks, a boy of thirteen, spent his day at Blackheath, and having had no dinner was returning home to tea, when he saw another boy, several years younger than himself, lying on the tram-lines on a canal bridge in a most dangerous position.

The electrification of the lines was in progress, and the width of the road was reduced by a temporary boarding, so that the trams running on the line left in use practically filled the remaining road space. The young boy was lying prone, his eyes close to a hole in the boarding, whence he could see the passing trams.

The tramcars as young Banks knew, rounded a curve at either end of the bridge, the centre of which could not be seen by the drivers until they were almost on the spot. Jim rushed to the boy—a perfect stranger and still unknown and with a struggle dragged him out of danger just as the tram came in sight.

But the brave boy Banks himself fell into the car, and the wheels passed over his foot completely crushing it, and leaving it hanging to his ankle almost by a tendon.

Owing to the good offices of the Ragged School Union, the boy—after a sojourn Guy's Hospital, where his foot was amputated—was taken down to the Bournemouth Home where he has won the affections of all the nurses by his gentle manners and brave behaviour.

"Never mind," he said to his nurse, who was sympathising with him once in trouble, "I saved the other boy!"

His mother is an invalid, and his brother crippled from a spinal complaint.—*Oliver Leitch.*

The Revealing Light.

A late newspaper letter tells how in a foreign city recently—an eastern city with narrow, dirty streets—a search light was thrown from an American ship in the harbor and awakened the amazement and consternation of the natives.

"I can well imagine what the effects would be," said one who read the account. "Make a criminal would skulk in terror out of sight many a deed planned for the darkness would suddenly be arrested midway when that awful light fell upon it. For it is an awful light the strangest and most awe-inspiring I ever saw. I was in a great city years ago when was first coming into use. There was a festival in progress, and thousands of people thronged the large park while the lake was alive with gayly-trimmed barges. Sudden from a distant high tower the search light was thrown upon the scene—a clear powerful light that slowly swept from point to point as if it were indeed searching for something. Many a scarcely-perceived beauty of mosaic or architecture showed in that radiance of what it was, but, oh, what imperfections a hidden defects were suddenly revealed in their ugliness as that truthful, pitiless light fell upon them. It seemed to solemnize the crowd, and for the brief time of its last chatter and laughter were strangely hushed. To me it suggested the gaze of omniscience, and I realized that the Day of Judgment would need no accusing witness, no condemning voice, nothing but 'the revealing light.'"

THERE must be the preaching of the law and a law-work in the conscience, before men are likely ever to set out resolutely for Heaven and without this law-work, they do almost invariably turn back.—*Cheever.*

Selected For "THE FRIEND."

Lindley Murray.

Lindley Murray was a native of Pennsylvania, and his parents were respected members of our religious Society. His father designed him for a merchant and gave him a suitable education; but the son having entertained views of literary improvement superior to what is generally afforded by mercantile engagements, gave a decided preference to the law; and having pursued his studies for four years with an eminent solicitor, he commenced practice in New York, where his knowledge and talents soon developed themselves, and appeared likely to gain for him considerable eminence. But it pleased Divine Providence, in the course of his ardent pursuits should be arrested by sickness; and that a succession of circumstances, which might then appear opposed to his future usefulness and comfort, should contribute to direct his life to objects of a higher and far more important nature.

During his youth, the natural vivacity of his mind led him into some of the gaieties which are so often indulged in at that period of life; but there is good reason to believe, that he was early made sensible of the operation of Divine grace, and that his morals and principles were preserved from contamination.

About the year 1784 in the thirty-eighth year of his age, his constitution being very much enfeebled by illness, his physicians advised the trial of a milder climate, as the most likely means to re-establish his health.

He had many years before been in England, which induced him to give a decided preference to that country. At this time he had been married about seventeen years; and the prospect of leaving their home and near connexions was to him and his beloved wife a severe trial. He hoped, however, that with the blessing of Providence on the means thus used they might be favored, at no distant period to return to their native country. They landed in England the first Month following, and in the course of that year fixed their residence at Holdgate, New York, at which place they continued to reside until the time of Lindley Murray's decease. For some years previously to his settling in this country, through the goodness of the Lord to his soul, he had been led to form a correct estimate of all earthly pursuits, to turn his back on the applause of the world; and had become a consistent member of our religious Society; his mind, as it matured, having made principles of his education those of his judgment.

The humility of his deportment, and the Christian spirit which breathed through his whole conduct, greatly endeared him to the members of York Monthly Meeting, and afforded him a scope for usefulness of which he fully availed himself for the benefit of all around him. His health continued so delicate, as to prevent his taking a very active part in our meetings for discipline, or in the concerns of society at large; yet contemplating his time, talents, and all that he possessed, but as a trust, of which he had to render an account, he proved by his future life, how much may be done for the good of others, under circumstances apparently unfavorable, when the love of God, and of our fellow-men, are the governing principles of the heart. Instead of yielding to depression, or adopting habits of per-

sonal indulgence, in consequence of his bodily infirmities and confinement, he diligently and successfully employed himself as an editor and author, more especially for the benefit of the young. In his publications, which were very extensively adopted, he not only excluded whatever was calculated to impress false principles and sentiments in morals and religion, but he also aimed to make the course of instruction in the elements of useful knowledge subservient to a far higher object, that of imbuing the susceptible mind of youth with the purest principles and precepts of Christian morality. And there is good reason to believe that under the Divine blessing these labors have had a decided and extensive influence, in the formation of virtuous and religious character. His faculties, both natural and spiritual, brightened by use; and his mental vigor and energy were strengthened by a judicious, industrious occupation of his time.

Whilst health permitted him he was a diligent attender of our meetings for worship and discipline; but during nearly the last twenty years of his life, he was unable to unite with his friends in this public demonstration of a dependence on Almighty God; yet his zeal and devotion were not in any degree diminished. His delight was still in the law of the Lord, and in his law did he meditate day and night. In life and conversation he was a preacher of righteousness, illustrating in his deportment our Christian testimonies, with uniform consistency. Nor, though necessarily more secluded from the society of his friends, were his love and attachment to them abated. He was ready, when of ability, to be consulted by them; and continued to the last, to take a lively interest in their welfare. He rejoiced especially in their spiritual growth; and was greatly concerned for the due exercise of our Christian discipline, in the spirit of meekness and wisdom. In his discharge of the duties of an elder, his experience and judgment were highly valued. He manifested a truly Christian feeling for the faithful, humble laborers in the work of the ministry. He loved the society of the honest simple-hearted travelers towards the heavenly kingdom; and although their situation might be obscure and their mental acquirements limited, he valued their acquaintance, and treated them with Christian friendship and esteem. His charities both public and private, but particularly the latter, were extensive. He was a firm friend to the education of the poorer classes of Society; which he evinced, not only by his liberality in assisting public institutions for this purpose, but by his kind attention to the wants of those in his own neighborhood, at a period considerably prior to the general interest being excited to the subject. He was very solicitous for the improvement of the Indian aborigines of his native country, and of the African race. He took a lively interest in the proceedings of the Bible Society, and in their efforts for the extension of the kingdom of Christ upon earth.

His exemplary moderation and simplicity, in every thing connected with his own expenditure, in his dress, in the furniture of his house and table, and the entire coincidence of his beloved and faithful partner in all his views, enabled him to devote a considerable portion of their income, and the profits which he derived from his numerous works, to objects of piety

and benevolence. He was at the same time hospitable in his house; and liberal, though discriminating and judicious in his charity. His mind, indeed, was richly imbued with Christian love; from whence flowed that patience, charity and forgiving temper so uniformly evinced by him.

This dear Friend, notwithstanding his various privations from the state of his health, was remarkable for cheerfulness; and he was frequently led to number his blessings, and to acknowledge that his afflictions, and what appeared to be the most adverse circumstances of his life were designed to promote his final well being. He never repined at his long confinement; but was wont to observe, how pleasant was his prison, if he might use the term. In the latter years of his life, his bodily infirmities increased; but his mind was preserved in intellectual and spiritual brightness, and he continued particularly watchful, that his weakness of body should not lead to any habits of indolence or unnecessary indigence.

Whilst thus cultivating the Christian enjoyment of life, he was often led with great humility to contemplate the close of it, as the commencement of a state of endless felicity. He frequently expressed the sense of his own imperfections and unworthiness; and uniformly evinced that his hopes of salvation rested solely on the mercy of God, through the atonement and mediation of Jesus Christ. On the occasion of the fiftieth anniversary of his union with his beloved wife, he thus expresses himself in writing: "In the course of the long period of our union, we have had our trials and afflictions; we have seen a variety of trying events and situations; but we have been favored too with many great and distinguished blessings. Even the afflictions, and what appeared to be adverse occurrences were designed for our final well being. I hope the gracious intention of these dispensations will be fully answered, by our being safely landed, through the atonement and intercession of our blessed Redeemer, on those happy shores where no clouds nor storms are ever known and a felicity that will never end."

The following memorandum, found in his writing-desk, but to which there is no date, bears testimony to the habit of watchfulness and self-examination, so necessary to the growth of the Christian.

"Preserve me from all vain self-complacency, from seeking the applause of men, and from all solicitude about what they may think or say of me. May I be made truly humble, and of a meek and quiet Spirit.

If I have done any good to my fellow-creatures, or in any degree promoted the will of my Heavenly Father, may I unfeignedly give Him all the glory; attributing nothing to myself, and taking comfort only from the reflection, that an employment in his service affords an evidence that his mercy is towards me—that I am not forsaken by Him, and he is training me for an inhabitant of his blessed kingdom; there to glorify and serve my God and Redeemer for ever." In this state of preparation and watchfulness we have every reason to believe, was this faithful servant found, when the messenger of death delivered him, when the messenger of death despatched his hasty summons, and called him from the labors of the church militant on earth to the joys of the church triumphant in heaven. On the

evening of the 13th of the Second month, 1826, he was suddenly seized with a severe attack of indisposition; and on the morning of the 16th he breathed his last in great peace and resignation, in the eighty-first year of his age.

World Federation.

Summary of an Address by the Secretary of the American Peace Society, (Editor of the Advocate of Peace.)

The extension of railways and telegraph lines is making the world one, and is rapidly bringing about a World Federation. This is becoming a reality more as a result of economic and industrial conditions than of ethical and moral considerations. It is not for Peace workers to deplore this fact, but to work along the lines suggested by the actual conditions, always aiming to keep this united and federated world true to high ideals that transcend the sordid and the commercial.

The movement toward World Federation is along three lines of development: I. Arbitration, II. World Parliaments, III. Disarmament.

I. Arbitration has advanced in a century from nothing to assured victory. From the years 1820-1850 there were 30 arbitrations, to 24 of which Great Britain or the United States was a party. From 1850-1870 the movement advanced by rapid strides, and from 1850-1900 one hundred and seventy more arbitrations were made, of which 63 fell in the last decade of the century. Since 1900 fifty cases have been submitted to the Hague Court, to arbitration boards or to individual arbitrators. No war or permanent ill feeling has ever followed any of these decisions.

The Hague Court is an august, fixed institution that will surely become as great and authoritative in the world as is the Supreme Court in the United States.

Specific treaties between individual nations to submit questions at issue to arbitration, have followed the establishment of the Hague Court as a matter of course. The movement has grown more rapidly than any one dared to hope. It now seems that within two decades practically all the nations will be pledged to submit a large proportion of their disputes to the Hague Tribunal.

The following is the record of six months of arbitration treaties: England and France, France and Italy, England and Italy, England and Spain, Spain and France, Holland and Denmark, France and Holland, and six more are pending.

II. The idea of World Federation was always uppermost in the minds of such early Peace Workers as William Ladd, Charles Sumner and Elihu Burritt, but it has developed more slowly than arbitration.

The great Congress of Vienna followed by 40 years of European peace was a prototype of a more general federation. Since that time there have been many National Conventions of smaller and larger numbers to consider specific objects. The greatest example of these was the holding in 1896 of the International Postal Union at which every nation of the world was represented. The Pan-American Congress more recently has shown the practicability of such unions for discussion and mutual understanding.

The idea of a great world parliament seems so simple and so reasonable that it is strange it has not already become a reality.

Hopeful efforts are now progressing to have the United States take the initiative in this movement, and sooner or latter the idea will become a reality and the world parliament will be the counterpart and supplement of the Hague Tribunal.

III. Disarmament proceeds slowly. As yet there is little sign superficially, and yet below the surface thoughtful Europeans feel that the problem must soon be taken up in a very practical way. France and Italy are encouraging in their attitude upon disarmament. It must logically follow on the specific arbitration treaties that are becoming general.

Chili and the Argentine Republic have presented the most conspicuous example of disarmament. These two nations were on the verge of war and were loading themselves heavily with debt to supply great warships and the most approved modern guns and rifles. Persuaded to submit their issue to King Edward, they accepted his decision gladly and diplomatic visits were paid by prominent officials to the capitals of the two countries, whose school children marched singing songs and bearing banners of peace and all ended in good will and amity. The armies have been reduced to the limits of police force for national purposes, two or more of the great warships have been sold and dock and harbors improved with the millions so secured, and two others have been turned over to the department of Commerce and are now plying on regular routes developing the resources of the countries.

Finally on the frontier of the two countries on the pass leading over the mountains at the border, has been erected a figure of the Christ, where some of the hardest fighting would have been in event of war. Spectacular, the friend of War may say, but the warrior can afford to spare a small bit of the spectacular to those who fight for the Prince of Peace.

To contend earnestly for the truths once delivered to the saints, was the real mission of the early Friends. Setting aside the Roman Catholic teaching that a divinely appointed church is man's infallible guide, setting aside also the Puritan teaching that the Holy Scriptures are the sole rule of faith and manners, they directed their bearers to the witness for God in the human heart, to the living seed of eternal life, to Christ within them the hope of glory—different ways of expressing the manifestation of the spirit of God given to every man to profit withal. They urged upon all who listened to them the supreme duty of giving heed to the voice within, speaking from heaven, and of becoming faithful subjects in the kingdom of God. They also testified that all who receive Christ Jesus as Lord, must also walk in him—that if we live by the spirit we must also walk by the spirit. Thus faith was for them not only conviction, but trust, devotion and intimate fellowship; and the Holy Spirit is not only the divine helper for guiding into all truth, and for directing man's way, but is also the divine character and life of which it is God's purpose that man shall be partaker.—Australian Friend.

Soth thou sorrow and thou shalt reap it;
Soth thou joy and thou shalt keep it.

THE CROP OF ACORNS.

BY L. H. SIBOURNEY.

There came a man in days of old,
To hire a piece of land for gold,
And urged his suit in accents meek,
"One crop alone is all I seek,
The harvest o'er, my claim I yield,
And to its lord resign the field."

The owner some misgivings felt,
And coldly with the stranger dealt;
But found his last objection fail,
And hoveyed eloquence prevail;
So took the proffered price in hand,
And, for "one crop," leased out the land.

The wily tenant sneered with pride,
And sowed the spot with acorns wide:
At first like tiny shoots they grew,
Then broad and wide their branches threw;
But long before those oaks sublime,
Aspiring, reached their forest prime,
The cheated landlord mouldering lay,
Forgotten, with his kindred clay.

O ye whose years, unfolding fair,
Are fresh with youth and free from care,
Should vice or indolence desire
The gardens of your soul to hire,
No parcel hold—reject the suit,
Nor let one seed the soil pollute.

My child, the first approach beware;
With firmness break the insidious snare,
Lest as the acorns grew and thrrove
Into a sun-exulting grove,
Thy sins, a dark o'ershadowing tree,
Shut out the light of heaven from thee.

Boys' Leisure Hours.

A boy was employed in a lawyer's office, and he had the daily newspaper to amuse himself with. He began to study French, and at his little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper, and taking up something not so amusing, but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. He found small volume which contained some Latin poetry, but could not read it, so he purchased a Latin Grammar. Day by day he studied it and finally mastered its intricacies. His mistress came behind him one day as he stood by the horses and waited for her, and asked him what he was so intently reading. "Only a bit of 'Virgil,' my lady." "What! Do you read Latin?" "A little, my lady." She mentioned this to her husband who insisted that David should have a teacher to instruct him. In few years David became a learned man, and was for many years a useful and beloved minister of Scotland.

A boy was told to open and shut the gate to let teams out of an iron-mine. He sat on log all day by the side of the gate. Sometime an hour would pass before the team came, at this he employed so well that there was scarce any fact in history that escaped his attention. He began with a little book on English history which he found on the road. Having learnt that thoroughly, he borrowed of a minister "Goldsmith's History of Greece." The got man became greatly interested in him, and let him books, and was often seen on the log conversing about the people of ancient times.

Boys, it will pay you to use your leisure hours well.—Selected.

Science and Industry.

G TORTOISES.—In some of the islands near North America are found such big tortoises that some of them weigh nearly two hundred pounds apiece.

It takes six or eight men to lift one of the great fellows from the ground.

The tortoise is a slow traveler, but he keeps on going, which is one good thing about him, generally reaches his journey's end sooner than you would expect. He can go eight miles in two or three days.

The big tortoise is very fond of water, and when he lives far from it, as he often does, he has a journey to get a drink. Near the springs there are beaten tracks where these mammals pass to get water. When they reach the place they put their heads down under the plug above their eyes and swallow great gulps, about ten a minute. Then they crawl in the mud awhile. The huge creatures sometimes stay close to a spring for two or three days, and then go back to their homes.

DIFFICULTIES IN DRUGS.—Owing to the almost total failure of the cod fisheries last spring, the supply is not nearly equal to the usual demand and the price of the best medicinal oil has gone up 500 per cent. The best cod liver oil is obtained from the Norwegian fisheries and hundreds of fishermen depend on the result for their living. The failure of the fishery last season, due to the migration of the codfish, has been a most serious thing for them and their families. The failure of the oil supply, with its greatly enhanced price in consequence, has also been a most serious thing to thousands of poor folk in this country whose pockets have not been deep enough to bear the increased cost. Through the coming winter the effects will be still more severely felt. Even the London hospital for consumption have been compelled to discontinue the supply to patients in all but a few cases. All kinds of substitutes are being tried, but so far nothing has been found equal to the genuine oil.

A few years ago, when the Mahdi was devastating the Sudan and all the surrounding territory, there was almost a total failure of the supply of gum acacia, or gum arabic, as it is often called. This is an essential ingredient in the compounding of many medicines, and especially in the making of medicinal lozenges, and the inconvenience and loss caused by this failure were great.

There was any quantity of gum in the country waiting on the trees to be picked, but all the natives had either been driven off or were fighting with the Mahdi, and it was not until about a year after Lord Kitchener had finally demolished him, that regular supplies began to come through.

As an example of a scarcity caused by speculation may be mentioned the attempt made a few years ago to corner the supply of camphor. The late Colonel North was the moving spirit in his enterprise, and for some considerable time it looked like being successful. But several causes combined to frustrate that corner.

In the first place, the stocks in hand held out much longer than the conspirators had anticipated. Next new sources of supply were discovered, notably in the Island of Borneo, and finally, camphor is not an article that

can be kept indefinitely, except with the greatest care and precaution. So, although the colonel caused a temporary scarcity and a great rise in price, in the end he was beaten and lost thousands of pounds over the deal.

Another way in which a medicine famine may be caused is by a failure in the crop brought about by bad weather or other circumstances. Owing to the wet season there will be a great shortage in this year's supply of peppermint, and the prices of oil distilled from the plant and for menthol obtained from the oil, are sure to advance.

Another valuable drug that will probably be very scarce and dear for the next year or two is cascara bark. One small district, that of Corvallis, in the State of Oregon, practically controls the world's supply of cascara. Reports from there are most unfavorable, and the price is rapidly advancing. A curious fact about cascara bark is that it does not yield its greatest virtues until it has been taken from the trees and stored at least a year.—*Brooklyn Eagle.*

SENATOR HOAR'S FAMOUS BIRD PETITION.—We are in receipt of the State of Pennsylvania valuable series of bulletins on our native birds, issued by its Department of Agriculture and distributed to those who will appreciate them. The following extract will interest many:—

"Probably the most remarkable legal document on bird protection that the world has ever known is the famous Bird Petition by Senator George F. Hoar, Senior Senator from Massachusetts. When this was presented in the Massachusetts State Legislature, the enthusiasm that it aroused was so great that it passed through both Houses like a whirlwind.

"This famous petition should be read in every school and home in the country, and we have therefore written to the Secretary of the Audubon Society of Massachusetts especially requesting this copy, that we could here reprint it for the sake of both our birds and our people. It will never grow old, and should be read by every person at least once every ten years:

"To the Great and General Court of the Commonwealth of Massachusetts, We, the song-birds of Massachusetts and their playfellows, make this our humble petition:

"We know more about you than you think we do. We know how good you are. We have hopped about the roofs and looked in at the windows of the houses you have built for poor and sick and hungry people and little lame and deaf and blind children. We have built our nests in the trees and sung many a song as we flew about the gardens and parks you have made so beautiful for your own children, especially your poor children, to play in.

"Every year we fly a great way over the country, keeping all the time where the sun is bright and warm; and we know that whenever you do anything, other people all over the great land between the seas and the great lakes find it out, and pretty soon will try to do the same thing. We know; we know. We are Americans just as you are. Some of us, like some of you, came from across the great seas, but most of the birds like us have lived here a long while; and birds like us welcomed your fathers when they came here many years ago. Our fathers and mothers have always

done their best to please your fathers and mothers.

"Now we have a sad story to tell you. Thoughtless or bad people are trying to destroy you. They kill us because our feathers are beautiful. Even pretty and sweet girls, who we should think would be our best friends, kill our brothers and children so that they may wear their plumage on their hats. Sometimes people kill us from mere wantonness. Cruel boys destroy our nests and steal our eggs and our young ones. People with guns and snares lie in wait to kill us, and if the place for a bird were not in the sky, alive, but in a shop window or under a glass case. If this goes on much longer, all your song birds will be gone. Already, we are told, in some other countries that used to be full of birds, they are almost gone. Even the nightingales are being all killed in Italy.

"Now we humbly pray that you will stop all this, and will save us from this sad fate. You have already made a law that no one shall kill a harmless song bird or destroy our nests or our eggs. Will you please to make another that no one shall wear our feathers, so that no one will kill us to get them? We want them all ourselves. Your pretty girls are pretty enough without them. We are told that it is as easy for you to do it as for Blackbird to whistle.

"If you will, we know how to pay you a hundred times over. We will teach your children to keep themselves clean and neat. We will show them how to live together in peace and love and to agree as we do in our nests. We will build pretty houses which you will like to see. We will play about your gardens and flower beds—ourselves like flowers on wings—without any cost to you. We will destroy the wicked insects and worms that spoil your cherries and currants and plums and apples and roses. We will give you our best songs and make the spring more beautiful and the summer sweeter to you. Every June morning when you go out into the field, Oriole and Blackbird and Bobolink will fly after you and make the day more delightful to you; and when you go home tired at sundown, Vesper Sparrow will tell you how grateful we are. When you sit on your porch after dark, Fire Bird and Hermit Thrush and Wood Thrush will sing to you; and even Whip-poor-will will cheer up a little. We know where we are safe. In a little while all the birds will come to live in Massachusetts again, and everybody who loves music will like to make a summer home with you."

WE must not reckon upon a smooth road to glory, but it will be a short one.—*R. M. McCheyne.*

Items Concerning the Society.

Noting the recurrence of Philadelphia Yearly Meeting an editorial in the *Public Ledger* said: "If the principles of government and of personal conduct taught by Penn had always prevailed in Philadelphia in private and official life, the city would have remained a model municipality.

"The Society is more numerously represented here than in any other community, and the solid prosperity of the city from its founding has been due in a very great measure to the pervasive influence of this element in its population.

"The influence of a religious sect is not to be

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NO MAN'S LIFE, BUT ONLY THE SHIP."—they will rejoice over the practical sermon preached by the conduct of Captain Calvin of the British ship *Craigneuk*, in holding a consignment with its cargo at a value not to be considered in comparison with the life of a man. He turned aside to rescue him near our Atlantic coast. His ship runs aground and may break up, while most of the cargo is destroyed. And the poor boatman floating away is rescued by another vessel.

What man shall say that the Captain's heroic rescue was not a success? He won a moral victory, though rewarded thus far only with a material loss. Though he should be discharged from the service for the loss of the ship, his rescue has been a distinct gain to the public conscience, in opening its eye to the paltry value of earthly possessions in contrast with a human life. "What will it profit a man if he should gain the whole world and lose his own life"—is not the question involved therein? is a question which shines light from Christ's standpoint on the relative value of a man and things that perish. It is in Collins's faithfulness to his inner witness of the spirit of Christ, is worth as much as his contribution to righteous thinking as if he had rescued hundreds; and even more, for it is a truer proof of pure mercy less mixed with selfish love of the bubble reputation. However he may be dealt with, may his rescue of peace be great. Of Christ men come to save men's lives, of perdition are ships that sink to destroy them.

As long as our eye be so single to the spirit of Christ that when these bodies of ours are cast upon the voyage of life break up on the further shore, our true selves shall escape to the banks of deliverance, and "there shall be no loss of any man's life among us, but only of the ship."

A Confederacy.

(Isaiah viii : 8-17.)

Some stir has been made among the denominations by Newell Dwight Hillis's plea for a general church trust, or consolidation of churches, as the next great step in religious progress. He would promote the efficiency of all church work in the land by one central church plant within reach of every neighborhood, instead of the duplication of so many plants involving enormous ecclesiastical wastes.

This would involve a mutual surrendering of distinctive doctrines of the churches all around, except as the special tenets of each member are held privately or in their families.

Church unity, he says, "is to be reached by separating essentials from non-essentials." In other words, it must be indefinitely postponed. We expect never to see the day of clear separation between things deemed to be essential and non-essential in religious minds. Spiritual discernment must be given up in members that leave the line to be drawn for themselves as for all by ecclesiastical authority, instead of the Witness for Truth in their own hearts. Conscience also must be given up to such a protestant popery, and spiritual indifference with the abandonment of the spirit of discernment cover the members.

For instance, pastor Hillis takes it for granted that this ideal church will organize and unify all the musical talent of the community, and make music as "the highest of the fine arts, a great moral force." Does even he, in this claim for an essential, draw the line between a sensational and a spiritual force? And "instead of ten preachers," he says "there ought to be three." A church that could thus limit the Holy Ghost may know what lecturing is, but does not know what preaching is. "Would that all the Lord's people were prophets, and that He would pour out his spirit upon all," is an aspiration for the church which the gospel never toned down, and which Paul encouraged even unto "coveting earnestly." We instance only these two proposals for the "ideal church" as showing how difficult the classification of "essentials" must be.

But where he leaves details and says, "The things of God and Jesus Christ are the great essentials," we heartily unite with this. The next sentence is, "The unessential things are

the things of John Calvin," and church unity must wait long years before the thousands who are separated unto Calvin's distinctive teachings will believe they are not "things of God and Jesus Christ." He says the same for other churches—that their non-essentials are the essentials of their separate existence—"the things of Roger Williams, of John Robinson, of Archbishop Land, of John Wesley." And we could never surrender George Fox's witness of the Spirit, and true baptism of the Spirit, and the outcome of his immediate guidance, as not things of Christ and God. These "temperamental things belong to the family and the parent," he says, "The universals of church and Sunday"—we believe he would really not limit them to one-seventh of the time—"belong to God and Jesus Christ. This is revolutionary—this destroys the basis of probably 165 out of 169 denominations—this would leave perhaps one great Protestant Church, one Roman Catholic Church, and one church, named the Quaker, that would not believe in any form, but only in the uncontrolled life of the spirit."

The vagueness of such "one great Protestant Church" as to binding doctrines would probably divide off one portion, thus taught to merge private convictions into one great ecclesiastical trust, to relinquish the care of their souls to the Roman Catholic system; while the other portion generally, as a writer has named it, would lapse into a "corporate agnosticism."

We Friends could have no confidence in any unity of ecclesiastical manufacture or of modern business consolidation, as a unity in and of Christ. If it be not the unity of his spirit and the bond of the peace of which he is the Prince, it is spurious as church unity. The Church, members of which are doubtless scattered throughout all these denominations and we doubt not beyond them, is made up of all those members who are joined by the cords of a living communion with its Holy Head, Christ Jesus, from whom the whole body, as each member, when called upon, is obedient to his special function, receives its due supply of life and power. This foundation of church life standeth sure "having this seal—the Lord knoweth them that are his," and "any man is none of his, if he have not the Spirit of Christ," the one title to his church membership. Organization is not the title—the spirit

of Christ is. He, anywhere, "that is joined unto the Lord is one Spirit." "And the glory which thou gavest me," said He, "I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; and that the world may know that thou hast sent me."

Such is the one authorized oneness of the true Church unity; and may our religious Society by the same Spirit be perfected into it.

But to say that there is "one church named the Quaker, that would believe only in the uncontrolled life of the spirit," and "not in any form" as an expression of the spirit, hardly puts us in a fair light. We believe, indeed, that the Holy Spirit should have his own free course in the church and be glorified, being limited only by the Father and the Son, from whom He proceeds to actuate his living church and people. But man has no authority to limit or control the divine Spirit. But they who are actuated by His Spirit, have an authority to control men in the exercise of apprehended gifts of the Spirit, as having a discernment to distinguish "that in man which serveth God and that which serveth Him not." "For the spirits of the prophets are subject to the prophets." Otherwise the anarchy of ranters might come into dominion in the church; in which "God is not the author of confusion but of peace." And as to not believing in any form, we who being spirits are formulated each in his own body, must to fellow-beings in the body use forms of expression for our spirits and faculties—and every word of language is a form,—but these forms are but temporary and changeable servants of inner life and not masters, they are means and not an end, but the spirit and the life is the end and that in which we must worship God. His kingdom over us "is not in word" or other form, "but in power;" yet uses the form of sound words to help gather us to the power. Neither is his kingdom in forms of "eating and drinking, but it is righteousness and peace, and joy in the Holy Spirit." And if we have a specific testimony for Truth, we must bear an intelligible form of such testimony for others to read, and to be reminded of the principle which the testimony by time-honored repetition has been made to spell to the understanding of so great a cloud of witnesses as watch our course. While then we do believe in language to men, we believe in no forms as the worship which "the Father seeketh" or has so ordained.

THOSE that do the will of God heartily, will do it speedily; while we delay, time is lost, and the heart hardened.—Henry.

ONE hour of Eternity, one moment with the Lord, will make us utterly forget a lifetime's desolations.—H. Bonar.

Truthfulness.

When he came to the school," said a teacher of one who had just come to be the head of one of our well-known schools, "the temple of truth was opened again. We have already felt the influence of it. The tone of the school has changed, has been elevated. All the boys feel it. You see he abhors deceit and lies. He is as genial as a summer breeze, but back of all his free and cordial ways he has a mind of iron on this matter of sincerity and truthfulness. You know he can be believed through and through, and he speaks out the truth without a waver of hesitation, and he will not be lied to."

This was one man's testimony to another man. As much ought to be said of any one of us. Can it be? Do we carry about with us an atmosphere of candor and reality so that to be near us is to feel confidence and to unfold genuinely in the air of truth? There are men who never inspire this feeling. There is something furtive and surreptitious about them. You have a feeling that there is something kept back, or there are some subterranean purposes and schemings and reservations.

This matter is fundamental. Everything else can wait, but a man must learn truth and must get his life conformed to truth, and must breathe truth and bear the atmosphere of truth about with him always and everywhere.

But how? "I was born so," says one young man, "or if I was not, I grew up so, and this is my disposition. I can't be open and frank. I am naturally wary and indirect. It is hard for me to look other people in the eyes and to speak the full truth plainly." It may be so, but it is nevertheless necessary; and fortunately there is the physical aid of compelling one's self to look other people full in the eyes when speaking to them, and with that effort, compelling one's self to speak the full truth, with fear and trembling, perhaps, but without evasion or retreat.

There are different kinds of falsehood, and they shade into one another. We are asked what we like, what our wishes are, what we think of such and such people and questions. Whatever we say must be the truth. We are not always required to pour out our full opinions to every inquirer, but whatever slightest thing we do say must be true. We have no right to say, "We are sorry," when we are glad. Chinese Gordon resigned his place as secretary to Lord Ripon as viceroy of India, because he did not feel that he could lie in all the little social ways in which it would be required, and because he felt that in his new position he could not be his true self. "In a moment of weakness," he wrote, "I took the appointment. No sooner had I landed in Bombay than I saw that, in my responsible position, I could not hope to do anything to the purpose, in the face of the vested interests out there. Seeing this, and seeing, moreover, that my views were so diametrically opposed to those of the official classes, I resigned. Lord Ripon's position was certainly a great consideration with me. It was assumed by some that my views of the state of affairs were the viceroy's; and thus I felt that I should do him harm by staying with him. We parted perfect friends. The brusqueness of my leaving was inevitable, inasmuch as my stay would have put me in possession of secrets of state,

which—considering my decision eventually leave—I ought not to know. Certainly might have stayed for a month or two, had pain in the head, and gone quietly; but whole duties were so distasteful, that I felt being perfectly callous as to what the world says, that it was better to go at once."

In two widely different quarters of religion thought—to-day, the doctrine is held that I is above truth. We are told that sometimes higher claims of love require us to reserve to suppress the truth, or even to lie, as well as it is said, falsehood is necessary to a life in some critical case of illness, or in some brutal murderer can only in this way thrown off his track. Now this is to tear very foundation stones out from under us under the guise of adorning its superstructure. "I long ago made up my mind," said a successful physician, who was utterly trusted by patients, "that I would never lie. I do believe that it is right and it is against conceptions of my professional honor. Furthermore, it never does good, and it breaks down confidence." If a patient will die unless I do, it is better for the patient to die. God accepts the returning soul, but He would see and abhor the lie. God is deserving of trust. If we can trust Him with our lives the path of duty, assured that He will keep them, or that if it is his will we may honor lay them down, so in the path of truth we trust Him, knowing that death will cause interruption in our relations with Him, but falsehood will.

Coarse realism is not truthfulness. Whitman is not the poet of truthfulness cause he sets forth the truth of coarse nature. There are great abysses of sin and uncleanness in the world. Truthfulness is not the exploitation and exposure of these. It is the struggle toward the highest. I am most truthful, I say to the under nature in me, "You are the master," even when it is strongest; most triumphant; and to the higher nature, "You are supreme. You shall rule. My throne is yours," even when it seems most down and in defeat. Truthfulness is fidelity to the truth, and the truth of every man Christ and his purity, holiness, and beauty Forward.

JOE SCOTT'S JOURNAL.—In a letter expressive of his interest in seeing in the *Friend* epistle of Job Scott which we copied from "American Friend," John E. Southall of Newport, Eng., writes: "It is now thirty years since Job Scott's Journal created a deep and in faceable impression on my mind, and it sees to me that the kind of experience he passed through is absolutely necessary for those who would participate in any powerful revival of the true Quaker testimony. I do not think that there is any journal since the days of early Friends, which has made a more permanent impression on individual souls, Joe Woolman's perhaps excepted, than this Job Scott's, in an abbreviated form. I complete Journal is little known outside certain circles in America; and in England the abbreviated one has been for years little read. Notwithstanding that, where it has been read it has again and again powerfully arrested the attention of people, who at first sight might not be thought very likely respond deeply to its contents."

Memoranda of William P. Townsend.

(Continued from page 332.)

the long interval which elapsed before the next entry in his diary many important events had taken place in his life. On the Tenth Month Twenty-first, 1855, he was married to our friend Anna May Kirk, then residing a few miles from West Chester, Pa. I had been appointed to the station of an overseer in his Monthly Meeting. He had retired from active business, and though living in his own home in comparative leisure, surrounded by many comforts and enjoying the close companionship of a beloved wife, he was not an idler amid the various interests and engagements both in our religious Society and out of it which daily bring occasions of thankfulness and exercise to the concerned member.

He writes, Tenth Month 23rd, 1876:—“Many years have passed over my head since attempting to place upon record any events of my life, or feelings that arise from day to day, but having frequently of late felt a longing in my mind to endeavor to put in writing some of the various, and I may say remarkable preservations I have seen and am experiencing, I thought I would again after a period of near 30 years resume the practice of putting down from time to time what appeared worthy of preservation, in the hope that some who may come after me will be united and encouraged to persevere in the narrow path by the perusal of these pages; as the labor will not have been in vain. I am now in my 63rd year and desire to record after the inability of myself, to think a good thought or perform a single right action, but as desires are earnest to be enabled successfully to combat the evil that yet reigns in me at times seems very powerful, but remembering the declaration that “greater is He that is in you than he that is in the world,” I am encouraged to struggle on, hoping and trusting that He who about the 30th year of my life began the good work in my heart, will leave me not forsake me, but will be graciously pleased to continue with me and enable through his all sufficient power to resist and overcome the temptations of the evil one, that time here shall be with me no longer; when through adorable mercy, I may be permitted to have a hope of a future life of happiness and ease.”

Yesterday at our usual morning meeting, our dear and valued friend Joseph Scattergood arose and delivered the following, in a solemn and impressive manner; there it, I thought, over the meeting at the end for some time previous a very precious. “It has been with me, my dear friends, to revive the language of our dear Saviour, ‘Come unto me all ye that labor and are heavy laden and I will give you rest. Take ye my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light.’ I have felt a concern this morning, my beloved friends, that we were in the prime and vigor of life might be willing to take His yoke upon us, believing that there are those here who can testify, that His yoke is easy and the reward of obedience expressly precious.” It was his first appearance in the line of ministry in a public

Meeting of Worship at this place. A precious silence I thought followed.

Tenth Month 24th.—My dear wife and self both somewhat better this morning, which is cause for thankfulness. We do not, I fear, in a general way appreciate our blessings until we are partially at least deprived of them.

Tenth Month 26th.—My feelings on last meeting day after taking my seat in the gallery and looking at the number who were coming in to sit with us, members and actual attenders as well as strangers, were somewhat anxious, and the query arose in my mind, how were they to be fed with spiritual food? Almost immediately there presented the remarkable account left on record of the feeding of the five thousand, with the five loaves and two small fishes, and they were all filled and took up the fragments that remained twelve basketsful, and so it proved in a spiritual sense with us that day; we who had been in some manner hungering, were filled and had some to spare for others.

Tenth Month 29th, First-day.—At meeting in the morning, and in the afternoon attended an appointed meeting of Phoebe W. Roberts at Goshen, very satisfactorily; both Phoebe and her sister Abigail W. Hall appeared in testimony and the former in supplication. We had Jane Gibbons with us.

Third Month 17th, 1877.—After attending Haddonfield Quarterly Meeting in company with his wife, they lodged at the house of Charles Rhoads with other Friends, and in the morning after a portion of the Scriptures had been read, he mentions that Clarkson Sheppard addressed the company in a very encouraging manner, alluding to a part of the reading, wherein is described the situation of Mary at the Sepulchre, who although speaking directly to Him, for whom she was so anxiously looking, she did not or could not perceive him, although so close to her. He believed there were those there, who had felt or were feeling as Mary did, that for wise purposes he hid himself at times from their view, and although thus hidden was sometimes very near and round about them to support and succor when help was needed, etc. We feel that we have much to be thankful for in such seasons of true refreshment and for the privilege of mingling socially with such valued Friends.

Sixth Month 16th.—Attended the funeral of our late beloved friend Ebenezer Worth, who passed away on 7th day last, his end, like his life, having been quiet and peaceful. Some days previous to his dissolution he had the hands that worked on the farm called in to bid them farewell, also to his nephews and their families. He also said to them, “that when the spirit left the body he wished his limbs straightened out, and then all the family to remain perfectly quiet for the space of one hour.” His funeral proved to be very large; probably the largest seen in Chester County for a number of years, if ever before. Something like 180 vehicles followed the remains to the grave. Several lively testimonies were delivered at the house by valued Friends, Clarkson Sheppard, Elizabeth Allen (who went and came with us) and Wm. U. Ditzler. After the interment a solemn and large meeting was held, which was interesting and satisfactory. Several Friends appearing in testimony and

one in supplication. It was a favored solemn time. Three valuable Friends of Philadelphia Yearly Meeting have thus been followed to the grave on three successive Fourth-days, viz: John Carter, Joseph Scattergood, Sr. and Ebenezer Worth: all, we may say in truth, I think, “like shocks of corn fully ripe”—gathered, we humbly hope and believe, through redeeming mercy from this scene of trial and suspense to mansions of peace and rest forevermore.

Eighth Month 5th.—This day I complete my sixty-fourth (54th) year! and I can say with the Patriarch Jacob, “Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of my pilgrimage.” But I am unable to express the depth of gratitude due for the wonderful mercy vouchsafed to me, now just about 34 years ago; when my feet were turned from the broad way in which I was walking, into the narrow but peaceful path of the cross. It is the only safe path, that of the cross to our own natural inclinations, accompanied by a daily desire for Wisdom superior to our own. May the same power that was then so signally manifested for my deliverance, be still round about to guide, support and preserve me and my dear wife until the end, and then through His adorable mercy grant us an entrance to the place of rest and peace, however humble the station.

In our reading this morning I was a little comforted by several verses in the 71st Psalm: “Now also when I am old and grey headed, O God! forsake me not, until I have showed thy strength to this generation and thy power to every one that is to come;” and again, “Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again, from the depths of the earth. Thou shalt increase my greatness and comfort me on every side.”

Eighth Month 10th.—In my last interview with dear E. Worth, a few days before his death, he said to me among other things, “that he now believed that his trials had been his greatest blessings.” How encouraging to receive such a testimony, from one who I really believe had arrived as near to a state of perfection in this life, as any one I have ever known.

Ninth Month 1st.—We had our dear Phoebe W. Roberts under our roof, her quiet spirit seemed to be felt. After our reading yesterday morning, there was a little time of silence in which she ministered to us very sweetly; commenced with “You have given me a cup of cold water, etc.” spoke encouragingly and hoped we would be sustained in low seasons, and in bearing burdens in our meeting, etc. It was a brook by the way.

Ninth Month 23rd.—We had a solemn impressive time at meeting yesterday; a previous silence covered the meeting for some time before our friend J. S. rose to his feet and revived in a clear, beautiful and instructive manner the account contained in the New Testament of the poor prodigal. I think I have seldom if ever heard it opened more clearly, in all its details, particularly that portion where the father saw him a long way off and ran to meet him, exemplifying the love of the Father even to those who were walk-

ing in forbidden paths, if they showed any signs of repentance; and desired any present who might feel such stirrings in their heart to give way to and follow them. He afterwards dwelt upon the importance of leading godly lives in this present life, for as we sowed we should assuredly reap. If we sowed to the spirit we should reap life everlasting, but if to the flesh we should of the flesh reap corruption. An impressive silence followed, which continued till the close of the meeting. May he be preserved on the right hand as well as the left.

Tenth Month 24th.—After alluding to a severe indisposition of his wife, which had been attended with much suffering for about four weeks, he notes: "Her patience and ever cheerfulness at times has been remarkable. I have been and am still at times in low places, beseeching aid and strength for us both, and that in his own good time, who knoweth what is best, the Healing Hand may be effectually extended; for I never more sensibly felt that without the Divine Blessing, all the doctor's skill and efforts are unavailing. We have been kindly remembered by our friends and relatives in this time of close trial, and above all been supported and enabled to bear up, though at times reduced to the state of a little child. May we be enabled to ascribe all the praise to Him, to whom it properly belongeth; He alone can succor and sustain in such times of close trial and bodily and mental weakness.

Second Month 16th, 1878.—Had a good Quarterly Meeting last Third-day, which I was favored to attend. Testimonies were delivered by Edward Sharpless, Thomas Yarnall, Phoebe W. Roberts and Abigail W. Hall; and F. W. B. and R. Benington appeared in solemn supplication,—all, I thought, savoured with right authority. What a blessing to the Church is a lively ministry and such we have.

Third Month 4th.—It may not be improper for me to mention, that during this time of trial and sickness, my friends of the Monthly Meeting thought it right to propose my name to the Select Quarterly Meeting, for the station of Elder, which being united with by the meeting, places me in that very responsible position. May I be favored with ability to be faithful in the discharge of the various and important duties that appertain to the appointment. Nothing, I feel very sure, can suffice but Divine wisdom and strength. For this may it be my increasing desire daily to look and ask, as opportunity may present.

(To be continued.)

A HELP, NOT A BURDEN.—Did you ever stop to ask what a yoke is really for? Is it to be a burden to the animal which wears it? It is just the opposite. It is to make the burden light. Attached to the oxen in any other way than by a yoke, the plow would be intolerable. Worked by means of the yoke it is light. A yoke is not an instrument of torture; it is an instrument of mercy. It is not a malicious contrivance for making work hard; it is a gentle device to make hard labor light. It is not meant to give pain, but to save pain. And yet men speak of the yoke of Christ as if it were a slavery, and look upon those who wear it as objects of compassion. . . . Christ's yoke is simply his secret for the alleviation of human life, his prescription for the best and happiest method of living.—*Drummond.*

The Indians and "Sharp Dealing."

Senator Quay, in the successful appeal made by him when the Indian Appropriation bill was under discussion last week, whereby a claim of the tribe of the Delawares for a large sum of money fairly due to them, was granted, made use of the following language, as reported in the Philadelphia dailies, and in the Local News: "Where Philadelphia now stands was once theirs, and by sharp dealing under the treaty made with them by William Penn, whereby as much land as a man could walk around in a day was to be ceded by them, they were robbed of many millions of dollars' worth of property. The whites blazed the trails and used horses to help along the swiftest runners, and made the line from one bend in the river to another, so that they got far more land than the Indians intended to give."

While it is true that the phraseology of the above does not exactly say that the "sharp dealing" was carried on by or with the knowledge of William Penn, yet such would be very likely to be the impression made upon the hearers or the readers of this speech. It seems hardly necessary in this community to rehearse the particulars of that most iniquitous procedure, the Indian Walk or the Walking Purchase, whereby (in 1737) the Delawares or Lenni-Lenape Tribe were deprived of about 500,000 acres of land on the north side of the Blue Mountains, and extending from nearly the longitude of the present Mauch Chunk to the Delaware River, above the Water Gap. This wrong was perpetrated under Thomas Penn, who was not found in all things walking in the footsteps of his father.

The manner of dealing of William Penn with the Indians, in obtaining lands from them for settlement, was not only to pay the Delawares therefor, but also to compensate the powerful confederacy of the Six Nations of New York, who claimed to be, and were in fact, the Delawares' masters. The policy of Penn was grounded in Christian uprightness and amity, and the true successors to his principles in and about Philadelphia, not only took no part in the wrong of the Indian Walk, but, sorely grieved thereat, raised money amongst themselves to compensate the Indians.

Now, at this day, in the Springtime of this very year, 1904, there is afforded an opportunity for Senator Quay to prevent another great wrong against the Indians, the Delawares included, besides which the wrong of the historic Indian Walk appears a very little matter. It has been repeatedly charged that the present plan for the admission of Indian Territory with Oklahoma as a single State, involves some very "sharp dealing," in which selfish political and pecuniary interest predominate. Amongst the better part of the residents of the Indian Territory, whether white or copper-colored, there is decided opposition to the scheme of single Statehood. Protected as they now are by stringent anti-liquor laws, they have no desire to be conjoined with their west side territorial neighbor, where liquor is rampant.

In the Indian Territory there is a population, whites, Indians and negroes of rather more than 400,000. Outside of the cities and towns, approximately 80,000 Indians own very nearly all the land. Beginning with the year 1906, the Government law will permit

them to sell from one-half to three-fourths of that land. It is proper that it should be improved, but the whisky trust is seeking an open market there, and all precedents indicate the demoralization and unthrift and wastefulness of the tribes, when their pauperization, through the white man's whisky, shall have been accomplished. JOSIAH W. LEEDS
West Chester Local.

Katherine's Seventh-day.

"Dear me!" sighed Katie, when she got that Saturday morning.

"What can be the matter?" said mamma, laughing at the doleful face.

"Oh, there's thousands and millions of things the matter!" said Katie, crossly. "I was a little girl who did not like to be laid up at."

"Now, Katie," said mamma, this time seriously, "as soon as you are dressed I'll do something I want you to do for me down the library."

"Before breakfast?" said Katie. "No, you can have your breakfast first," mamma answered, laughing again at the doleful little face.

Katie was very curious to know what it was, and, as perhaps you are, too, we'll skip the breakfast and go right into the library.

Mamma was sitting at the desk, with a piece of paper and a pencil in front of her.

"Now, Katie," she said, taking her little daughter on her lap, "I want you to write down a few of those things that trouble you. One thousand will do!"

"O, mamma, you're laughing at me now," said Katie; "but I can think of ten at least right this minute."

"Very well," said mamma; "put down ten." So Katie wrote:

"1. It's gone and rained, so we can't go out to play."

"2. Minnie is going away, so I'll have to sit with that horrid little Jean Bascomb at school."

"3. Here Katie bit her pencil, and then couldn't help laughing. That's all I can think of right this minute," she said.

"Well," said her mother, "I'll just keep this paper a day or two."

That afternoon the rain had cleared away, and Katie and her mamma, as they sat at a window, saw Uncle Jack come to take Katie to drive; and oh, what a jolly afternoon they had of it!

Second day, when Katie came home from school, she said: "Oh, mamma, I didn't like Jean at all at first, but she's a lovely sensible. I'm so glad, aren't you?"

"Oh!" was all mamma said; but somehow, made Katie think of her Seventh-day troubles and the paper.

"I guess I'll tear up the paper now, mamma, dear," she said, laughing rather shyly.

"And next time," said mamma, "why don't you let the troubles alone until they are a certainty. There are many of them that turn out very pleasant, if you only wait to see. I'm waiting, you see, you can save the trouble of crying and worrying at all.—Selected.

THE flower of youth never looks so lovely when it bends to the Sun of righteousness.

TEMPERANCE.

The matter under this heading is furnished THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut Street, Philadelphia.

THY CALL.

The world is dark, but thou art called to brighten
Some little corner, some secluded glen;
Somewhere a burden rests that thou may'st
Lighten,
And thus reflect the Master's love for men.
There a brother drifting on life's ocean,
Who might be saved if thou but speak a word
To break it to-day. The testing of devotion
Is our response when duty's call is heard.

—Christian Advocate.

THE NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE, No. 3 East Fourteenth Street, New York has recently circulated the following appeal, viz:—The undersigned beg leave to call your attention to the following significant facts:

First.—At the Eleventh Annual Meeting of the National Retail Liquor Dealers Association, held in the city of Pittsburg, Pa. October 13th-16th, it was voted unanimously to raise the sum of \$5,000,000 for "defensive purposes."

It was also voted to send ten picked men as lobbyists to Washington, to prevent the passage of any restrictive measures; and to secure, if possible, the repeal of all laws that are obnoxious to the liquor traffic.

It was also decided to send a similar committee to every State Capital for the same purpose.

Legal council is to assist the lobbyist.

Second.—Two bills have already been introduced in Congress to restore the sale of intoxicating beverages in the Post Exchanges, ever since the passage of the "Anti-Canteen" bill in February, 1901, a beer-subsidized press-bureau has been sending out from Washington false reports of pretended increase of drunkenness in the Army, since liquor was banished from the Post Exchanges.

Third.—Vast amounts of literature are being circulated by the National Liquor Dealers Association, to show the failure of prohibition to prohibit and that the passage of the "Anti-Canteen" bill was a blunder, and urge its repeal.

Fourth.—Two bills have been introduced in many to legalize Sunday opening of saloons in New York City, between the hours of 1 and 11 P. M.

Fifth.—Another measure known as the "Sale bill" is to be pushed. This bill seeks to nullify the local option feature of the Kansas law by granting licenses to hotels in license towns. Money is to be freely used to secure the passage of this and the Sunday opening bills. It is understood that if these bills succeed in Albany, similar bills are to be introduced in every State Capital in the Union. In New York State, Rochester, Buffalo and other large cities have signified their intention to secure similar laws, in respect to Sunday saloon opening.

Sixth.—A deliberate attempt is now being made to break down all prohibitory laws in Maine, Kansas, and North Dakota, and injure

those States, as has been done in Vermont and New Hampshire.

Seventh.—In addition to the 250,000 saloons and hotels in the Union, Grocers, Druggists, Restaurant keepers, everywhere, and now many Department Stores, have gone into the liquor business, and are sending it into the homes of our land, thus fastening the drink habit upon our women and children.

Eighth.—That everyone of the liquor saloons in our country is a menace to our free institutions, each one being a centre of political influence, and that the liquor men seek to control the politics of our country.

Ninth.—That an attempt is now being made all over our land, to prevent in our public schools the teaching of the principles of temperance and sobriety, known as "Scientific Temperance Instruction," in which our children are taught the nature and effects of alcohol on the body and on the mind.

In view of the above serious facts, facts that menace our existence as a Nation, facts that imperil our American Christian Sabbath, our Homes, the Church of Christ, and the souls of our people: the undersigned, officers of the National Temperance Society, appeal to the people of our beloved country for \$100,000 for their work during the year 1904.

With this sum, they can, in a measure, help to defeat the foe in Washington and in the State Capitals.

First.—By safe-guarding all restrictive and prohibitory laws, passed by Federal and State legislatures.

Second.—By placing preachers and lecturers in the field to Agitate, Educate and Organize the American people, for this great conflict.

Third.—By sending broadcast all over our country Temperance Literature to enlighten all classes as to the danger from alcoholic liquors.

Fourth.—By continuing the work this Society was organized to do in 1865, viz, uniting Christian Churches of every name, together with all Temperance Organizations and all Christian Endeavor Societies, Epworth Leagues, Baptist Young Peoples' Union and all kindred Associations, against the power of darkness.

Subjoined to the foregoing appeal is a long list of names of conspicuous citizens of various political parties, representing many departments of industry as well as educational and religious work.

THE INTERNATIONAL REFORM BUREAU,—a Christian organization, non sectarian and non partisan, inaugurated in 1895 by Wilbur F. Crafts, Ph. D. in a Princeton course of lectures on "Practical Christian Sociology" and incorporated at the National Capitol in 1896, is an organization that appears to be gaining excellent results in promoting Christian reforms on which the Churches sociologically unite while theologically differing. It proffers co-operation to all associations that stand "for the suppression of intemperance, gambling, and political corruption, for the defense of the Sabbath and purity, and for the substitution of arbitration and conciliation for both industrial and international wars." Its headquarters are in its own building ad-

joining the Capitol and Library of Congress, Washington, D. C. The primary object of the Reform Bureau is to secure the passage by Congress of important and much needed legislation in lines of moral reform, and also, to prevent the passage of bad legislation affecting the moral welfare of our country." In a recent publication the Bureau's Legislative Committee make the surprising statement that "in the eight years of the Bureau's history no moral measure has failed to pass (Congress) for which public-opinion has adequately expressed itself in petitions, letters, telegrams, and living deputations; nor has Congress failed to defeat any immoral measure against which, by the same means, adequate popular protest has been made." We desire to commend to the attention of Friends and everybody who has the welfare of our country and mankind at heart sincerely, not to neglect their opportunities of "voting in the mail box" by addressing their representative in Congress in brief but pertinent terms whenever his attention should be directed to the passage or the defeat of any important measure. And not merely this, but when the measure is one of grave importance, as many in the future are likely to be, to endeavor to elicit like action on the part of others, especially of those having large corporate or industrial interests.

THE DEPARTMENT STORE LICENSE.—Many persons will hear with sadness and regret that in the recent session of the License Court of Philadelphia, a leading Department Store, was granted a license to sell intoxicants in connection with the grocery department of the store. This seems like a strange departure for a "dry" goods store, and will permit the delivery of liquors to residences whose occupants would not tolerate the attentions of a "beer wagon." A word to the wise is sufficient, as regards our members' application of the Advances of our Discipline annually read in the several monthly meetings, or of the spirit of our fourth query.

It is hoped, however, that any who withdraw their patronage on this account, will be careful to state in writing their reasons for so doing.

PROHIBITION IN THE UNITED STATES.—North Dakota, Maine and Kansas are the only three states in the Union which are entirely prohibition, but there are 650 towns and cities in the State of Illinois in which prohibition has been enacted into law. All the State of Iowa but twenty-five cities is still prohibition. There are 300 prohibition towns and cities in Wisconsin. Indiana has 140 prohibition towns.

THE WORLD'S WORK for Eleventh Month, 1903, gives the following exhibit of the extent of Prohibition in the south: "In Arkansas out of 75 counties, 43 declared against licensing. In Georgia, of 137 counties, 103 have voted 'dry'.

"In Kentucky, where according to one of its most prominent citizens, who is not a Prohibitionist, "it is no more genteel to drink," the counties may prevent or regulate the traffic. Prohibition is the law in 47 counties, partial Prohibition prevails in 54 counties, and in 18 counties the liquor traffic is unrestricted.

"Mississippi has Prohibition in 65 out of 75 counties.

"In North Carolina a new law prohibits saloons except in incorporated towns that vote otherwise. This is to abolish the country grog-shop. For twenty years or more, on the petition of a certain number of citizens, saloons have been prohibited within a certain number of miles of a schoolhouse or church; and thus many neighborhood have secured Prohibition. None can lawfully exist now outside of incorporated towns which choose to permit them. J. W. Bailey, a well-informed editor at Raleigh regards the demand throughout the South for restriction as the first fruit of negro disfranchisement and an evidence of the new independence of the white people. No Southern state could secure a majority for a Prohibition law if the negro voted.

"Tennessee has a law prohibiting saloons near schoolhouses whether the schools be in session or not. Incorporated towns of 5,000 population made decide by vote whether there shall be license or no license. Favorable reports are received of the operation of the law where license has been rejected. On September 1st there were 12 counties with saloon and 84 'dry' counties.

"In Texas there are 200 Prohibition counties, other countries partially Prohibitionists, and only a few in which liquor-selling is not restricted. Oklahoma is feeling the effect of the movement on her border."

Altogether "in ten Southern states the voters have the opportunity to cast their ballots against licensing the manufacture or sale of liquors, and in one—South Carolina—it is a State monopoly. The South is, therefore, fast becoming Prohibitionist."

THE SALOON BAR.

A bar to heaven, a door to hell;
Whoever named it named it well;
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride, and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell,
Whoever named it named it well.

—Echange.

BABY SAVED HIM.—A poor, disconsolate mother, the wife of a drunkard, had a blue-eyed two-year-old girl in rags. The father abused the little one and its mother, and in his quest for liquor had pawned every article of furniture in the house.

A few weeks ago the worried mother went into a public house, where she found her recreant husband. The little girl in her mother's arms recognized her father, and gave him one of those little child smiles of recognition which every father covets.

The mother walked over to the bar, where her husband stood, and as the tears coursed down her cheeks, said:

"Papa, kiss baby and bid her good-bye; I am going to give her to the inn-keeper.

Drink up her value, and when she is gone everything we ever possessed is gone. There is nothing in the house to eat, and I am going out to work."

The little one understood the meaning of the words "Kiss papa," as they fell from the quivering lips of the mother, and she leaned forward to do as she had been told; "Give baby to me!" the father exclaimed, as he became sensible of what his wife said.

A new promise, strong and binding as their wedding vow was made in the grim corner of the inn, and the two went home to lead a brighter and happier life.—*Selected.*

FOR "THE FRIEND."

PRAYER.—On reading some of the writings of Isaac Pennington on the subject of true prayer it brought to mind the cold and unconcerned formality of many while offering public prayer, some aiming more at eloquence of speech and grand posture than in coming near to Him who can be touched with a feeling of our infirmity, and drawing down a blessing from heaven, while others direct their words more to men than to the Creator who alone sees and understands the heart. An extract may be of profit.

"Another thing wherein professors grievously mistake is about *praying in the name of Christ*; in which name, he that asketh receiveth; and out of which, there is no right asking of the Father. They think that praying in the name of Christ consists in using some outward words, as, 'Do this for thy Son's sake,' or 'we beg of thee in Christ's name' whereas, that in the heart which knoweth not the Father may use such words; and that which is taught of the Father to pray, and prayeth in the Son, may not be led to use those words.

"The name wherein the asking and acceptance is *living*; and he that prayeth in the motion of the Spirit, and in the power and virtue of the Son's life, *he prayeth in the name*, and his voice is owned of the Father; and not the other, who hath learned in his own will, time, and spirit to use those words relative to the Son." Vol. I. P 515. E. B. D.

CHERISH YOUR GIRLHOOD.—Dear girls, don't be so often wishing you were grown-up women that you will neglect your girlhood. In the rush and hurry of these fast times, there is danger that you will reach and strain after "young ladyhood" too much.

Be girls awhile yet—tender, joyous, loving, obedient, and industrious. Womanhood, with its privileges and power, its burdens and its trials, will come soon enough. On this point one has said; "Wait patiently, my children, through the whole limit of your girlhood. Go not after womanhood; let it come to you. Cultivate refinement and modesty. The cares and responsibilities of life will come soon enough. When they come, you will meet them, I trust, as true woman should. But oh, be not so unwise as to throw away your girlhood. Rob not yourself of this beautiful season which, wisely spent, will brighten all your future life."

The authority of Christ alone is to be regarded in everything purely religious; as He is the only Judge to whom mankind are accountable.—*S. Bradburn.*

FOR "THE FRIEND."

PRELUDE.

Hast thou marked within the silence of the soul
A surface darkened by the ways of men?
Marked by loss and tears and broken plans,
Where gold and fame once promised pleasant days?
Hast thou prepared a tablet delicately filmed,
Minutely charged with power to catch and hold
Faintest lines of life and truth and grace?

Mayhap the messenger shall pass this way.

PRAYER.

I'm going forth, my Master, to my work;
By silent semaphore I give the call,
Bidding the souls of men partake of thee.
Share with Thee, grow like Thee, withal.
Reflecting back a semblance most divine,
Sensitize the plate of living hearts,
Let the firm gather lineaments so pure,
So true, that all things else may die the death
H. T. MILLER.

BEAMSVILLE, Ont.

Science and Industry.

Four per cent. of sailing vessels and 24 per cent. of steamships are lost in a year.

Asiatic Turkey is to be "rescued from semibarbarism" by the construction of \$140,000,000 worth of railroads, one of which will run through Euphrates Valley, from end to end. The new roads will follow the old caravan routes, and they will touch all the principal cities and towns of Bible land.

The French Government is now engaged in the restoration of what has been called "the greatest temple ever built on the face of the earth." This is the temple of Karnak, Egypt, which for over 3,000 years has been falling into ruins. Originally the temple was 370 feet wide and 1,200 feet long, or twice as large as St. Peter's in Rome. It was begun 2,700 years before Christ, and was more than a thousand years in building. Six men with extended arms can hardly reach around one of the gigantic pillars still remaining.

In the bushmen of Australia we find perhaps the lowest order of men that is known. They are so primitive that they do not know enough to build even the simplest forms of huts for shelter. The nearest they can approach to this is to gather a lot of twigs and grass, and tangle them into a thicket or jungle, build a nest for a home. The nest is usually built large enough for the family, and if the latter be numerous, then the nests are of a very large size. Sometimes the foliage above will form a natural covering, but there is never an attempt at constructing a protection from the rain and storms.

The largest tree in the world is to be seen at Mascari, near the foot of Mount Etna, and is called "The Chestnut Tree of a Hundred Horses." Its name rose from the report that Queen Jane, of Aragon, with her princely nobility, took refuge from a violent storm under its branches. The trunk is two hundred and four feet in circumference. The largest tree in the United States, it is said, stands near Bear Creek, on the north fork of the Tu river, in California. It measures one hundred and forty feet in circumference. The giant redwood tree in Nevada is one hundred and nineteen feet in circumference.—*Ladies' Home Journal.*

Every year the Society of Antiquarians tries out excavations on the site of the ancient Norman city of Silchester, and they are recently rewarded with a most gratifying result. It was the remains of the magnificent public baths, which are situated on the south-east of the Forum. In number and arrangement the several heating chambers are very similar to the modern Turkish bath. After leaving left the apodyterium, a room for undressing, the bather would enter the frigidarium, the cold room. Leaving this, he would pass to the tepidarium, a moderately heated room, and then enter the caldarium, hot room, and then the sudatorium, the hottest room of all, immediately next to the furnace which supplied the different chambers with heat. Thence he proceeded to the warm bath, where he underwent a scraping operation with a strigil, followed by a dip in the warm water. The bather then retraced his steps to the frigidarium, and after a plunge in the cold bath, he would dried and anointed.

USES OF TURPENTINE.—Turpentine, either resinous form or in spirit, has a household use. A child suffering with the croup or any throat or lung difficulty will quickly be relieved by inhaling the vapor and having the chest oiled until the skin is red, and then being rubbed about with flannel moistened with turpentine spirits. Afterwards sweet-oil will save the skin from irritation. In the case of burns and scalds turpentine has no equal. It is the best dressing for patent-leather. It will replace paint from artists' clothes and workmen's garments. It will drive away moths; if new drops are put into closets and chests; it will persuade mice to find other quarters if a little is poured into the mouse holes. One teaspoonful added to the water in which clothes are boiled will make the goods wonderfully white; a few drops will prevent starch from sticking. Mixed with beeswax it makes the best floor polish, and mixed with sweet-oil is unrivaled as a polish for fine furniture. The latter mixture should be two parts of sweet-oil to one part of turpentine. Some physicians recommend spirits of turpentine applied externally for lumbago and rheumatism; it is also prescribed for neuralgia of the face.—*Woman's Home Companion.*

PASSING OF OUR MEDICAL PLANTS.—The appalling extermination of our chief medicinal plants, unless measures are taken for protecting and cultivating them, is predicted in the *Journal of Pharmacy*, by Dr. Kraemer. In the *British Medical Journal*, in a notice of his article:

"Some well-known plants as spigelia, scutellaria, and senega, which in the time of Columbus were found in abundance in Maryland and other Atlantic States, are already becoming scarce. It is well known that some plants have been improved by cultivation, and it may reasonably be supposed that all can be when their peculiar requirements of each have been ascertained. Dr. Kraemer urges a study of these plants in their natural surroundings in order that they may be successfully cultivated and conserved. Many of the medicinal plants now in use are being cultivated in the United States. It is stated that 40,000,000 pounds of peppermint are produced annually near

Kalamazoo, Mich. Castor beans, from which castor oil is obtained, are grown in the Western and Middle States. Valerian is produced in Vermont. *Digitalis purpurea*, *atropa belladonna*, *sanguinaria canadensis*, *cimicifuga racemosa* and many equally valuable plants have been raised experimentally in America, and, in Dr. Kraemer's opinion, could be grown successfully with the proper cultivation. He urges the further cultivation of certain plants—such as senna, colocynth, gentian, poppy, etc.—which have been introduced into the United States and grown there to some extent. He believes that three-fourths of all medicinal plants are grown either wild or in cultivation in the United States, and that fully one-half of the remaining fourth could be successfully raised there. He points out that Americans must realize the necessity of protecting their forests and plants, and must consider their care and preservation a duty both to themselves and to future generations."

STRENGTH IN QUIETNESS.—You took it so calmly that it steadied me," said one recently of one of those uncomfortable and unlooked for happenings that sometimes break suddenly upon a family's serenity. "If you had not been so quiet, I should have gone to pieces," but "going to pieces" never helps anything; it always pulls some one else down. And there is wonderful strength in mere quietness, in holding voice, hand, eye steady in hours of trouble or danger. It is not the ones who are strongest of body or most brilliant of mind upon whom others lean in emergencies, but the one who has learned to be quiet and who will not be thrown into a panic.—*Selected.*

JOHN Wesley's mother wrote him while he was at college: "Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: 'Whatever impairs the tenderness of your conscience, takes off the relish for spiritual things, or increases the authority of your body over your mind, that to you is sin, however innocent it may be in itself.'"

Notes in General.

Woven sang in the Vatican three weeks ago for the first time in four hundred years. The pope and most of the cardinals were present.

A Roman Catholic Home for Indigent Colored Women will soon occupy a house in Roxbury, once the home of William Lloyd Garrison, the great friend of the colored people.

General Booth, of the Salvation Army, completed his seventy-fifth year on the 10th ultimo. He has started on a three weeks' tour throughout Germany and Scandinavia, after which he intends to visit Switzerland.

Almost all the Bible school quarterlies of all denominations, and in fact nearly every Protestant institution which prints the English Bible, furnish the revised version. The Bible Society has not yet published it.

Two young men walked more than one thousand miles from their home in order to join the training school of the American Board of Guadaluajara, Mexico. One of these, a full-blooded Indian of the Mago tribe, is undertaking preparation for Christian work among his own people in the State of Sinaloa.

The discovery of the mortuary chapel of King

Mentuketep Nebkherura of the eleventh dynasty, B. C., 2500, has been made by Edouard Naville and H. R. Hall at Thebes. The chapel is in a good state of preservation, and it is expected through its discovery much will be learned of the art of the eleventh dynasty.

The condition in Bulgaria and Macedonia remains most unsettled. Samokov and several border cities in Bulgaria are under martial law. Relief work has been carried on by Christians, which brings the people in both countries to feel that the missionaries are their true and helpful friends in their time of peril.

A law has been published in Spain making Friday a day of rest, and prohibiting manual labor on that day. Work on that day will be permitted only when absolutely necessary, the hours to conform with the regulations. On no account are women or persons under eighteen years of age to be employed on that day. The law is to be put in force within six months.

The crucifixes that from time immemorial have hung above the judges' seat in French court-rooms were removed by Government order from the court-rooms in Paris on "Good Friday." The order was made to include every emblem or painting of a distinctively religious character. The custom in France has been to take the oath by raising the hand toward the crucifix.

Canon Hensley Henson, of Westminster Abbey, preacher at St. Margaret's, rector of the official church of Parliament, has rather stirred up ecclesiastical England by expressing the belief that it is time for the revising of the lessons read, by authority, in the established Church, and the introduction into that communion of selections from accepted Christian classics outside the Bible.

Timothy B. Hussey, of North Berwick, Maine, has remained in Philadelphia since his examination of industrial schools in the South, enlisting the interest of Friends and others in the establishment of an industrial school for boys in Palestine. He has now been informed by letter from John Hay, our Secretary of State in Washington, that instructions have been sent to the United States Minister at Constantinople to use his good offices with the Turkish Government to obtain the desired firman or permit from the Sultan to purchase land at Ramallah, near Jerusalem, and to build thereon an industrial school for boys.

MORAL TRAINING BY STORIES.—Martin G. Brumbaugh, Professor of Pedagogy in the University of Pennsylvania, in writing to one of our members, would evidently welcome the co-operation of more than one Friend, according to the following language:—

"There seems to be an increasing need for a book of materials suited to children of ten or twelve years of age, on the subject of moral training. I do not think there is need for a book that will argue the importance of moral training, but for a book that will contain definite concrete material in the form of stories, either in prose or poetry, which may lend itself readily to this aim. In your experience you have no doubt found certain stories, both in prose and in poetry, that have been of exceptional value in teaching one or more of the moral virtues. Will you be kind enough to send me at your earliest convenience a list of such stories, together with the names of the author and the volume in which they may be found. If a suitable amount of such material can be gathered, it is my desire to mould them into such shape as to make them of the greatest possible service, both in the home and in the school, in the training of children in all the virtues of the moral, ethical and religious life."—M. G. Brumbaugh's address is 3224 Walnut Street, Philadelphia.

THINGS THAT MAKE FOR PEACE.—The Executive of the Peace Society, 47, New Broad Street, London, E.C., at its last meeting adopted the following resolution:

"The Committee of the Peace Society heartily rejoice in the progress of the movement in favor of Peace and Arbitration, which has resulted in the formation of special societies between various countries of Europe, particularly between France and Great Britain, and which has culminated in the recent Pacific agreement announced between these two countries.

"They are thankful to Almighty God that the long labors of this Society have been instrumental in helping to create 'the atmosphere out of which this positive policy of Peace has evolved,' and that they have had a share, through the Society's Agency in Paris, its large distribution there of specially prepared literature, and the interviews of the Secretary with two Presidents of the French Republic on behalf of Arbitration, in addition to their general efforts, in producing these special results;

"They further earnestly hope that this better understanding between the nations, and the guarantees of Peace involved in it, may make a measure of gradual disarmament possible throughout Europe and throughout the world; and they expect this continued success of the Peace Movement as a stimulus to renewed exertions on the part of the Society and its members, in which they trust they will have greatly increased support."

SUMMARY OF EVENTS.

UNITED STATES.—Congress adjourned on the 28th ult. This has been one of the shortest "long" sessions since 1860. A kindly feeling between the members of the Republican and Democratic parties is said to have been unusually conspicuous at its close. Including the extra or first session of this Congress, which began Eleventh Month 9th, there were introduced in the Senate nearly 6000 bills and in the House about 16,000. The bulk of these were private bills, mainly to grant pensions or increase grants already made. Nearly 1500 of these became laws during the two sessions. Several important measures of a public character were passed and approved by the President, including the Panama Canal Government bill, reciprocity with Cuba, and bills relating to the civil government of the Philippines and commerce between those islands and the United States. The Statehood bill was passed in the House. No step was taken looking to making changes in the tariff schedule and readjusting duties.

The Senate failed to act upon the appointment of W. D. Crum, a colored man, as Collector of Customs at Charleston, S. C., who had been nominated by the President. Since the expiration of the session the President has appointed in his stead one during the opening of the next session.

The Louisiana Purchase Exposition opened in St. Louis on the 30th inst. Visitors have entered the city in great crowds.

A despatch from Washington of the 29th ult., says: "It is to be brought about an understanding with Russia by which the passports of Jewish citizens of the United States may be honored throughout the Czar's domains has little prospect of success at this time. The Russian plea is that most of the political troubles that give concern to the Russian Government arise from the Jewish agitators. It is declared that prices of agricultural production in this country have generally declined during the past year; cotton, wool, wheat, corn and oats and refined petroleum on the contrary have advanced. Cotton has shown the largest advance, having been sold in the Third Month, 1903 at 94 cents per pound and in the Third Month, 1904, at 141 cents per pound."

By the Post Office Appropriation Bill recently passed by Congress, the carriers in rural districts may carry merchandise for hire under such regulations as the Postmaster General may prescribe for and upon the request of patrons residing upon their respective routes whenever the same shall not interfere with the proper dis-

charge of their official duties. Under this provision carriers will be permitted to take subscriptions impartially for and to deliver newspapers by lists of subscribers furnished by the publishers.

According to recently published statistics the quantity of alcoholic liquors consumed in the United States during 1903 was nearly twenty gallons, which is capita during 1860 as much as was used per capita in 1860. Of the twenty gallons of alcoholic liquors nearly eighteen gallons are represented by beer, though there has been a steady increase in the per capita consumption of spirits since 1896.

In a recent paper upon the phenomena of radio-activity read in the Franklin Institute of this city, M. Wibert stated that in at least 30 per cent. of the cases treated with X-rays in the German Hospital, they have done absolutely no good, and in several cases he was satisfied that more harm than good had been done.

FOREIGN.—The Czar of Russia has decided to reject all offers of mediation between Russia and Japan, and to prosecute the war. The proposal of mediation is reported to have been based upon the desire of King Edward and King Christian of Denmark to avoid further bloodshed. A despatch from St. Petersburg says: Despite the firmness of the intention of the government and people to carry on the war until the end they have in view is reached, it is recognized that good relations with Great Britain mean the confinement of the war to Russia and Japan, and may lead to pressure on the latter which will shorten the conflict.

A large body of Japanese troops having crossed the Yalu river, have had a series of battles with the Russians in Manchuria on five consecutive days. The end of which the Russians were obliged to retreat, several hundred men are reported killed in each army.

Three Japanese war vessels are reported to have been destroyed within the past few days—on one of them 200 soldiers were drowned, who had refused to surrender.

A despatch from St. Petersburg says: Admiral Vsevolodsky has shown an interest in the Empire of the Virgin, for which are claimed miraculous properties, which the Russians fervently hope is going to turn the tide of battle at Port Arthur.

The advanced position taken by the Japanese in the adoption of humane rules of war is shown in a report to the State Department from United States Minister to Tokyo in which it appears that Japan is the first country to give full effect to the elaborate code of laws governing war laid down by the Hague conference; and that there has already been put into operation by the Japanese the rule of war regulating the dispatch of letters, money orders and valuables between prisoners of war and their friends in their own country. The Japanese has also ordered that such prisoners be supplied free with postal facilities, communication and means of receiving gifts. Also that they be not subjected to any railway charges.

The Pope through one of his Cardinals has written to parties representing The Western Negro Press Association in reply to a resolution urging the Pope to use his influence for better treatment of negroes in this country. In his letter it is said of the Pope that he must necessarily use his good offices to urge all Catholics to be friendly to negroes. Whilst admitting that crimes may often be committed by members of the negro race, he advocates that them the justice granted to other men by the laws of the land and a treatment in keeping with the tenets of Christianity.

The kindly greetings which have been given to President Loubet of France during his late visit in Italy are believed to be signs which indicate a growing disposition for friendly relations between these two countries, and as a contribution to the peace of Europe. King Edward has just been notified that an arrangement had just been concluded between the Colonial Office and the Cotton Growers' Association whereby the latter agreed to provide \$150,000 for the development of the cotton industry in Lagos, Southern Nigeria and Sierra Leone, which dependencies had contributed an additional sum of \$32,500.

King Edward of England with his wife Alexandra and daughter Victoria, left England on the 25th ult. for a visit to Ireland. A cordial welcome has been met with there.

NOTICES.

CORRECTION.—In the issue of last week on page 331, Plymouth is mentioned as in Bucks Co. It should have been Montgomery Co.

A YOUNG woman Friend can have room and board in Germantown in return for occasional assistance in light duties where another does the general housework.

Address "M," office of THE FRIEND.

TEACHER wanted for Colored Orphan Philadelphia. State experience. Apply to MARY OGDEN CONRAD, Lansdowne, Pa.

Friends' Select School.—Friends who desire enter children for the school year beginning next Nin Month will kindly communicate their wishes to the Sup now, so that places may be reserved for them.

J. HENRY BARTLETT,
140 N. 16th St., Phila.

Westtown Boarding School.—The Spring term will open Second-day, Fourth Month, 25th, 1904. Pupils should leave Philadelphia not later than the 4.32 P. M. train.

WM. F. WICKESHAM, Principal.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., at 2.50 and 4.32 P. M. Other trains are met when requested Stage fare, fifteen cents; after 7.30 P. M., twenty-five cents each way. To reach the School by telegraph, via West Chester, Phone 114.

EDWARD G. SMEDLEY, Supr.

Friends' Library, 142 N. 16th St., Phila.—Open on week-days from 9 A. M. to 1 P. M., and from 2 P. M. to 6 P. M.

The following books have been placed in the Library F. F. S. M.—Harriet Green, a Sketch. HENWAY, H. D.—How to Make School Gardens. HOWARD, Benjamin—Prisoners of Russia. LE CONTE, Joseph—Autobiography.

LONDON, Jack—People of the Abyss. MCFARLANE, J. H.—Getting Acquainted with the Tree NICODEMUS, W. R.—The Church's One Foundation.

RHS, J. A.—Theodore Roosevelt, the Citizen. TALBOT, E. A.—Samuel Chapman Armstrong, a Biographical Study. THWAITES, R. G.—How George Rogers Clark Won the Northwest.

The Friends' Educational Association will hold its Fifth Annual Meeting at Friends' Select School No. 140 N. Sixteenth Street, Philadelphia, on Seventh day, Fifth Month 7th, 1904.

The Association extends a general invitation to all persons interested in education.

PROGRAMME.

AFTERNOON SESSION, 4 O'CLOCK.

1. Regular Business and Reports of Standing Committee.

2. Reports from Schools and Colleges Represented in the Association.

3. The Summer School in 1904. J. Henry Bartlett.

4. The Value of Useful Arts and Play as Out-of-School Occupation.

Lemuel Whitaker, of the Northeast Manual Training School.

Thomas K. Brown, of Westtown School.

EVENING SESSION, 7.30 O'CLOCK.

Tendencies in the Life and Work of the Modern School Samuel P. Dutton, of the Teachers' College, New York

A light supper will be served by Friends' select School at 6 o'clock. Those expecting to take supper at the School will please notify Walter H. Wood, No. 140 N. Sixteenth Street, Philadelphia, not later than Fifth-day Fifth Month 5th.

DIED, at the home of his brother in Philadelphia on the fifth day of Eleventh Month, 1903, GEORGE SCHEIDT of Campbellsville, Sullivan Co., Pa., aged seventy-three years, ten months and three days; a member of Muncy Monthly Meeting of Friends.

—, at his residence near Coal Creek, Iowa, on the twenty-seventh of Second Month, 1904, EDWARD G. VALL in the eightieth year of his age. A lifelong member of the Society of Friends, in which faith he died. His audible words were addressed to his Heavenly Father.

—, on the tenth of Third Month, 1904, at Coleman O., of pneumonia, JOHN STARBUCK, in the seventy-seventh year of his age. "Blessed are the peacemakers, for they shall be called the children of God."

—, at her residence near Harrisville, Ohio, on the eighteenth of Fourth Month, 1904, REBECCA S. SMITH wife of Robert Smith, in the sixty-second year of her age; a beloved member of Harrisville Preparative and Short Creek Monthly Meeting of Friends. She was a firm believer in the primitive doctrines of our Society. She bore a protracted illness with marked resignation and full assurance in her Redeemer's love and mercy, and will believe was "gathered as a shock of corn fully ripe."

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Quakerism Either Distinct, or Extinct.

We seem to enjoy holding up to view the tribulations which Quakerism has made to religious and moral attitude of the present

But if we were practically contributing the same doctrine in the modern age, we might have more rejoice. It were occasion for humiliation rather than of pride when an age has modified its Quakerism past recognition has to reach back to the earlier and distinctive Friends for laurels not producible in the modern departure.

It is now come to pass that the professing society at large seems reversed from the content of contributors to the church, to that of members from churches—an attitude of conquity rather than that of original testimony. Doubt we much please brethren of other creeds of faith when we adopt their ideas and on principles from which our fellowships once came out and was separate. But we little detect that while thus pleased by us, they are not pleased with us. We teach rather to be pleased with ourselves, because that the Quakers are making haste to conform them in their ideas and modes; that they coming round to their doctrine of the ministry and worship, and observances that did me of the cross, are saying that our early contributors were in error, and principles from which first Friends seceded were and are illegitimate. Imitation is said to be the surest victory, but it is a poor winner of esteem. It disqualifies the embracers of things which our early Friends testified against, from being their eulogists or pluming modern neutrals with the honors of the valiants.

It is handed down as a saying of Moses H. Cone, that "when we cease to have anything apart to the community around us but what which the world gives us, the world says

at once that if we have been unfaithful in things of our own religious profession, it can give us no place of distinction. It sees that we have hartered our profession for its friendship; and in exchange we receive only its pity."

What weight have the latter-day innovations and conformities given to the professing Society of Friends? What dignity of testimony? What authority? A measure of these qualities remains; but does it remain as the product of the innovations, or as a trace of the inheritance and an echo of the past? A true progressiveness, maintained by holding fast and operative that which we had received, should have deepened and enlarged us in the original principles and in their application to modern issues. But that is not progressiveness which pushes past all that is fundamental and dilutes itself into extinction in the common tide. For Quakerism must be either distinct, or extinct. If stemming the common tide wherever that was not a current of truth, it became a voice to be reckoned with. It became authoritative only in standing by and moving with the Witness for Truth.

Not that distinctiveness made our profession true, but Truth made it distinctive. Truth gave to their peculiar service the lineaments of its own testimony and distinguishment. It always does, throughout nature and throughout grace. Not non-conformity with the common drift gave our standard bearers their authority, but Truth's authority gave them their non-conformity. "Ye shall receive Authority after the Holy Spirit is come upon you." In that Divine influence and power alone consisted their authority; and into that must we with as single an eye and heart return if we are to have the same authority again.

But here at once, let us be guilty of no love of "having an influence" as a motive for being endowed with power from on high. "Thy money perish with thee," was said to one who wished to buy the gift of the Holy Spirit for the sake of the power he might wield. We have in these remarks only been explaining Friends' authority by their surrender to the Spirit of Truth, and have not been holding the effect up as a motive. The Holy Spirit alone is motive enough, and as received and obeyed becomes the motive-power. But they that desire the Holy Spirit for the sake of wielding the authority, can never have the authority, because on no selfish terms can

they have the Holy Spirit. "Rejoice not," said Christ to the Church," that spirits are made subject to you, but rather rejoice that your names are written in heaven."

Christ before Pilate rested his title of KING on his being the "Witness for Truth." That places the operation of his kingship in the mind and the heart, and only through the seat of authority within can mankind be swayed. The apostles of the Witness can best reach the Witness in man, and must if they are to speak as ones having authority and not as the scribes. And Quakerism is distinctively the religion of the Witness for Truth. Worship must be done in that, or it falls, however high its paraphernalia may rise. Life and conversation must be carried on in watchfulness unto that, or it is in vain. Repentance, faith, justification, all Christian doctrine, acceptance of Scripture, all deeds that are wrought by a man in God as the doing of Truth, are experienced in the light and virtue of the same true and holy Witness. And love, greatest of the fruits of this spirit, rejoices in the truth.

Apart from the Witness for Truth in the heart, not a work, not a faith, and not a testimony carries the title to Quakerism, and we who think so must say, to Christianity. For Christianity experimental is the Christianity of the Witness. Witnessed, it is distinct; unwitnessed, blank. Unwitnessed in the heart, though having a form of godliness, yet in the room of power behold a vacuum! Concede to the power such form as its virtue uses to express itself from man to man, since not at the trumpet giving its certain sound. But in all things little or great do the truth if thou would make its witness become distinct. Otherwise we stifle the witness, and say to our neighbors, "Give us of your oil, for our lamps are going out."

The condition of the minister's power is a maintained communion with the minister's Master. Whatever comes between Him and me must be resolutely set aside. Oh, it is a great work, this work of the ministry, whether He has called me to be His prophet, speaking to the age; or an evangelist, calling men into relation with Christ; or a pastor and teacher, feeding the flock, guiding them, seeing them grow in grace, it matters not. If the gift be ours, we can only exercise it to its full as in our own lives truth is incarnate; and we can only know what the incarnation of truth is in

our lives as we are living personally in uninterrupted communion with Christ from day to day.—*G. Campbell Morgan.*

Morality and Spirituality.

That declaration of the Fourth Evangelist concerning the ordained Saviour of the world, that "In Him was life, and the life was the light of men," is a standing testimony to the fact that even in the pre-Christian ages there was in the world a life which was not of the world, secretly but not unsuccessfully striving to influence for good the custom of the world. It can have been on no other ground that the prevailing custom has in any age or in any community become an influence of recognized authority under the name of morality; for it may need to be borne in mind that the term morality literally and radically means nothing more nor less than custom, or commonly prevailing practice. As indicative of its practical importance, this principle of the prevailing custom is designated as "the social tone;" and "the common sense of religion" is another equivalent or convertible phrase which may become expedient as intimating its original and enduring sanction. A "religion of common sense" were, of course, an untenable and mischievous presumption, as inverting the relation of cause and effect; but the clear insight of Coleridge's definition as appearing in his "Aids to Reflection," shall yet, it may be hoped, receive a wider and more practical recognition than it has hitherto met with. "Morality is the body of which faith in Christ is the soul; so far, indeed, its earthly body, as it is adapted to its state of warfare on earth, and the appointed form and instrument of its communion with the present world; yet not "terrestrial, nor of the world, but a celestial body, and capable of being transfigured from glory to glory, in accordance with the varying circumstances and outward relations of its moving and informing spirit." Of course, there must be various and more or less diverse schools, even among professing Christians, of this ruling common sense and approved practice, in accordance with the various degrees of spiritual growth and enlightenment in their several communities; but, as the element of spiritual aspiration shall be maintained in all, with that duty of self-sacrifice in all matters of mere worldly expediency which becomes a privilege to all who are conscious of the better "day approaching" (Heb. x 25), there must be a general leveling upward to the heavenly standard of what may be called the object teaching of religion. The truly transcending excellence of Scriptural doctrine concerning the antagonism of flesh and spirit with its inveterate occasion and its glorious remedy will no longer be slighted as a thing vaguely "transcendental;" but "life and immortality" will, indeed, be seen to be "brought to light through the Gospel," even as presented in the morality of the Apostle Paul, and in that of the unsophisticated early ages of the Church, as depicted by Chrysostom in his famous sermon on "Paradise Opened."

R. R.

FEAR not, Christian, the light of his presence, the rod of his power, and the staff of his promise, shall comfort thee in the dark and trying hour.—*Stevenson.*

Memoranda of William P. Townsend.

(Continued from page 246.)

Third Month 10th, 1878.—Yesterday was a mild, pleasant day, doors at Meeting-house in women's end standing open, robins and black-birds singing. Blue-birds were heard a week previous. Dear Joseph appeared in testimony at Meeting, quoting from Nehemiah, "The God of Heaven, He will prosper us, therefore we his servants will arise and build;" enforcing the necessity of individual labor to arise and build our own houses (in a spiritual sense) and labor to prevent the approaches of the unwearied enemy, even if it be with a weapon of defense in our hand. It was an earnest communication, and near the close of the meeting followed by a solemn prayer for preservation from the assaults of the enemy who was going about as a roaring lion, etc.

Sixth Month 27.—We had the company of Thomas Yarnall yesterday at our Montly Meeting. He was engaged in testimony very acceptably, warning and inviting our young people to be willing to take up the cross and taste of the sweets of obedience, etc.

Eighth Month 5th.—This day I complete my sixty-fifth year, I can say with the patriarch Jacob, "Few and evil have the days of the years of my life been"—but through mercy a hope is sometimes raised in my heart, that there is a little overcoming of my natural infirmity. It is only by Divine Grace that these enemies to our soul's true peace can be eradicated and that, if submitted to fully and unreservedly will, I am fully persuaded be found amply sufficient.

Eighth Month 14th.—My feeling of gratitude this morning, for the especial favors of the last two days are such as to induce me to record them. My dear wife improving in health, was enabled to attend Quarterly Meeting and take her place at the Clerk's table yesterday. We had a most favored meeting. Charles Rhoads, Morris Cope and Samuel Morris with other friends were in attendance and ministered to us sound doctrine and with the authority of Truth, in the first meeting; and in the second our dear friend Joseph Scattergood was favored in a short, lively testimony, who was followed by Dr. Charles Evans of Philadelphia in an earnest appeal to the young people present to yield obedience to the dictates of Truth. After attending to some discouraging feelings he adds:

Eleventh Month 1st.—I was comforted however a little at seasons, and one morning about the time of awakening my mind was saluted with language "Peace and prosperity shall dwell within thy borders." May I have faith to lay hold of the promise and be willing to trust all that I have to Him who gave it and who can at any moment withdraw it. But the language was then and has been since comforting and sustaining under some trials.

Fifth Month 30th, 1879.—We have much to be grateful for, outwardly, but especially for the quiet feeling of peace, with which we are at times favored in the evenings. It is our practice frequently about twilight to spend a little time very much in silence, or quiet conversation, as it may seem proper at the time, and without boasting I think I may say, we feel that they are sometimes favored seasons; wherein the poor mind may partake a little of the feeling of rest, a feeling which

is not at our command. May these and other favors incite our minds to renewed dedication of heart and to serve Him, in whose hands are, and in whom all our strength and fre springs of love and happiness are and ever will be.

Sixth Month 6th.—Yesterday the minis flowed in a pure, subdued channel; the encouraging language was revived contained in Isa ah XLII, 17: "When the poor and needy as water and there is none, and their tom faith for thirst, I the Lord will hear th I the God of Israel will not forsake them etc. The savor of the communication appeared to rest upon the spirit during the m part of the day.

Eighth Month 5th.—On this day I complete my 60th year. Deep and reverent I desire my feelings to be, and I trust according to my limited capacity and experience they are. I consider it a great favor inde to feel thankful.

Eighth Month.—Our late Quarterly Meeting was a favored one, David Heston, Thon Yarnall and our J. S. acceptably ministered to us, and dear Phoebe W. Roberts sweetly prayer; when the shutters were requested be closed I felt it my duty to call attention the solemnity with which we had been favored and to express the desire that we should nothing to dissipate it in the closing of shutters, that our young people who went should return as soon as possible, and by th presence assist their more elderly friends, a that those who left the meeting should remain outside engaged in conversation the by disturbing the business of the meeting, was something of a trial, but having felt it our last Quarterly Meeting and omitting to it then, was not easy to omit it again. It appeared to be satisfactory to Friends.

Ninth Month 15th.—Yesterday accompany Jane Gibbons and Joseph Scattergood to appointed meeting of our dear friend P. Roberts at Uwhclan at 3 o'clock in the afternoon. A large meeting in which Phoebe Roberts, Abigail Hall and Joseph ministered I think, under right authority.

Ninth Month 16th.—Another refresh night's rest, to be thankful for. Oh may double our diligence and endeavor in all thin to be obedient to Him, who has brought ab such marvelous changes in our condition when indeed human agency seemed records

Twelfth Month 15th, 1879.—He recalls following: "Oh dear Father, wilt thou graciously pleased to look down upon thy unworthy creature, who desires to serve d and deliver him from all the snares of the wearied enemy, so that I may be present from bringing the slightest shade upon profession I am making before men, of serving Thee."

Fifth Month 24th, 1880.—Soon after awakening this morning, my mind was comforted by the belief that it was our duty, to endeavor to enjoy properly many outward blessings by which we have been surrounded by a bountiful as well Merciful Creator, and the language has lived, "Who giveth us richly, all things enjoy." 1 Timothy vi-17. Let us also pressively remember what precedes and lows the text.

Tenth Month 14th.—Our friend Edw

parless left us this morning for Birmingham after paying a visit to most of the families of our meeting. I have been favored with ability to accompany him to a number, in which I think he was favored to minister rightly to them; and last evening attended a pretty large public meeting held in a Baptist Meeting House in Goshen. Before leaving this morning E. S. had a sitting in which he spoke courageously to us, which has been, and will be a strength to us in future low seasons that may come to us.

Twelfth Month 10th.—Last evening our singing circle met at the residence of C. W. Roberts, after the reading was through with a usual short period of silence was observed, during which I felt it to be impressive, so much so, that when a little stir and I think some conversation was beginning, I did not feel at liberty to move and in looking at our friend J. S. I thought his mind was engaged in religious exercise. In a little time without anything being said, the whole company, (out sixty-two in number) were brought into a state of silence and a most remarkable precious feeling spread over us under which we sat a short time, when our dear friend J. S. rose with the text, "If the prophet had bid thee do some great thing, etc." and expressed very earnestly a state that might be within hearing of his voice, that had been called upon to make some small sacrifice, reminding us that it was not infrequently the case, that the first Divine requiring was in a small thing; he counselled and encouraged to faithfulness, and closed with repeating the text with which he commenced. I thought it was a remarkable occasion and one to be remembered with feelings of gratitude.

(To be continued.)

PRESIDENT MCKINLEY TO YOUNG MEN.—No one gets on so well in this world as he whose aim, walk and conversation are clean and consistent, whose heart is pure and whose life is honorable. A religious spirit helps every man. It is at once a comfort and an inspiration, and makes him stronger, wiser and better in every relation of life. There is no substitute for it. It may be assailed by its enemies, as it has been, but they offer nothing to displace its place. It has stood the test of centuries and has never failed to help and bless mankind. It is stronger to-day than at any other previous period of its history, and every day we like this you celebrate increases its efficacy and power.

The world has use for the young man who is well grounded in principle, who has reverence for truth and religion, and courageously follows his teachings. Employment awaits him, and honor crowns his path. More than all this, conscious of rectitude, he meets the demands of life with courage; the duties which confront him he discharges with manly consistency. These associations elevate and purify our citizenship, and establish more firmly the foundations of our free institutions. The young men who established this Government had faith in God and sublimely trusted in Him. He bestowed His counsel and advice in every step of their progress. And so it has been since. American history abounds in instances of this trait of piety, this sincere reliance on a Higher Power in all great trials and national affairs.

TWO KINDS OF SPORT.

BY CALLA HARCOURT.

"'Tis a beautiful morning," a sportsman said;
"The world looks so happy let's each take a gun,
Go out and kill something for pastime and fun,
And proudest be he who counts the most dead."
They blotted out lives that were happy and good,
Blinded eyes and broke wings that delighted to soar.

They killed for mere pleasure and crippled and tore,
Regardless of aught but the hunger for blood.

"'Tis a beautiful morning," a sportsman cried
Who carried a kodak instead of a gun;
"The world looks so happy, so golden the sun,
I'll slip to the woods where the wild things hide."
The deer that he "shot" never dreamed of his aim,
The bird that he "caught" went on with her song,
Peace followed his footsteps, not slaughter and wrong;

Yst rich were his "trophies," and varied his "game."

What is Success or Failure in Life?

A certain minister has left on record this account:

I attended the funeral of a man named Gould. I heard it said that he had made no accumulation of property, dying possessed only of the same one hundred acre farm he had inherited. I wondered at this, as I knew him to have been an industrious, saving man. The reason for it I found out when I arrived at the house. One said it had always been a warm Christian home where the widest hospitality was exercised, strangers and especially ministers being always welcomed. He had raised a family of children, surrounding them with every comfort, and giving them the best education attainable, and they were now filling responsible positions. Who was that young man weeping so bitterly? He was a poor wretch Gould had picked up in the city, educated and made a man of. And that group of young persons hanging over the coffin, and giving such evidence of sincere affection? They were the children of a distant relative left unprovided for, whom he had brought and made part of his own happy family. And so the story of his beneficence went on and on. He had dispersed abroad, he had given to the poor, and now having enjoyed in moderation all the good life offers, he was followed to the grave by the benedictions of many whom he had befriended.

And this was the life some had accounted a failure, because forsooth he had left no accumulation of property. What success meant I learned later in the day in calling upon an old man on the verge of the grave, who began speaking in a thin, squeaking voice: "And so Gould has gone; a very poor show he made, considering the start he had. Now I commenced with nothing, but I had a purpose. It is wonderful what one can do if he has a purpose. My purpose was to be worth one hundred thousand dollars. I own all the land in sight, and that with the stock on it would bring one hundred thousand dollars. "Do you see?" he said, with a delirious kind of chuckle. "Some men," he went on, "bought books and papers for their children and sent them to school—I brought up mine to work; some dress their wives in fine clothes—mine were calico."

And now what was the result? He had

indeed obtained his "purpose," but at what a price! His wife, long since worn out with labor, had been laid to rest. His children, growing up without education or good home influence, were wandering vagabonds, all but one son, a greater miser than his father, who remained at home with him to quarrel over every dollar they could wring from their fertile cellar. And when a few months later he was compelled to leave his treasures, which as it had yielded him no comfort, he had never really enjoyed, there was no creature to feel the least regret.

If there was no after recompense, which life would be the more desirable? And then, who can picture how it must have been, where it was said, "Thou fool, this night thy soul shall be required?"

Of this lust for riches, Wm. Penn says, "A greater and more soul-defiling one there is not in the whole catalogue of concupiscence." Nor do I know a more lamentable instance of its prevalence or of one giving clearer evidence of the depth of degradation to which human nature is capable of being educated, than in the case of a noted millionaire who on his death bed, and so low that it was needful continually to fan him that breathing might be kept up, was so uneasy because a poor widow was behind in her rent that he could take no rest; she must be made to pay it. And finally one was sent out, who returning with the amount, made him believe that she had paid. Thus only could he be pacified.

As regards worship, says the Australian Friend, the more truly we are baptised into the one spirit of love, and are all partakers of the same heavenly nourishment, the more will it become manifest that we being members one of another, our manner of worship should testify to the fact of our brotherhood—each one comforting the others with the comfort wherewith he or she has been comforted of God; and in such spiritual communion all external things will have little place. We cannot neglect this assembling of ourselves together without loss of spiritual strength; but, whenever we regard the meeting-house to be the chief place for manifesting religious life, we shall need to be reminded of Isaiah's denunciation of the Temple-treaders who failed to give honour (worship) to Jehovah through not exemplifying His spirit in common acts of mercy and loving kindness. Whittier has well said that we should earnestly seek for

Love and reverent fear to make
Our daily lives a prayer.

And he exhorts his fellows to a true honoring of God by a manifestation of His spirit in their intercourse with each other:—

Oh brother, man, fold to thy heart thy brother;
Where pity dwells the peace of God is there,
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy life was doing good;
So shall this wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

BE NOT anxious to know many people, but to help those you do know. Try not so much to extend your influence as to strengthen it.—
Selected.

PRAYER.

"Thou didst redeem out of every kindred, and tongue, and people, and nation; and make unto us our God a kingdom"—Rev. v. 9, 10 (Alford's and R. V.)

One race, one color, Lord, they are
Whom Thine own blood makes clean:
One sign upon the lifted brow
By myriad angels seen!

One song before Thy spotless Throne
The kindred tongues shall raise:
One anguish rends the stricken soul
In sorrow's ruthless days.

Then let thy one fair banner, Lord,
Enfold, and float above—
Africa, Mongolian, White and Red—
Thy banner, which is Love.

Sovereign and Saviour still Thou art:
Oh, bid the tumult cease!
Come! Come! Thou long expected King!
Bring in Thine endless Peace!

Bring in the perfect reign of Right;
The wrongful conquest stay!
Bring in the Brotherhood of Man—
Bring in the Better Way!

Third Mo., 1904. CLARA A. LINDSAY.

The Feeling in Japan.

From private letters of an American resident in Japan we are permitted to glean observations of general interest for our readers:

Kyoto, Second Month 17th, 1904.—If Russia were of the same spirit as Japan, they would fight out the war quickly and be done with it; but it is well said that Russia is the most oriental of European countries and it is evidently her fixed intention to delay and retire, whereas Japan would carry out her end of it according to the most up-to-date requirements of international policy.

The whole nation feels the responsibility of this war most tremendously. The intensity of patriotic purpose is beyond understanding, unless one is directly in touch with it. It permeates the lowest stratum of society, and there are naturally many pathetic and soul-stirring incidents. An old peasant woman spent two whole nights and a day at a station here in Kyoto for a glimpse of her grandson. In that time some forty trains laden with soldiers passed. She had interested the station-men in her behalf, and so as each train came up one of the men shouted out the name of her beloved grandson, until at last he was found. She bade him farewell and gave him twenty yen, telling him she did not know anything about the country to which he was going, but wherever he went she wanted him to use it for his pleasure. One soldier was seen holding a child in one arm and a watch in the other hand, his wife weeping behind him; while he said to his child (about four or five years old), "Look at your father! You have just twenty minutes to look at him. Look at me well! I don't want you to forget me."

Somehow every man goes forth with the determination and even expectation of leaving "his bones on the plains of Manchuria." This absolute surrender of life will carry them through the most desperate struggle. But I saw the other day an expression which carries an awful weight of truth—"the glacier-like movement of Russia." May she not slowly congeal her brave antagonist. The feeling is that Japan is fighting the battles of Europe

and America, tho' we very much doubt whether she gains much out of every kind in the end, beyond a record for supreme bravery. I don't mean that we anticipate defeat—rather a fearfully hard-won victory; and then the selfishness of the nations, and the silly old cry of a "yellow peril" to secure for themselves the best of it all.

Tokyo, Third Month 17.—Kyoto is delightful in its beauty and its historical interests; but one feels nearer at the center of present-day life here in Tokyo. Yesterday, for instance, I went to the Tsuda's school to hear the wife of Major Wood talk about her introduction at the Chinese Court. She was wonderfully impressed with the magnetism and two-fold character of that fascinating old woman, the Empress Dowager of China, who chose to show to them only the gentlest, most charming side of her character. Her voice was the most beautiful human voice that Major Wood's wife had ever heard—having the clear tones of a bell. After returning from China, the ladies Wood and MacDonald, were dining together and fell into a dispute about this, Lady MacDonald declaring that it was a voice like a trombone; when a gentleman of the diplomatic corps present said that he had once heard the Empress conversing for two hours, when he thought her voice the most melodious he had ever listened to, with the same wonderful bell-like tones which had so impressed others. Just as he passed from the audience chamber, something, he knew not what, angered her, and she raged like a tempest, in a voice of which he could not have believed a woman capable. And so it is with this remarkable two-fold nature that she has cast her spell where she will, or has tyrannized and slain as her mood and ambition have dictated, until, as one has remarked, she has become the "greatest female despot the world perhaps has ever known," holding in her hands the destinies of four hundred million subjects, and the Emperor a mere puppet at her feet.

I have a chance to know what this war costs the Japanese combatants personally, as well as the sufferings of their families, and it is most heart-rending, and yet all are so quiet. I went yesterday to see the young brother and sister of the Nambu family, over whom my heart yearns very tenderly, and I wanted to send two warm "jerseys" to their brother, who has gone to the front. They don't know where he is. That is the way the military secrets are kept. The husbands and brothers and sons tell nothing of proposed movements. Even Marchioness Oyama knows nothing until "the special" announces something accomplished, and when the newsboy's shout and bell intimate fresh war news, Marquis Oyama may say, "That may be the report of such and such a battle." Dear me! I wish the day for battles were long past. "The Ladies' Patriotic Association" has asked me to become a member. But it brings me to a point of self-searching and clear expression as regards war, and my dear little friend Sudo went with me to tell the lady through whom the invitation came just where I stand; that my ancestors for two hundred and fifty years had taken a firm position against war, and I explained the ground upon which they stood—even at great personal sacrifice—their reasons for so doing; that I felt theirs was the right view of the

problem, and with killing I could have nothing to do. The sick and wounded, and destitute families, I would gladly help as far as I could upon humanitarian grounds—especially in educating children and trying to do my mite along normal lines to study the land and keep from the inevitable exhaustion which follow war. A mite indeed! but it is where my interest lies, and for such things I might called upon. She understood far better than I had dared to hope, and so did the dear man Ota. Indeed the men who know war, battle really means are easier to talk with and they comprehend one's convictions better than some who have had less experience a have drunk less deeply of the cup of sorrow.

Tokyo, Fourth Month 6th.—People talk about Japan wanting war. Japan did not want war. There was a fiery element, of course, but the nation did not want war any more than my husband did when he said it would inevitably come. Japan would have been thankful to arbitrate if she had felt Europe would sincerely make an effort to see fair play and such a mood would insist on arbitration. I she has had no reason to think such a thing would be done, and she knew that it would be that persistent "glacier movement" Russia until her turn would come to be crushed and ground to dust, probably at such a time that she could not resist. Every body here feels that this war is a struggle for her very life, and I tell thee, the men and women are so tremendously under the weight of the responsibility of the war, the after condition the nation and the length of the struggle.

The carriage of the soldiers is most impressive. I met thousands of them as I came from Kyoto and the deep thinking many of them were doing was what struck me most in California I saw our "boys" go off to the Philippines, and I never saw a train stop that scores tumbled pell-mell out of the cars and rushed for the saloon. I have not seen one soldier do the same. At every stopping-station the order was perfect. A lady told me she had met train after train loaded them at Okayama and helped to serve them at the station, and that she had seen only one man intoxicated. But they go forth to die. I mean their spirit is that of the utmost determination to win or never return from battle. The general of the first division told me that he expected never to return, and that they must go with the same willings and determination.

I was much impressed by Professor Kumamoto's spirit this morning. He said, "Of course I want Japan to be victorious; I really in my heart I care most for what will be the effect upon Russia, if we win. I think our victory will open her eyes to right government and do her good," and he was sincere. The earnest sincerity of Japan's sense of the importance of her mission in the development of the Far East is at once interesting and striking.

As a member of the Red Cross Association my friend went to the station at Okayama to wait upon the officers and men, by one of whom she was asked to speak with the Major. During his conversation he suddenly said to her, "Do you pray to God?" "Yes, I pray to God every day." "Will you pray for us?" "I pray for you every day, I belong to a band

hers, and we agreed every morning uponing to think of the army and pray for it." Then she added, "Are you a Christian?" "I'm not a Christian or a Buddhist, I have come to think of religion." "But you are going to be prayed for?" "Yes!"—Afterwards she passed on to the platform to see troops off and a soldier beckoned to her. She hesitated to go forward, as there were many people there and it seemed conspicuous. She leaned out of the window and said, "Good-bye!" and she went. He asked for the little Japanese flag she wore. She told it would be only a bother to him, and that she couldn't really want it. He urged her to let him have it and she asked, "Why do you want it?" His answer was, "I have overheard conversation with the officer, and I feel that if I have this little flag to look at I may be sure she gave it and put it in his bullet hole herself. Then she saw him moving out of the train, as it afterwards proved, for a piece of paper, and in a few moments he held her a poem he had written. The Japanese who translated it said it was beautifully written, and it read as follows: "With the peace that the Sakura floats to meet its wish, my soul goes to meet death in battle." "I may say that the absence of decay and the gentle breezy dews of the sakura flower,—its petals flowing gently to mother-earth, are so peculiarly attractive to the Samurai, and it is their emblem. Then in a day or two my friend received a long and most interesting letter from Hiroshima. It was from this same soldier and gave her his history. Of particular interest was his request for forgiveness, because he had always been opposed to Christianity, and had thought what the newspapers said about the sympathy of foreigners was only newspaper trash; that she was the first Englisher with whom he had ever spoken; and that if he returned from the war, as he now wished to hope he might if she prayed for him, he wished to come to her and learn of Christianity and take it back to his father and mother. The best "returning-gift" he could carry home.

NOT A CHRISTIAN POTATO.—A certain little woman in Kansas, only seven years old, who was being hard to be a Christian, was watching her servant Maggie as she pared the potatoes for dinner. Soon she pared an extra large one which was very white and nice on the outside; but when cut into pieces, it showed that to be hollow and black inside with dry rot. Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie. "Don't you see it isn't good clear through?" was Willie's reply.

This little Kansas boy had learned enough of the religion of Jesus to know that a Christian must be sound and right clear through.

SINCE we stay not here, being people but of our father's abode, and our age is that of a fly, and contemporary with that of a gourd, we must look somewhere else for an abiding city, a place in another country, to fix our house in, while walls and foundation is God, where we can rest, or else be restless forever.—*Jeremy Taylor.*

Selected for "THE FRIEND."

Mary Dudley.

Mary Dudley was the daughter of Joseph and Mary Stokes. She was a native of the city of Bristol, where she was born in the Sixth Month, 1750; and died at her own dwelling, at Peckham in Surrey, on the 24th of the Ninth Month, 1823.

Her parents professed the principles of the established church of England and strictly attending to the ceremonies instituted by that community, introduced her, from a child, into a regular observance of them.

Notwithstanding this, she was allowed to enter into most of the vain amusements of the world, to which her natural disposition strongly inclined; and being of engaging manners, her company was much sought after, and her temptations to gaiety were thus greatly increased. It appears, however, by some of her memorandums, that she was very early favored with the visitations of the love of God; and whilst pursuing the gratifications of time and sense, she was often impressed with an awfulness and fear, which led her to desire the possession of more substantial enjoyments, and which ultimately produced a joy of demeanor that exposed her to the ridicule of her less thoughtful companions.

About the twentieth year of her age, she withdrew from those scenes of dissipation and folly to which she had been accustomed; became dissatisfied with the forms and ceremonies in which she had been educated; and believing that the ministry of some of the Wesleyan Methodists had been a benefit to her, she was induced to connect herself with that society, and remained a member of it between two and three years; but at the same time continued to attend the established church.

In writing on this subject, she makes the following observations: "In several ceremonies of this, and in different meetings of the other, I felt unsatisfied; and often while others were engaged in attention to the preaching, singing, etc, has my spirit in solemn silence communed with the Lord my strength; so that I scarcely knew what was passing without me, and even felt disturbed from the inward attraction, when obliged to draw to the spot where the outward elements were prepared for the congregation. Oh! how did I then feel the heavenly mystery, and sweetly partake of the bread of life; so that all forms and shadows fled away, and became no longer of use or efficacy to a mind feeding spiritually on the substance."

In this state she frequently attended the meetings of Friends, and was so drawn into fellowship with them, that although she had no outward instruction, and was not assisted in the understanding of their religious principles by the reading of books, it appeared she had a clear view of their profession and peculiar testimonies, and was so strongly convinced of their consistency with the truth, that she believed it would be required of her to demean herself consistently thereto, both in profession and practice.

But in submitting to this sense of duty, the opposition from her family was so great, and the cross to her own will so heavy, that she thought the yielding up of her natural life would have been an easier sacrifice.

She was, however, through mercy, strengthened to obey the Divine requiring, and in the twenty-third year of her age, on the ground of settled conviction, joined our religious Society; about which period she felt herself constrained to speak as a minister of the Gospel, from which her natural disposition exceedingly shrunk.

After exercising for some time, the gift with which she was entrusted, the conflicts of her spirit were so great, that she gave way to reasonings and doubts on the subject of her call to the sacred office, and thus became involved in unspeakable distress, from which at times she could see no way to escape.

In the year 1777, she was married to Robert Dudley of Clonmel, in Ireland, but the society of an affectionate husband, and an increase of domestic comforts, were insufficient to afford that peace of which her exercised spirit felt so much the want. She describes her situation at this time, as "often miserable;" concluding that by disobedience she had fortified the Divine favor, and should never again be commissioned to proclaim the Lord's goodness. But He who had called her to his service, and designed to qualify her for his work, brought her out of these perplexities and close probations, in which her mind had been long involved, to the comfort of many, who had suffered with and for her, and to his own praise, enabling her again to bear public testimony to his goodness.

Her constitution being naturally delicate she was often afflicted with illness; and it was at times, under the pressure of much bodily suffering, that the prospect of religious service was opened to her, and a preparation of mind to proceed in them was experienced. This was strikingly the case in the year 1787, when by a complication of diseases she was brought so low, as to be thought by those about her not likely long to survive; yet in this state of bodily infirmity her spirit was attracted to distant parts, and, in the love of the Gospel, a people of strange language was presented to her view. In a short time, her love and obedience were put to the closest test, by an apprehension that it was required of her, by her gracious Lord, to unite with her beloved friend Sarah, the wife of Robert Grubb, in a religious visit to Holland, Germany and France. She had seven children, the youngest only ten weeks old, when she was about to enter on this engagement; her health was very delicate, and in the progress of the journey she experienced many deep conflicts. But the holy arm of power being extended, she was enabled to accomplish the service, to the unspeakable relief and peace of her own mind, and to the edification of many of those whom she visited, who were thirsting for spiritual refreshment. Her resignation to the foregoing requiring of duty, was the commencement, of that devotedness to the cause of religion, which so conspicuously marked the future life of this delicate servant of the Lord.

For the succeeding twenty years, Mary Dudley was much occupied in traveling; having within that period visited all the meetings, and a large proportion of the families of Friends in Ireland, Scotland and Wales, and in many of the counties of England, and the meetings of Friends in other parts of the

nation; besides which, she was engaged in most places, in holding meetings with those of other religious denominations. These visits, also, were often entered upon in much bodily weakness, and under a close exercise of faith, increased by having a large family, to whom she was most tenderly attached; but the Lord was graciously pleased to strengthen her to perform the assigned work, to his praise, and to enable her, in the power and love of the Gospel, to invite others to come and partake of its renovating, blessed influence.

After the decease of her beloved husband and two children who had arrived at maturity, trials which deeply wounded her susceptible feelings, she removed, in the year 1810, under an apprehension of duty, into the neighborhood of London, and resided for the most part of the remainder of her life, within the compass of Southwark Monthly Meeting.

She was a minister highly esteemed, a mother in Israel, sound in faith and doctrine; continuing to labor diligently in gospel love, in her declining years, for the promotion of truth and righteousness, under the pressure of much bodily weakness: so that it may be truly said of her, that she was "fervent in spirit serving the Lord."

After coming to reside in England, she visited in the character of a minister, most of the families of Friends comprised within the quarterly meeting of London and Middlesex; and traveled in several counties on religious service. The youth in our Society were the objects of her peculiar and affectionate solicitude, for whom she was at times concerned to appoint meetings. She was also eminently qualified for service in meetings with those not in religious profession with us; in which she frequently advocated, in a clear and convincing manner, the doctrine of universal free grace, the divinity of our blessed Lord, and the great benefits of that redemption which comes through Him.

Our dear friend experienced many deep trials, which she bore with exemplary resignation, thus evincing her reliance on Divine support; and hence, she could feelingly sympathize with others under affliction, and was often enabled to hand the cup of consolation for their encouragement. Early in the year 1823, when in a very feeble state of health, she was enabled to accomplish a visit to the families of Friends of Devonshire-house Monthly Meeting; this was her last religious engagement, during which she frequently expressed her belief that her day's work was drawing to a close. . . .

About the middle of the Fourth Month . . . she became unwell, . . . but expressed, "I have no sight as to how it may be, nor any wish to go, unless it be the will of Heaven." Again she said: "When the doubtings and hesitations of nature have been kept down, the Divine will has been all to me. 'Thy will be done,' is the highest anthem ever sung, on earth or in heaven." She was eminently favored with the sensible enjoyment of the Lord's presence, and often testified of the support and consolation thus afforded her: "I have loved the cause of my Redeemer; it was to draw to Him, and fix the minds upon Him alone, that I have been made willing to proclaim His goodness." Being much tried with pain and other distressing symptoms, she ob-

served: "I only fear, that through my long continued suffering, I may not exemplify that, which I have held up to others, the sufficiency of Divine power. My patience have its perfect work, whether any glimpse of the unspeakable glory be afforded or not. Oh! if this be known, it must be glory to God in the highest, through Him who came to procure peace on earth. The language of the redeemed through all eternity, will be, 'not unto us, not unto us; but unto thy name be the praise: I could say much; my heart is full; but the poor body must have rest.' . . . 'I seem to have nothing to do but with the present moment, no looking back with uneasiness; but in thankful remembrance of great and unmerited mercy whereon, I trust there was a building long ago. Oh! not to doubt the foundation, is a great mercy. Tell all, there is no other way but that of resigning all. . . . Oh! our poor Society. Lord, raise up judges, counselors, such as are quick of understanding in thy fear; and if children are to become teachers, give them wisdom and humility.' . . .

"Oh! may I never doubt, or cast away my confidence, that He who hath loved with an everlasting love, will continue to uphold me notwithstanding the weakness of the flesh, and the temptations of the cruel enemy. Oh! this enemy, he never quits his hold of poor human nature while he can assail it." . . .

One night she expressed a wish that nothing might be done, nothing said, nor, if possible, thought, but what would lay the creature where it ought to be and where she trusted it then was, prostrate at the footstool of Divine mercy. When sending some messages of love to some of her friends, she said: "I am nothing, Christ is all: my friends are dear to me; nothing in my heart but love to all. God is love: glory, glory, glory be to his name, now and forever."

During the last three weeks of her life, she suffered much . . . her mind was, however, wonderfully supported, so that to those around her, she frequently appeared to be favored with the rich enjoyment of perfect happiness and peace. At one time when tried with restlessness and pain, she said: "It is only the body, it does not get within; all there is peaceful quiet trust." Again "Nothing in the way . . . I could have sung a song of praise this night." . . . The following were some of her last expressions: "Grace has triumphed over nature's feelings; the Lord has fulfilled his promise. He has given the victory, through Jesus Christ, to whom be glory and power, dominion and strength, now and forever!"

"Be sure you are right, then go ahead," is a very good maxim if it is taken in its entirety; but there are many persons who spend so much time in making sure that they are right, and that everybody else thinks that they are right, that they never go in any direction. There are those who spend a whole lifetime in getting ready, and never accomplish anything."

To achieve great results by imperceptible means, is the law of the Divine dealings.—*Merle d'Aubigne.*

ELEVATING and ennobling is the thought that the saints of ages constitute one fold under the Divine Shepherd.

Science and Industry.

MOVE THE CAT.—There is a superstition that moving the cat, when a family is changing its residence, brings bad luck. This notion results in cruelty to the starving cat that is left behind and the destruction of birds which it will, of course, catch for food.—*Penn'a Monthly Bulletin.*

WATCH FOR THESE BIRDS.—This is the season of migration of the following bird: Pennsylvania: Orchard Oriole, Baltimore Oriole, Purple Martin, Humming Bird, Kingbird, Wood Pewee, Cuckoos, Chimney Swift, Redlink, Indigo Bunting, Scarlet Tanager, B. Swallow, Cliff Swallow, Redstart, Wood Thrush, Whippoorwill, Nighthawk, Maryland Yellowthroat, House Wren, Brown Thrasher, C. bird, Phoebe, Lowbeak, Tree Swallow, W. cock, Mourning Dove, Kingfisher, Red-wing Blackbird, Purple Grackle, Cowbird, F. Sparrow, Chipping Sparrow, Red-headed Woodpecker, Flicker, Robin, Bluebird, Meadowlark Great Blue Heron, Bittern or "Brown Heron, Green Heron or "Shite-poke," Spotted Sandpiper, Killdeer, Upland Plover. [Season rather past for some.]—*Economic Zoologist.*

PICKING CHERRIES.—"There's a deal ofference in the way those two boys pick cherries," said the farmer, nodding in the direction of the young trees glistening with fruit. "They're boys about the same age, both eager for the job, but that merry laughing fellow has whisked about to half a dozen places while the other one stood still. He's a good worker, that quiet one; he picks steadily, and he never moves his ladder till he's gathered everything within reach where he can." "It'll be the same out in the world, by and by, if you watch the two. One will be always hurrying round after good chances and pickings, while the other will make ev'ry round of his ladder count for all he can get from it, he will change his positions slow and only as he works his way to them. He will make the most of everything that comes within his reach, and his pail will be full while the other is still hunting for chances.—*Wellspring.*

KEEP A SCRAPBOOK.—You may make yourself an interesting book by constructing a scrap-book devoted to one subject says "Nicholas."

The educational value of such work is by means slight, since to know one thing we one must needs learn much of many other. Indeed, it has been said more than once that to know one thing completely we should have to know all things.

There is a good suggestion here. You will be surprised, if you begin to gather material upon some topic, to see how much is printed about your favorite subject. One word of caution. Do not choose too wide a subject. Make your limits narrow enough to be within your scope. Your scrap-book need not be upon history or literature, but it should be concerned with something worth the time you mean to spend upon it.—*From "Books and Reading" in March St. Nicholas.*

NAME OF CAPE NOME.—Prof. Davidson, the National Geographic Magazine, says that

the last four years he has made numerous inquiries concerning the origin of the Cape Nome. He searched every available chart, and narrative of the region, and the admiralty chart of 1853 was found, which proved to contain the earliest use of the name.

The discovery convinced the professor that the name must have been given during the voyage of the Sir John Franklin ships Herald and Plover. So he wrote to the chief of the admiralty asking if any officer on these ships was named Nome. The following is the reply: "The M. S. chart of region was being constructed on board H. M. S. Herald attention was drawn to the fact that this point had the name, and a mark (? Name) was placed against it."

In the hurry of dispatching this chart to the ship this (?) appears to have been overlooked by a rough draughtsman and appeared on Cape Nome, but the stroke of the "a" being very indistinct it was interpreted as C. Nome, and has appeared with this name ever since.

This information is from an officer who was on board the Herald when the chart was made.

NATURE EXHIBITS REASON.—A great number of our birds take great pains to conceal their nests. Some do this, as our hummingbird, by making the nest appear as part of a branch on which it is placed, others by careful concealment, still others make no nest at all as the eggs appear to blend with the surrounding surface on which the eggs are placed. Unlike these birds, the woodpeckers do not try to conceal their nests in any way, because their is very little danger of their being robbed. A hawk or an owl may reach into the eggs in their deep bed of hard wood; and as the nest is in the dead wood which has lost its rough bark, there is much danger from four-footed prowlers. As most nests the woodpeckers select good, well-seasoned limbs for drums, and all through the mating and nesting period the drums with laboring bill. As he cannot use all his energy as a drummer and the result is a loud clear tattoo which sounds to the whole land when the sun brightens to spring. There is only one of our woodpeckers which has any song worthy of the name, and that is our flicker or golden-winged woodpecker. Even his song is so unsatisfactory to the ardent male that between songs he mounts to some favorite perch and beats a loud clear, rolling tattoo.

Everyone who has visited in the country has seen the smooth, round holes which these birds use for their nests. They are cut out of solid or dying timber and are very carefully made. The round opening is just large enough for the bird to enter the nest, but it gradually enlarges until it will allow the bird to turn around. But the way the nest is chiseled out is dismissed is not what has impressed me, but the reasoning power of these birds so that as the manner of choosing its site. Any one who has done any nailing with a hammer will realize how easy it would be for the woodpecker to cut its nest out of the upper side of the limb, and how difficult it would be to do the same work with an upward stroke from

the under side. Yet we invariably find the holes of our woodpeckers, when placed on a limb, dug out from the under side. They know just as well as we do that if the opening is on the upper side the first hard summer rain will fill it with water. This is simply one of the many cases which show the student of nature that all nature manifests reason.

Don't Fret.

John Brown, of Haddington, a household name in Scotland, once said: "No doubt I have met with trials as well as others, yet so kind has God been to me that I think if He were to give me as many years to come as I have already lived in the world, I should not desire one single circumstance in my lot changed, except that I wish I had less sin. It might be written on my coffin, 'Here lies one of the wards of Providence, who early wanted both father and mother, yet never missed them.'"

He had evidently well learned the lesson of patience and confidence in God. "Godliness with contentment is great gain." It is the greatest riches. The minister who, far out from the city, found a poor woman, in a carpet-less home, happy with her crust of bread and her Bible, instead of envying the rich, thought that such a spirit was to be desired above everything else. Riches do not necessarily bring happiness, but such a trust always does. "Fret not thyself."

Impatience, even to fretting against Providence, is not the least of the sins of God's people. It is indulged in by many till it becomes habitual, destroying all peace of mind and bringing grievous offence to God.

Some people are constitutionally miserable. In other words, they are sick. In the case of a good many people, when they find themselves inclined to fret all the while, the best advice would be to send them to a good physician. Disappointments in life cause not a few people to fret; but if they are Christians this result should not come, because, as we ought to remember, disappointments are God's appointments. They are for our good. The mystery of God's providential dealings is a cause of fretfulness in many of us, but we ought not to expect to understand all God's dealings. We know not our way, but we do know our Guide. How well we can afford to trust Him.—*The Religious Telescope.*

GOD UNDERSTANDS.

What though men do not understand,
Or judge our souls aright,
But try to show us to mankind
E'er in an unkind light,
Why need we care? God surely knows
Just what our souls may be;
For He, alone, will ne'er misjudge,
And e'en will justly see.
So if we know that we are right,
We know He will approve.
Then for opinions of mankind,
From right ne'er let us move.
Hold fast to what we know is right,
Our Father try to please;
Then, though the whole world may condemn,
We'll rest in peace and ease.
MARTHA SHEPARD LIPPINCOTT.

The coin we use in this world is not current in the other; we must therefore go to God as petitioners and not as purchasers.—*Jackson.*

Items Concerning the Society.

The number of recorded ministers in London Yearly Meeting this year, has showed an increase of nine above the 384 of last year.

DR. THOMAS.—Dr. Richard H. Thomas of Baltimore is still confined to bed with the rheumatic affection of the heart, from which he has now been suffering for over eight weeks. The doctors hope for his ultimate recovery, but say that it will be very tedious.

William C. Allen, whose work in Cain Quarterly Meeting, for which he obtained a minute last summer, has been delayed by prolonged ill-health, has now entered upon it, having appointed meetings on First-day, the 8th, at Coatesville in the forenoon, and at Christiana, in the afternoon.

Abington Quarterly Meeting, held at Germantown on fifth instant, in joint session, appointed a large committee to consider the condition of its several subordinate meetings and their relations to one another. It is felt by many that the time has come when a re-arrangement of its constituent monthly meetings may be advantageously made.

New Garden Monthly Meeting, held at West Grove on the fourth of this month, granted minutes for religious service, to William B. Harvey to accompany William C. Allen in his visit to Barbours and Porto Rico; to Zebedee Haines within Haddonfield and Salem, and Burlington and Bucks Quarterly Meetings, also Muncy Monthly Meeting, and Elizabeth C. Cooper, to Haddonfield Quarterly Meeting and the meetings composing it.

Notes in General.

In Australia assurance have been given by Lord Northcote, of protection, from liquor and opium, of the natives of Pacific islands under the influence of Australia.

Says the Christian Register on "Religious Growth." "A careful study of religious history will show nowhere evidence of religious decay. That which most amazes the sympathetic observer is the downfall of bigotry and intolerance, of dogmatic assumption, of sect selfishness and the rise of a Christlike humanity."

In the native Church of Honolulu services were first held in immense houses made of grass, capable of holding several thousand people. In 1842 Kawaiahao Church edifice was built of coral rock, which will stand the storms of ages. Many stirring events have taken place in this building which stands as a landmark in the heart of Honolulu.

Charles Pierce, an Episcopal clergyman who for fifty-two years preached in the wild mountainous country of El Dorado, gave his life in service to the miners of three generations. During his lifetime he never owned a dollar, although during his ministry he received over \$16,000 all of which he expended for the good of his people. In his last illness the people all through the hills of El Dorado County tended him as if he had been their father.

In membership, the Church of Christ (Presbyterian and Reformed Societies) in Japan leads with 11,347. The "Kumiai" (Congregational) churches report 10,578 members, and the Episcopal 10,238 including infants. The different Methodist bodies report various numbers, making a total of 10,179. The Baptist bodies, including the Disciples and Christians, report a total of 3454, and the two Lutheran bodies, with a Swiss mission, have 156. Various sects make up the remainder of a grand total, which is 46,634.

The Spanish Religious Tract Society, of which Pastor Rodriguez, of Figueras (known to some Friends), is honorary director, has an uphill work in introducing healthy literature among the priest-ridden population of Spain. The society is just bringing out a beautifully illustrated edition of the "Peep of Day," and other books for the children, whose present literary staple consists of foolish stories of the saints, and novels. The Inquisition stamped out from Spain the Bible and all Protestant works, and the lack of all such literature to-day in Spanish is deplorable.

The Korean Religious Tract Society was organized sixteen years ago, being one of the first in that section of the world. The only society that sent any help was the American Tract Society, and a most important help it proved to be. Every church in Korea is working together with the Korean Tract Society. The natives have almost no literature, and these tracts are very eagerly purchased. Colporteurs in Korea are very few. The Korean tracts are distributed by native workers without any cost to the Tract Society. There are twenty-five ministers at work in this field. One at Pyeung Yang says that if we could get the means and the people to work in this field, in his section alone, where there are thirty-three new groups asking to be organized as Christians and to be instructed, many thousands of new converts could be made every year. We can only reach them by Christian literature. For example, there is a little island off the Korean coast. Its name, translated into our language, is White Wings. As you look out from the shore and see the island nesting on the sea, the two white, sandy spits at the ends of the island make it resemble in truth White Wings. A short time ago one of these people came to us and asked for literature and instructions on a new religion, which the people on that island had heard that the people on the mainland were practicing. We were so overborne by work that we were unable to do any more than to give him some tracts. He took them back to the island, and being a man of education, it was a matter of much pleasure to him to be able to have these tracts to read. What Christian literature has done on this island is proved by the fact that they now have a little meeting house and the islanders now no longer envy the people of the mainland their new religion.

Two pictures significant of the changes wrought among women in the land through the preaching of the gospel are given. In the year 1896 Moffett and Lee first undertook to preach to Korean women in Pnyenyang. The wife of the latter came with four or five women and sat behind a curtain which divided the hall from a little adjoining room. Other women in dirty clothes would keep talking and walking about. The minister Moffett as he preached would clap his hands and say, "Keep quiet while I talk to you," and the elders would call out, "Shut up!"

Six years after, in 1902, Moffett spoke in the great new church building of Pnyenyang to six hundred women, of whom five hundred and fifty sat on the raised seats next the platform. Six unkept dirty women six years ago, now six hundred professing Christians.

SUMMARY OF EVENTS.

UNEPID STATES.—A despatch from New York City says: As the result of medical examinations it has been discovered that nearly, if not fully, one-third of the street-cleaners in the city are afflicted with tuberculosis. The investigation was made at the instance of Commissioner Woodbury. The disease has been contracted by breathing the germ-laden dust brushed up from the streets. It is estimated that the average man cannot live more than five or six years if he remains at the work. The means to the city of such a medium for the propagation of the disease has set the department heads to thinking.

Secretary Wilson has issued an order prohibiting the importation of hay and straw from Continental Europe. The order declares that, on account of the danger of the introduction of foot and mouth disease by contagion, the

importation of these products from any country of Continental Europe, or where they have been transported through any such country, shall be prohibited.

A despatch from Tifton, Ga., says: C. J. Austin shipped the first of the 1904 crop of peaches on the 4th. Last year he shipped the first Georgia peaches Feb. 10th 1913, and this was the first shipment from the State on Fifth Month 2nd.

At a Methodist General Conference lately held at Los Angeles, Cal., the number of its members was stated to be 3,031,918; an increase of 138,025 during the last four years.

A despatch from Harrisburg says: Pennsylvania will be shown to have attained the highest standard of all States in the annual report now being finished by State Dairy and Food Commissioner Warren at the close of his first year in office, the results proving this to be the purest food market in the United States.

The Census Bureau, in a report on irrigation in Nebraska in 1902, states that its actual application to 245,900 acres, an increase of almost 66 per cent. since 1899. Reports on irrigation in the States of North Dakota and South Dakota show a remarkable increase since 1899 in the total irrigated area in North Dakota. The increase was 113.1 per cent. in number of acres irrigated.

Superintendent Galway, of the department of Agriculture, at Cotton weevil. There has been some encouragement of late for the hope that Paris green would kill the weevil. It is effective when the weevil is in its earlier stages, but in a badly infested region and with the insects advanced in it is now powerless to make any impression. The only safe and permanent means of fighting the weevil is to clean the cotton before it is more crop to the acre. There must be Northern seed, early planting and intensive farming of the highest order. These things will tell in the long run, and if the pest may not be wholly eradicated it will be ultimately practically defeated and have no terrors for the cotton farmers.

It is estimated that the percentage of sugar contained in the sugar beet has been increased by careful cultivation in the last 150 years from seven to fourteen per cent. it is urged that a similar course of treatment might increase the quantity of sugar contained in sweet potatoes, to such an amount as to make them a possible supply of sugar in the future, and thus widen the agricultural market.

A despatch of the 3d from Chicago says: Thirty-five thousand Chicago families were supplied with bread today by the bakers in Pittsburg. The strike affected the local market to such an extent that the large importation was necessary.

A recent law protects Indians who have received their allotments in fee, and the Secretary of the Interior, who has claimed the authority to cancel them at any time prior to the expiration of 25 years, during which they are held in trust by the U. S. Government. The title to their allotments now rests in the individual Indian and is indefeasible excepting for cause specifically stated.

A new law provides for the free carriage of books, pamphlets and other reading matter, in raised characters for the use of the blind, whether prepared by hand or printed, in single volumes not exceeding ten pounds in weight or in packages not exceeding four pounds and containing no advertising, when sent by public institutions for the blind or by any public library, as a help to blind readers, or when returned by them to such institution.

A bill has been introduced into Congress by Representative Adams, which is now before the House Foreign Committee, limiting immigration from any one country to 80,000 persons per annum. The purpose of this measure is to limit the immigration of undesirable persons from certain of the European countries which for several years past have been sending to this country hundreds of thousands of their people. In the city of New York by states there are 200,000 Russians, 100,000 of whom cannot speak English. The United Hebrew Charities in New York report that a condition of civic parity is being imposed in the Jewish community owing to the constant additions from Europe. The figures show that of the total population of Greater New York 1,270,080 are foreign born, more than one-third of the total population. There is about the same percentage of foreigners in Chicago and elsewhere in the great cities of the country.

It is estimated that the average man cannot live more than five or six years if he remains at the work. The means to the city of such a medium for the propagation of the disease has set the department heads to thinking. Secretary Wilson has issued an order prohibiting the importation of hay and straw from Continental Europe. The order declares that, on account of the danger of the introduction of foot and mouth disease by contagion, the

in this coinage is to keep the gold in this country, the 9th inst., it was stated, ten tons of gold was melted, which is the largest melting in twenty-four years the world has ever known.

FOREIGN.—In a despatch of the 3rd from General Ipatkin to the Czar, it is stated that at least 8000 to 10,000 Russian soldiers were killed in the battles near the River during the preceding four days. It is understood that the Czar is greatly grieved and surprised at heavy losses. The Japanese, pursuing the retreating sials, have been engaged in hard fighting, in which several hundred men were killed and a considerable loss sustained. It is reported that another arm of 50,000 Japanese has landed on the Liao Tung peninsula at three different points, and have advanced, the Russian retreating before them. At one point a detachment of Russian troops were mistaken for their own country for Japanese, and in the battle which ensued 290 Russians on both sides are reported to have been killed or wounded. For Arthur, by this movement, has been cut off communication by telegraph or railroad. The Russians have abandoned Newchang, one of the most important cities of Manchuria.

On the 4th inst. the United States Canal Commission formal possession of the canal route and of the property of the Panama Canal Company.

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It is announced in Berlin that the Hamburg-American Steamship Company has ordered to be built a vessel 35,000 tons. It will be 715 feet long, and will have capacity for 1200 cabin and 2388 steerage passengers, six the usual saloons. Its freight capacity will be 6000 tons.

Two engagements have taken place between Brit troops under Colonel Younghusband and natives of the H near the Kharola Pass, upon the summit of the H near the Mountains, in both of which the Tibetans were poised, with considerable loss of life.

NOTICES.

TEACHER wanted for Shelter for Colored Orphan Philadelphia. State experience. Apply to

MARY OGDEN CONARD, Lansdowne, Pa.

A YOUNG woman Friend desires position, after mid of Sixth Month, as mother's helper, in or about Philadelphia. Would travel if desired.

Address "F. G.," Office of THE FRIEND.

Friends Select School.—Friends who desire

children for the school year beginning next 11th Month will kindly communicate their wishes to the S. now, so that places may be reserved for them.

J. HENRY BARTLETT,

140 N. 16th St., Phila.

Western Quarterly Meeting of Friends.—Train leaving Broad Street Station, Philadelphia, 7.11 a.m., on the 20th instant, will be met at West Grove free of charge, those desiring to attend Western Quarterly Meeting of Friends, to be held London Grove, Chester County, Pa. It would assist committee if those intending to come would inform postal in advance.

TRUMAN C. MOORE, } Commit

GEORGE R. CHAMBERS, }

Westtown Boarding School.—For details of persons coming to Westtown School, the stage meet trains leaving Philadelphia 7.16 and 8.18 a.m., 2.50 and 4.32 p.m. Other trains are met when request Stage fare, fifteen cents; after 7.30 p.m., twenty-cents each way. To reach the School by telegraph, West Chester, Phone 1144.

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Orthodoxy of Heart.

A good understanding have they who keep his commandments," and "whoso keepeth his commandments, he it is that loveth me." The love of the Lord results in a good understanding. The heart rules the head, and moves the mind through obedience. "My dear daughter, give me thy heart," is the teaching that God requires, and not primarily the head, its wisdom or knowledge, in order to receive us to mercy. But the heart, given up to Him, loves to obey his commandments, and this will discipline the mind and make the understanding good. The intellect follows the affections, not our affections the intellect. An error of heart or will may condemn us, but not an error of knowledge and thought. The matter follows as a penalty of the former, but is not in itself the sin. As we ought to be charitable to those who are under mistakes of thought and ignorance, so our Father, it is promised, "will have compassion on the ignorant and on them that are out of the way," or are in error through ignorance.

The comprehending of many points of religious doctrine belongs very much to the head, and different minds cannot be expected to see them alike. But the differing doctrines may be made in men of one heart and one eagerness to obey every evidence of the heavenly Father's will. He looks not on their soundness of information, but he looketh at the heart, as the ground of his judgment of their guilt or righteousness toward Him. Through orthodoxy of heart, through love and willingness to do his will when known, will come orthodoxy of opinion and soundness of knowledge, and such lowliness will ever be found rejoicing in the truth.

"He that is willing to do the will of God shall know of the teaching, whether it is of

God," or whether a teacher "speaks from himself."

Love and obedience to God will clarify understanding and knowledge, but we have not seen knowledge clarify love. "Knowledge puffeth up, love buildeth up." The rectifying of a people above its ignorance and superstitions best begins with the love of the gospel. Many seeming sunk in superstition have been anxious to follow the Divine will, and have based their practices on "verily thinking they were doing God service." Where this is their sincere intention, He looks to their heart and sees that it is only their knowledge that is wrong. They have lacked but the seeing of the truth, to do it. And when translated to where there is no error, and they shall see all things truly, the disposition they have brought with them to do the truth when known, will rank them with the many who have come from the east and west and north and south, and sit down in the kingdom of God, while the highly civilized and foremost in knowledge, however correct their doctrine as statements, who have not obeyed their Witness for Truth in the love of God, may find themselves cast out.

"Better not have known, than not have obeyed." And love, which "is the fulfilling of the law," of Him who first loved us, draws unto Him who was lifted up from the earth, the doing of his will, the keeping of his commandments, and the enlightened understanding fast following.

KINDRED OF ONE BLOOD, THAT OF CHRIST.—

Consider the race-prejudice which blackens the heart, and so barbarizes our civilization. Christ is its only antidote. Futile are laws, powerless logic and reasonings against it, to as many as are not imbued with his Spirit. In whom, and in the new man, "there is neither Greek nor Jew; barbarian, Scythian; bond nor free: but Christ is all, and in all;" and "ye are all one in Christ Jesus;" "who died for all." "He is our peace, who hath made both (Jew and gentile) one, and hath broken down the middle wall of partition between us. . . . For through Him we both have access by one Spirit unto the Father, and are no more strangers and foreigners," and set at naught no brother.

What is wanted is more of the lifting up of Christ throughout the northern and the southern States, that his own drawing of all men

unto Him may draw them together, and outshine and dissolve in the love of the gospel all these barbarian and Scythian prejudices. The true preaching and receiving of Christ, without denouncing these prejudices, will have the effect of melting them down in Him. There is too much of the naked preaching against errors apart from Him who "came into this world for this cause, namely, to bear witness for the Truth." This Truth received will drown out the errors, while the reproofs of its own instruction against special errors are often best left to his own witness in the heart,—so only that Christ himself is exalted, in the demonstration of the Spirit and of power. It is He that lays the axe at the root of the corrupt tree, but all our own flings at the fruits do not touch the root of the matter at all.

The writer has long had a sense that a true crusade of Christ's own Spirit, leaving all accretions of anti-Christ to the efficacy of the pure gospel itself, spread over the land by his Witness and, if he hath need of them, faithful witnesses in uncompromising love,—is the one first and last remedy for the repairing of the breach among the peoples, and the restoring of paths to walk in. And now the following declaration of J. Edward Kirby, of the theological seminary in Atlanta, Georgia, comes in confirmation of our view,—though doubtless regarding the ministers from a different standpoint than ours; and tho' he says "South," the crusade of Christ and Him crucified, and also sin itself, knows no South and no North, but only the heart of man, so deceitful above all things, and the new creature of the gospel transformation:—

"There can be no Christian solution of the Negro problem until the ministers of the South recognize and preach the brotherhood of man in Jesus Christ. Of all the sermons which I heard in the country sections of the South last summer, not one emphasized duty to fellow-men. The people will never rise higher in their intellectual and spiritual conception of duty than their leaders. The people are susceptible to religious leadership, and only those who know of the great influence of a minister in the country sections can realize the great opportunity for service."

CHRISTIANITY is a living union with a living Christ.—R. J. Campbell.

PRAYERS and tears are the weapons with which the Saints have obtained the most glorious victories.—Henry.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

By the reports of the Indian Committee annually made to the Yearly Meeting its efforts as now and of late years conducted are widely known among our members. As more than a century has, however, elapsed since these disinterested labors began, it is probable that but few are acquainted with the steps which led to the appointment of this Committee under an apprehension of religious duty in the Yearly Meeting, and also with its early history and movements. In the belief that some information on these subjects would be acceptable the following account has been compiled.

GEORGE J. SCATTERGOOD.
PHILADELPHIA, Fifth Month 1904.

In the early years of its existence the labors of this Committee were extended to a number of different tribes of Indians as occasion presented in which it appeared likely to be helpful, but for many years these efforts have been chiefly directed toward the amelioration of the condition of the Senecas in Western New York, who are among the few of the tribes who once occupied territory east of the Mississippi River, and still retain even a portion of their ancestral homes.

The county of Cattaraugus in and near which their reservations are, in 1798 was without white inhabitants. In the Fifth Month of that year three young men Friends, accompanied by Joshua Sharpless, a member of the Committee, penetrated into this almost unbroken wilderness, and with the permission of the Indians entered upon those labors for their benefit which have been continued nearly in the same neighborhood ever since. These young men were the first white settlers in that county.

In the spread of a numerous and energetic white population around and among these Indians in the period which has since elapsed, the latter have experienced great vicissitudes. Their resources of hunting and fishing have disappeared—their forests have been mostly felled and nothing has remained to them to depend upon as a means of livelihood, but the cultivation of the soil and the usual occupations of a farmer. In these pursuits a large proportion of the Indians living upon their reservations are now engaged.

The interest of Friends residing in Pennsylvania and the surrounding provinces during the eighteenth century was we may believe faithfully maintained in the welfare of its aboriginal inhabitants. The just and humane treatment of them by William Penn and his true representatives had laid the foundation of a firm and lasting friendship between them and the Indians. In the succeeding troublous times following the notorious Indian walk of 1737, and the war between England and France in which the colonies in this country and the Indians of Pennsylvania and its neighborhood soon became involved, in 1755; and afterwards the general disturbance in the Indian population consequent upon the conspiracy of Pontiac and the war of the Revolution; this interest still continued, though with the constantly increasing distance to which the former occupants of these regions were being

steadily removed, the opportunities to manifest this interest constantly lessened.

An account of their efforts at this period was published in this Journal, vol. xvi, p. 169; vol. lxxii, p. 237 and vol. lxxiii, pp. 130, etc.

In 1784 was published a treatise written by Anthony Benezet entitled, "Some observations on the situation, disposition, and character of the Indian natives on this continent," in which he reviews some of the causes which had alienated the friendship of the Indians in Pennsylvania, and the dreadful events which followed, and also depicts the character of the Indians when treated with justice and kindness. He writes:

"Some writers have represented Indians as naturally ferocious, treacherous, and ungrateful, and endeavored to establish this character of them, for some particular transaction which hath happened on special occasions: but no conclusion of their original character should be drawn from instances in which they have been provoked, to a degree of fury and vengeance, by unjust and cruel treatment from European aggressors; of which most histories of the first settlements on this continent furnish instances, and which writers have endeavored to color and vindicate, by reproaching the character of those poor people."

"It is well known that the Indians' deportment to each other is peaceable and inoffensive; esteeming sudden anger unbecoming and ignominious; they seldom differ with their neighbors or do them any harm or injury, except when intoxicated by strong liquor, of which they are fond, to an enormous degree: this is the general character given of Indians, by all impartial writers."

"Is it not notorious that they are generally kinder to us than we are to them? There is scarce an instance occurs, but that they treat every white man who comes amongst them, with respect; which is not the case from us to them."

"Their modest conduct to women who have been captured by them, is certainly worthy of commendation, much exceeding what would be expected, in like cases, from the lower class amongst ourselves."

"It is also acknowledged by all impartial persons, who have been conversant with Indians, that they have generally manifested a faithfulness to the engagements they have entered into for the safety of any person they have undertaken to protect, far exceeding that to be found amongst the generality of white people; as also in the performance of those covenants which they have confirmed by giving belts of wampum."

The publication of this work it is likely had an effect in preparing the minds of Friends for further efforts on their behalf which soon afterwards followed.

In the Twelfth Month 1791, the Meeting for Sufferings upon considering the unhappy contest then going on between the inhabitants of the United States and several nations of Indians, forwarded a Memorial to the President and Congress of which the following is a copy:—

"That deeply affected with the great effusion of human blood and the slaughter of our fellow-men in the late contest with the Indian

natives, we sincerely lament the miseries a distress which these mournful circumstances have produced, and may be yet further increased if the same hostile measures are continued. We conceive it to be our duty, as among our rights as citizens, to suggest you our painful feelings on the subject; serious and deep consideration of its importance being among the most interesting objects that can claim the attention of the guardians of the public welfare. We therefore ardently desire that under the influence of true wisdom you may be directed to pursue unobscured measures as have been heretofore experienced to be salutary and effectual in curing peace and friendship with the original owners of this land, whose religious instruction and civilization if rightly promoted, tend to this desirable end, believing the blessing of a righteous God who made of one blood all nations of men, will be graciously vouchsafed to those who on the principles of justice and mercy use their endeavors to prevent shedding of human blood and to promote love and peace among men."

The chief cause of the disturbances in the period beginning with the conspiracy of Pontiac about the year 1763 and continuing for more than thirty years was, as heretofore, the unjust intrusion upon their lands contrary to the express stipulations of these treaties. W. Manypenny in his work entitled "Our Indian Wars" thus refers to these trouble: "If at an earlier day and before any settlements were made in the Western Territory the Government had operated through Commissioners of high character, proper arrangements might probably have been made with the Indian nations for the occupation of a portion of the country by the white people and thus much of the sufferings, and many of the terrible events which make such chapters in our early annals, might have been averted. In contemplating these events, it is only natural that our sympathies become deeply enlisted in behalf of those of our race who struggled and suffered, and even met death, in the conflict to open up the wilderness and found new states; but we should not forget that the red man, whom our fathers found here, had his sufferings and trials also. He had not the means to write and publish them as they occurred, but sufficient known to command for the Indian race a sincere sympathy."

"It cannot be denied that the invasion and occupation of the territory northwest of the Ohio River was made anterior to any arrangement with the natives for that purpose. If the Indian nations been civilized communities of our own race, but subjects or citizens of a foreign state, mankind would have admitted the justice of their cause."

"The author George W. Manypenny, was Commissioner of Indian Affairs at Washington in 1853-1857, and in publication of this work was moved as he states, by a sincere desire to render service in the amelioration of the condition of the Indian population. He shows conclusively that in many if not all of the conflicts that occurred between the white men and the Indians that latter were not the aggressors and that it was not the Indians that relations of peace and good will between them were not successfully cultivated. Upon this page of his work is placed the significant quote of Ouray late a chief of the Ute Indians, 'Is not Government strong enough to keep its agreements?'"

best and hemlock the poorest grade of
 coal.—*Popular Mechanics.*

USE FOR TREE STUMPS.—Professor Frank-
 of Minnesota University has been study-
 the matter of utilizing the immense num-
 of stumps of the great Douglas fir forest
 which cover thousands of square miles of the
 Pacific Northwest. Lumbermen leave high
 stumps in cutting these trees because the
 amount of resinous pitch in the tree near the
 trunk makes them difficult to cut. Professor
 of Portland says:

It has long been known that the pitch in
 abandoned stumps had a commercial value,
 by means of extracting it had not been at-
 tended to. It was to provide these means that I
 spent months experimenting.

To give tersely the results, I will say that
 a stump contains forty per cent of its bulk
 in pitch. It contains five or six cords of wood,
 and the pitch in the stump twenty per cent
 can easily be resolved into turpentine, thirty per
 cent into tar and oil and fifty per cent into
 kerosene.

All the products of the fir stumps can be
 obtained by what is technically known as 'de-
 stillative distillation.' One of the most mar-
 velous features is that during the distillation
 process the fir gives out a gas of strong heat-
 and-glow illuminating powers, sufficient to
 sustain the process and furnish the means
 of extracting the products desired for com-
 mercial purposes. The distillation pays for
 itself, and leaves the products of the pitch
 practically clear profit."

Items Concerning the Society.

At First-day Chas. Kircht with Harry E. Moore,
 of West Grove, attended Friends' Meeting in
 of this City, and Western District Meeting of
 of Philadelphia in the evening; and John E. Garrett
 of West-Cadbury attended Downingtown Meeting
 of Chester County, Pa.

Professor J. Rendell Harris of England, well
 known in this country, is to be chief instructor in
 the new Seminary founded by George Cadbury, at
 of West-broke, Eng. Professor Harris declined the
 offer of the Queen of Holland to become professor
 of the New Testament theology in Leyden University,
 which had once filled by the great Erasmus.—*Bos-
 ton Spectator.*

COUNTRY MEETINGS.—Country places in the
 West-day largely supply the young life for the
 rural commercial cities that form the heart of our
 own life. This drift of alert manhood to the
 city depletes the vigor of the country districts,
 and the familiar cry of "back to the land" coun-
 ters the natural tendency to gather to the
 cities where the best salaries are obtained.
 This depletion materially affects the conditions of
 life for a large number of country meetings. It
 is to ourselves and not look for outside help.
 At the Society of Friends afford to quietly
 receive a large number of country meetings to die
 without coming to their help?—*London Friend.*

THE MODERN BONDAGE OF THE STATED MINISTRY.
 Every man hath received a gift, let him
 minister according to the same, and this implies,—keep to his
 own, and not extend himself over a variety of
 callings, which probably in a living church
 are given to others. That is an abnormal con-
 dition which says: "Because a man has one
 gift, that of preaching the word, therefore he is
 bound to that factum, and chargeable with manifold

other gifts." This makes that ministry of the
 modern bondage, which is so forcibly exposed in
 the following "Plea for the Resident Minister,"
 lately given in the *Soul Winner*:—

"Freely ye have received, freely give," is a
 text readily quoted, and much applied in these
 days to ministers, particularly to country minis-
 ters. A Friend minister is human, of like pas-
 sions as others. Often they work as hard, and the
 sweat of their brow is as profuse as any member
 of the church. The amount of their "quota" is
 as critically exacted, and as cheerfully paid.
 They must often take the initiative in all special
 collections or contributions for specific purposes
 as they arise. Their house must ever be open,
 and the guest room warm to entertain prospective
 "angels"; calls for sympathy, for cheer, for
 money.

The difficulties and distresses of others come to
 them to an extent others can never know. Pec-
 uliar, subtle temptations, besetments within and
 without, they are criticised, misunderstood, and
 often cast down, but they are expected to always
 appear serene and dignified, cheerful and helpful;
 to answer immediate calls to the sick-room, or in
 fact to intuitively know when any member of the
 flock is sick and call without being asked. They
 must leave any engagement, however important,
 and go long distances, often at considerable ex-
 pense, to attend funerals. They must be strict to
 all meetings for worship and discipline and preach
 with vigor, spirituality, and intellectual power.
 They must personally welcome every person pre-
 sent, teach a class in the Bible school, and show
 the result of careful preparation and knowledge.

To go to hear other preachers or successful
 evangelists, is discouraged, for this partakes of
 running after a "hiring" ministry. They must
 not use many illustrations in preaching for that
 is story telling. They must not be too closely
 doctrinal, for it will be dull and prosy and drive
 away the young people. Prepared sermons are
 not to be thought of, for they are not after the
 order of Christ. They must be thoroughly in
 touch with all passing events, and present truth
 in an attractive and scholarly manner, so as to
 attract those from outside. They must have no
 cranks or must not press any one particular phase
 of Gospel truth to the exclusion of any other.
 Such themes as "Holiness," "Prohibition," "Social
 Purity," "The Lord's Second Coming," "The In-
 spiration of the Scriptures," "The Resurrection of
 the Body," "Divine Healing," "Missions," must all
 be delicately touched upon, but not made too im-
 portant in these days. It might give offense to
 some one. Then they must be ready to give
 bright, telling addresses upon any subject at con-
 ventions, conferences, and when invitations may
 come from sister churches.

At yearly meetings their identity must be lost
 in the numerous body. They must not take up the
 time in the meetings, it is too precious. They may
 have arduous committee work to do, or may not
 even be named on any committee or have any
 opportunity for even the simplest service. They
 may be passed unrecognized by the "busy ones"
 who are named on every appointment, and who
 serve on all committees, and still keep sweet and
 always rejoicing. Although most painfully mind-
 ful of their own meagre opportunities for an educa-
 tion and their present lack of time, and books,
 or helpful associations; they must draw honey
 from the rock of ab addresses from college bred
 men, as they present the claims of "Higher Edu-
 cation." They must treasure up all the good
 things heard and recount them entertainingly to
 those at home. They must rigidly economize for
 many weeks, and worse than that, see their dear
 ones go without necessities possibly, to make up
 for the expense incurred, for they shrink from
 asking the yearly meeting to pay them.

The reader may think the picture overdrawn.
 Every minister in the society will doubtless recog-

nize some one or more like by the similar one cut
 deep into their own heart. If the portrayal will
 lead to a burden lightened, a need met, a word of
 appreciation and sympathy expressed to cheer and
 strengthen the patient plodder, the one who des-
 pite all the limitations is desirous only of the
 glory of God, and the advancement of His King-
 dom, these notes will have served their purpose.—
A Country Quaker Looking On.

Notes in General.

Mark Guy Pearce, of London, who is now in this
 country, declares that "all the large cities of this
 and other countries are built on volcanoes, and
 that they will all erupt some day unless the churches
 teach men how to save their bodies, as well as
 their souls."

President Patton lately said:—Meanwhile while
 these critics, good and bad, fight it out, what are
 we going to do with those ministers who are going
 on preaching pretty little amenities of morality
 and sociology from their pulpits, their congrega-
 tions at the same time getting to that state where
 they think one doctrine or two more or less does
 not matter?"

DECLINE IN LYNCHINGS.—That the protest
 against lynchings bears fruit is evinced by the
 decline of the evil. In 1892 and 1893 there were
 435 lynchings; in 1892 and 1903 there were 200,
 less than one-half as many as in the same length
 of time ten years before. In 1903 there were
 104, of which twelve were in the Northern States
 and ninety-two in the Southern States. In twenty-
 four Northern States and two Southern States
 there were none that year. Forty-seven were for
 murder and only twenty-two for any other single
 offense.

CHEAP EDITIONS OF THE REVISED BIBLE.—The
 managers of the American Bible Society, will re-
 commend to the society, soon to meet in annual
 session, that the first article of its constitution be
 so changed as to permit of the publication of the
 Revised Version of the English Bible, as well as
 the King James version, which the society only
 can issue at present. It is rumored that a re-
 sult of biblical discussion cheap Bibles are soon to
 be placed on the market, in competition with cheap
 editions long issued exclusively by the society. The
 managers announce that in response to recent ap-
 peals fairly generous sums have been contributed,
 so that they begin the new year more hopefully
 than they had expected to be able to do.

PERSONAL EXPENDITURES.—Bertha Sellers in the
Public Ledger, says:—

In your column of Woman's Interests, I was
 interested in a suggestion as to making one's own
 spring hats out of the pretty straws that can now
 be obtained. The cost in the instance cited—
 \$3.50—is one that appeals to those of moderate
 means; but the suggestion that by this device one
 may save enough to afford two or three or more
 such hats, to match one's summer gowns, leads to
 the inquiry, is it right to spend so much money on
 personal adornment when there are so many lack-
 ing even the necessities? We, though professing
 Christians, do not even pretend to follow the ex-
 hortation of the Master, "Let him that hath two
 coats give to him that hath none." To follow the
 spirit of this command, to give to the less fortu-
 nate, will not a true sympathy for the many
 whose lives are sorrowful lead us to limit our-
 selves to a small outlay for these objects, and
 while poverty and ignorance are so widespread
 shall not we, who believe in a universal brother-
 hood, forego the pleasure of expensive clothes and
 costly furniture and pictures, and rejoice, rather,
 to use our means in the service of others?

abandoned women. Harsh discipline, poor ventilation, uncleanness and cleanliness—all conspired to brutalize the inmates.

Especially was this true of the women. The day they were imprisoned the more depraved unmanageable they became, until it needed scolding of the severest type to keep them under control. The colonel could manage the men, but the women defied him, and began to think that he must resort to flogging to subdue them.

One morning the colonel's young wife took him into the prison yard. She was a gentle enthusiast, but had made up her mind when her husband first entered upon his official duties to reform, if possible, the women prisoners by kindness. This purpose she failed to accomplish, for kindness seemed to have no more influence over them than solitary confinement. She walked in the yard one morning she felt apprehensive and nervous lest some mischief might be done her baby, which the nurse had laid beside her, and for the first time, had taken her into the enclosure.

As soon as the women prisoners caught sight of the baby they ran to it, gesticulating wildly. The mother gave a shriek, and stood at bay before them, prepared to defend her baby from the hands of the guard came running up. But, instead of abusive language, which had hitherto greeted the young wife, the poor women came into raptures over the baby.

"Oh, the darling! Let me hold him." One of the women stretched out her marred arms in a treaty toward the obdurate nurse.

"Isn't he innocent?" exclaimed the vilest of the prisoners. At that word several of them turned into the pure face of the child, and broke down, tears streaming down their cheeks.

Struggling to hold the baby, the laughing, gesticulating women crowded around the child. The eternal motherhood lighted up the embrowned faces, and the sight of unimpaired innocence softened every stout heart.

When the colonel's wife had a happy thought. The best conducted woman of you all at the end of the week will be allowed to tend the baby for half an hour."

The women, whom neither kindness nor punishment had been able to restrain, became obedient to every word and order. At the end of the week it became almost impossible to tell which one had earned the coveted reward. The baby made weekly visits to the prison yard, and the gentle, humanizing effect on the women, seemed almost miraculous. Its influence is irresistible.—*Youth's Companion.*

Heroism of Daily Life.

Michael's definition of heroism as "the dazzling and glorious concentration of courage" is already accepted among the people at large. It consorts well with the common notion that courage is best exhibited in military action or in striking and conspicuous acts of daring which command applause. Of every bravery which will face death for one's country there is no lack here; it will never be out of fashion. Emerson says in his serene way "War educates the senses, calls into action the will, perfects the physical constitution, brings men into such swift and close

collision in critical moments that man measures man."

War also breaks down morality, suspends religion, defeats humanity and leads in its train vices and evils so great that the moral tonic of a war is perhaps much more than overbalanced and offset. Still we laud the man who offers his life for his country, because the very essence of patriotism is the self-sacrifice in defense of hearth and home; and this devotion to the State, however exhibited, is the basis on which the country rests. In this country all the people seem ready and even eager to "pledge their lives, their fortunes and their sacred honor" for their nation, but there are other heroisms all about us everywhere exhibited which escape our notice.

Attention has been called in late years to the high order of courage and resolution demanded of the firemen, who stand ready to dash into the thick of greater dangers than are presented in an ordinary battle year; to the city police, who court danger and death in the ordinary round of daily duty in order that the people may be safe; to the lifeboat sailors, who face the most appalling storms in winter in rescuing the shipwrecked; to the locomotive engineer, who with a steady nerve and lion heart, stays with a sure hand the destruction which threatens his human freight; to the physician, who goes with equanimity where the most noxious diseases lurk; to the trained nurse, who never surrenders before the most forbidding of dangers. These peaceful workers, say many people, exhibit as great a courage as the embattled soldier, though it may be of a different kind; indeed, some good judges say that they are more heroic than the ordinary soldier, because, as Carlyle remarks, any handful of the "ragged losels" may be culled out of the darkest dens of vice, and with a modicum of training be turned into passable food for powder, facing death cheerfully enough in companionship.

All these callings, however, come within the scope of those who look upon heroism as an act or a succession of acts of more or less conspicuous daring; but there are all around us in every walk of life numberless unsung and unnoticed heroes who perform their parts well. All generous youth are worshippers of the heroic and eager to play the heroic part; they are disappointed if the occasion does not present itself; but the occasion is always with us; it cannot be taken from any of us in any walk of life, and we cannot escape it. "Act well your part," whatever it may be. One of the valuable results of the college settlement work which devoted men and women are doing in the slums of the cities is the testimony which the workers are bringing to general notice of the intense humanity of man, whatever the condition. We had a part of us got so far removed in sympathy and knowledge from the under world that many of us had come to think that the wretched were perhaps not of our kin. That notion is being corrected. The most miserable on earth are distinguished in many cases for their intense loyalty one to another; their readiness to spare the hard-won crust with their even more wretched neighbor; their eagerness to make a sacrifice for the sick when sacrifices seem impossible; their sound hearts and the hero-

isms of their daily lives shown amid conditions which would, as the observers say, almost excuse, if not justify, a reversion to the ferocity and callousness of the wild beast.

And so this heroism may be shown anywhere, even under the most monotonous and most conventional surroundings. The daughter and the son have a daily chance to ease the burden of the overworked and the overwrought mother, who, ground down perhaps by the very monotony and hardness of her surroundings—the never-ceasing round of her never-ending duties—is a true heroine. A surprisingly large proportion of the inhabitants of any city or district are bearing in their daily lives all the burdens which they can possibly sustain. In an astonishing number of cases the fear of destitution; the mere attempt to get enough to subsist on; the labor of living like the horse in the stall, make the life so hard that they who sustain the struggle bravely and cheerfully are among those who have the heroic stuff in them: "living is fighting." Not a city block but contains some one suffering with a painful or dangerous illness or disease, and among the really brave of the world are these everyday heroes who bear their lot calmly, and even cheerfully. Heroism is a thing of the inward world, "the man within the breast," and many a man is a hero without knowing it. The late David Dudley Field, the jurist, said truly:

"Heroism, in which I include courage, fortitude and self-denial, is an essential element of a great character; courage, which leads a man forth to meet danger whenever thereto called by duty; fortitude, the power and practice of endurance, which renders him superior to pain, and makes him accept with cheerfulness whatever fate comes; and self-denial, the subordination of the material to the spiritual, of the lower to the higher nature of man, which renders his will master of his appetites and passions, and causes him to forego every personal benefit for the sake of honor and conscience."—*Public Ledger.*

"He sat by a fire of seven-fold heat,
As he watched by the precious ore,
And closer He bent with a searching gaze
As he heated it more and more.

"He knew he had ore that could stand the test,
And He wanted the finest gold,
To mould as a crown for the King to wear,
Set with gems with a price untold,

"So He laid our gold in the burning fire,
Though we fain would have said Him 'Nay,'
And He watched the dross we had not seen,
And it melted and passed away.

"And the gold grew brighter and yet more bright,
But our eyes were dim with tears
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

"Yet our gold shone out with a richer glow,
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.

"Can we think that it pleases his loving heart
To cause us a moment's pain?
Ah, No! but He saw through the present cross
The bliss of eternal gain.

"So He waited there with a watchful eye,
With a love that's strong and sure;
And his gold did not suffer a bit more heat
Than was needed to make it pure."

Science and Industry.

RIVER OF REAL INK.—Arizona is said to have a river of ink. It flows forty miles through the sand and empties into the Gila river. Its source is a spring which sends forth a deep blue-black liquid that will dye anything dipped into it. It is used by many residents of that section as a writing fluid.

Aluminum has been found to give a remarkably keen edge to surgical knives, razors and other keen edged steel instruments. The action of a smooth piece of aluminum when rubbed on the steel edge is to produce an edge which cannot be secured on the best hone. The explanation is that the aluminum being the softer metal, with a sort of greasy feeling, clings to the steel and fills the minute saw-like edges of the blade.

Successful experiments have been made in various forests of France in cutting trees by means of electricity. A platinum wire is heated to a white heat by an electric current and used as a saw. In this manner the tree is felled much easier and quicker than in the other way. No sawdust is produced and the slight carbonization caused by the hot wire acts as a preservative of the wood. The new method is said to require only one-eighth of the time consumed by the old sawing process.

"In Billerica, Mass., a lover of nature and the birds has been feeding the birds all through this long winter. The birds soon learned to come regularly for their food, and yesterday we counted the large number of fifteen, which included Brown Field Sparrow, Blue Jay, English Sparrow, Chickadee, Junco, Downy Woodpecker, Redhead Woodpecker, Snow Bunting, Yellow Hammer or Flicker, Robin Redbreast, Nuthatch, Crow, Quail, Blue Robin, Owl. Who says all the birds go South in winter?"

The Eiffel tower, known all over the world, will be immediately torn down; that is if it does not fall of its own weight before the workmen can dismantle it. Already it has begun to lean to one side to an alarming degree, as a result of the settling of its foundations. The tower is 1,000 feet in height, and was the distinctive feature of the last Paris World's Fair. Its owners had a concession until 1910 but do not expect to be able to strengthen the tower so it would be safe to use.

WOULD RECOVER XERXES' FLEET.—A search is to be made for the lost fleet of Xerxes, the ships which have lain at the bottom of the sea for something like 2,300 years. Arrangements have been made in Athens by which the search is to be instituted along the sea's bed with a newly invented marine instrument of great power, called the hydroscope. By means of the same instrument efforts will be made to recover the ships chartered by Pompey to convey to Rome art treasures which he had seized at Athens. This ship was wrecked in the archipelago about 1,950 years ago.

A SCIENTIFIC VIEW OF DWELLING ON THE PAST.—The man who hunts yesterday's hare over again, or who dwells upon yesterday's

letter, or who, by what our neighbors felicitously call *esprit d'escalier*, suffers his thoughts to linger upon the more effective manner in which it might have been possible to terminate last week's interview, is giving his substance in exchange for that which is sought. He is squandering his nerve cells in a fashion which can yield him no return and which, not only by so much diminishes his power of using them fruitfully in other directions, but also, in all probability, converts some portion of the waste into material of a more or less toxic character. The first lesson of scientific education should be that a man's brain cells are not only money but capital and that it is just as possible to dissipate them foolishly as to use them in the work of building up a career.—*The Lancet.*

WINTER HOME OF THE COD FOUND.—The home of the cod in winter, which has long been an object of search by scientists, has just been discovered. It is away out in the open sea, where it is many thousands of feet deep. There Dr. Hart, who made the discovery, found cod and other fish in layers like ocean strata. Some required a line as long as a monument to reach them; others were in still lower depths which would submerge the Masonic Temple and with many thousand feet of water below them.

There, in these still and dark, and hitherto supposed barren regions, says the Marine Journal, Dr. Hart caught great cod and haddock, sometimes in quantities. The importance of this discovery is that it proves that fish not only fish brood, but mature fish also, exist out in the open and that what have been looked upon as typically "ground fish" and "local" sorts are to be found in other places as well as near the coasts.

A MILLION IN BULBS.—It takes an immense quantity of bulbs every year to satisfy the love of the Americans for the most delightful flowers that grow from them. Most of our bulbs are imported. We get annunciation lilies and Roman hyacinths from France, Easter lilies from Bermuda, narcissi from England, and practically all of the "Dutch bulbs," particularly hyacinths and tulips, from Holland. For centuries the Dutch gardeners have almost monopolized the bulb-growing industry of the world. In 1902 we paid Holland nearly half a million of dollars for bulbs, and we gave another half a million to the bulb-growers of other countries.

It needs only a little Yankee shrewdness to see why American gardeners are discovering that there is enough first-class bulb land in western Washington, alone, to supply the world with bulbs, and, undoubtedly, many parts of Oregon and British Columbia are equally suitable for the business.—*Country Life.*

The time may not be far distant, says "Popular Mechanics," when the English traveler in San Francisco may listen to the prime minister as he addresses the House of Lords. On the occasion of the speech at Sheffield by Premier Balfour in which connection was made to the telephone company's office in London, and twenty-four journalists listened to the entire address, all took notes and sev-

eral even made verbatim reports in shorthand.

Toward the close of the address the speaker's voice became tired and many of those the audience were unable to hear him. He apologized for not being able to make himself better heard, but miles away, sat the group of reporters who did not miss a word.

Four transmitters were placed around the speaker, upon an improvised hand rail so that in whichever direction he faced there was at least one transmitter to catch the speaker's words. These transmitters were all connected to the same long distant wires extending London. A double receiver, one for each end, was provided for the listener at the receiving end.

HE NEEDED IT LATER.—At Cornell all mechanical engineering students have to learn several trades. One of these trades, that blacksmith, is very distasteful to some of the students; but it has to be learned all the same. One young fellow, who was unusually averse to soiling his hands, begged hard to be exempted from wearing the leather apron but the professor took special care that it was nothing lacking in the thoroughness his training at the forge.

Last fall the student went to the professor and thanked him for being compelled to be a blacksmith. "You see," he said, "I'm now superintendent of a mine away back in Colorado. Last summer our main shaft broke and there was no one in the mine but myself who could weld it. I didn't like the job, took off my coat and welded that shaft. wasn't a pretty job, but she's running now."

"If I couldn't have done it, I'd have had pack that shaft on mule-back and send three hundred miles over the mountains to fixed; and the mine would have had to shut down till it got back. My ability to mend that shaft raised me in the eyes of every man in the mine, and the boss raised my salary."

CHARCOAL BURNING IN NEW ENGLAND. Burning charcoal is quite an extensive industry in many parts of New England. In certain districts there may be found old men engaged in the work, whose fathers and grandfathers before them conducted the same occupation in the same place. The same primitive method of "setting up" a pit that was employed a hundred years ago, is described in the Rural New Yorker. Sticks of pine, or alder, birch or hemlock, are cut into pie about seven feet long, and set up on end forming a cone from eight to ten feet high, pointed at the top, where a hole is left to let the smoke. The pile is then covered with ferns and leaves, and over these is shoveled earth to a height of about six feet. The remainder of the pile is covered with heavy straw. Two rows of small holes to let air and smoke apertures about one foot apart and extending all the way around the kiln.

When all is ready some blazing bark dropped through the hole at the top. The most be watched night and day. If blue smoke appears it means the fire is burning too rapidly and some of the holes are closed. In ten to twelve days the burn is complete and the cover is removed and the charcoal taken out, cooled, and is ready for market. Alder wood

At the end of the Revolutionary war the adjustment of questions which had arisen with the Indians demanded attention. Treaties were made with different Indian nations, some which were speedily broken by the continued encroachments of the whites. This was followed by outbreaks; and in some instances their negotiations.

In 1791 an expedition under General St. Clair was sent to establish a military post, or what is now Fort Wayne, Indiana, upon territory which three years before had been ceded by the United States to the Indian nation forever. The overwhelming defeat of General St. Clair at this time encouraged the Indian nations in various localities to further hostilities.

(To be continued.)

A Jew's Tribute to Christianity.

The Jewish Encyclopedia, of which five bulky volumes have been published—and there is no saying how many more will follow—is receiving deservedly favorable notice by the public. It has been styled "a monumental work of learning," and not without reason, as such well known Hebrew scholars and rabbis as Drs. Adler, Deutsch, Ginzberg, Gottlieb, Jacobs, Hirsch, Kohler, Rosenthal, and Schlechter compose the editorial board, and the contributors number over four hundred scholars and specialists. We quote an eloquent tribute to Christianity which occurs in an article on "Christianity in its Relation to Judaism," and coming from a Jew will heighten the Christian reader's appreciation. The quotation follows:

"Christianity, following the matchless ideal of Christ, redeemed the despised and outcast, and ennobled suffering. It checked infanticide and founded asylums for the orphan; it removed the curse of slavery by making the humblest bondsman proud of being the child of God; it fought against the cruelties of the arena; it invested the home with purity, proclaimed the value of each human soul as treasure in the eyes of God; and it claimed the great masses of the empire as to enter the Cross of Christ the sign of victory; it sent legions in place of the Roman eagle. The 'Galilean' entered the world as a conqueror. The Church became the educator of the heathen nations; and one race after another brought under her tutelage. The Latin races were followed by the Celt, the Teuton and the Slav. The same burning enthusiasm which sent forth the first apostle also set the missionaries aglow, and brought all Europe, Africa, and finally the American continent under the sway of the omnipotent Church. . . . Christianity is not an end, but the means to an end; namely, the establishment of the brotherhood of man and the Fatherhood of God. Christianity presents itself as an orb of light."—*Christian Intelligencer.*

Others and Theirs.

A short time ago a richly-dressed woman entered the suit department of a large city store. All the saleswomen but one were busy and that one—a tired, delicate-looking girl—felt her heart sink at the task before her. She had seen several years in the store, and knew the signs; and she knew that this customer was going to be as difficult to satisfy as any

she had ever met. As she walked down the room to her, she had time for but one swift resolve—whatever happened, she would not lose her patience.

Her intuition was right, a more trying customer had never fallen to her lot; but the girl, true to her resolve, brought out suit after suit with unflinching courtesy till at last, almost in spite of herself, the customer decided to take one of them. Then she looked up at the tired girl.

"I owe you an apology," she said; "I am ashamed of the trouble I have made you. The truth of the matter is, I have just come from Meade & Dutton's where the saleswomen were so indifferent and insolent that I decided it was useless to try to show any consideration—it was so unappreciated. I thank you that you have taught me better."

The incident carries many lessons, but none more important than that of the far-reaching effect of our actions upon the lives of those whom we have never seen. Surely in a larger degree than we ever realize it is true that "no man liveth to himself."—*Forward.*

Prophecy Against Tyre.

In the 26th chapter of Ezekiel it is said: "Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his warriors to come up; and they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her and make her like the top of a rock. It—the dust of Tyre—shall be a place for the spreading of nets in the midst of the sea." This was spoken of a city built upon the main land.

What convulsion of nature was to cause the sea to overflow it? It is instructive to consider the agencies used in fulfillment. First Nebuchadnezzar was stirred up, as the Lord's agent to punish her for her great pride and iniquity. "Howbeit he meaneth not so, neither does his heart think so."

Coming therefore with his army and being unable to break down her walls, he encamped against her, to starve the inhabitants into submission. This he could not do, for having command of the sea, they could still bring in provisions from their colonies. Yet so persistent was he that—as history assures us—he caused his army to remain there 13 years.

Now this greatly incommoded the Tyrians, and as there was an island near at hand, and hopeless of relief other ways, they concluded to remove themselves with their riches to this island and build themselves a new city. Such was the origin of insular Tyre. And so it fell out that when after their departure the city was taken, little but the bare houses remained. No spoil as a recompense, as is shown further on in the prophecy.

"Nebuchadnezzar caused his army to serve a great service against Tyrus, every head was made bald and every shoulder was peeled, yet had he no wages nor his army for the service they served against it."

Thus old Tyre became a desolation as is elsewhere abundantly foreshown she should be. And yet this particular prophecy seemed no nearer fulfillment.

How was it to be brought about? Insular Tyre flourished until the time of Alexander—some 300 years—when he in his career of

conquest resolved to take it. But how was he to do so? he had no ships, yet he was not a man to be stopped by a small obstacle. Encamping therefore on the deserted site of Old Tyre he set his men at work and taking the ruins of the former city. And they shall break down thy walls . . . and shall lay thy stones and thy timbers in the waters" (verse 12). These not sufficing they dug up the ground till they "left it like the top of a rock," and with this built a causeway, over which he marched his army and captured Tyre. And to day the solitary traveler pausing to survey the ruins of former greatness, or to muse upon the wonderful fulfillment of prophecy as manifested in the surrounding desolation may see the native fisherman drying their nets on this causeway thus built by Alexander with the earth and dust of old Tyre. "I will scrape her dust from her and it shall be a place for the spreading of nets in the midst of the sea."

It may be interesting very briefly to note the conduct of Alexander—as related by Josephus—towards the Jews on this occasion; that having sent word to the high priest to remit to himself the tribute due to the king of Persia, the latter refused, alleging that as he had made oath to Darius, so he could not break it while this king lived. Alexander thereupon being in great anger threatened to make him an example to all men. And when it was known that he was coming with that intent, great consternation was felt in Jerusalem and many prayers put up for Divine protection. Now when the high priest clothed in his robes of office went out—as directed in a dream—to meet the incensed conqueror, the latter at sight of him fell at his feet and made obeisance. Alleging as a reason for it, that before setting out on his expedition he had seen one clothed exactly as the priest was, who had encouraged his going and promised victory.

The king entering the city not only refrained from doing any hurt, but offering sacrifice at the temple he granted to the Jews everywhere in his dominions extraordinary privileges which we know from other sources they enjoyed at Alexandria. Josephus adds, that he was there shown Daniel's prophecies concerning himself.

FOR "THE FRIEND."

CLERKS VERSUS CHAIRMEN.—That wisdom is found very often on the side of the minority was the judgment of Pliny the Younger and his friend Tacitus.

George Fox established a theocracy. Christ was the Head, the Holy Spirit. He promised to send to teach his followers what to say and do on all important occasions. Friends listened to this counsellor. Way was made for the wisdom of the minority, for it was the weight of the expressions, not the number of votes that controlled the Clerk in taking the sense of the meeting. When unity was not complete time could be given for consultation.

The majority when in power is often arbitrary and overrules the minority. Often the less wisdom, the more tyranny. We have advocates to-day of minority representation in our legislatures.

Is it not a step backward for Friends to adopt parliamentary rule?

New York State, Fifth Month 8th, 1904.

H.

Memoranda of William P. Townsend.

(Continued from page 247.)

Twelfth Month 18th, 1880.—Yesterday I was favored with ability to attend the Meeting of Sufferings which was an occasion to be remembered with deep thankfulness. We sat a considerable time in silence, and after the regular business was transacted, an exercise seemed to arise and spread over the meeting that the peculiar testimonies which distinguished our Society from other religious professions, such as free gospel ministry, against war, a set time for prayer, etc. in public, should be maintained in all their fullness, and that whilst doing so, we as individuals should manifest by our daily walk and conversation among men, under whose guidance and spirit we were acting; and that we might be preserved from saying or doing anything calculated to bring a reproach upon the profession we are making, the substance of which was embodied in a suitable minute by the Clerk, Joseph Walton. We were favored to separate under a precious solemn feeling. Times and seasons are not at our command and this was one of encouragement and strength, I hope, to many. It has been so to me, and I hope to profit by it.

Second Month 15th, 1881.—During a severe illness of his wife at this time he records: I think it right to mention that during the night I was permitted to ask for her relief and for a portion of the Divine Spirit to cover us and sustain us, and then I felt it was our might be presumption in me to ask for it, when my inward ear was saluted with the encouraging language, "Ask and ye shall receive!" It was very comforting and sustaining. Oh how grateful and watchful ought we to be. May we be enabled to be increasingly so, and if once more raised up to dedicate our whole life, as may be required, to His service who is so kind and supporting to us in the hour of affliction and trial. She is far from being well yet, and many hours of suffering and trial may yet be her and our portion. May she be enabled to be patient and may it be sanctified to us, is our desire.

Third Month 9th.—Yesterday I was privileged to attend a youths' meeting appointed by our late Quarterly Meeting at Media, it was pretty well attended, the house being comfortably filled; and I thought we were favored with a precious, solemn covering soon after sitting down, which remained with us until the close. Our friend J. Scattergood was the first to break the silence, repeating I think very nearly the 7, 8, 9, 10 and 11th verses of 2nd Chapter of Romans: "To them who by patient continuance in well doing, seek for glory and honor," etc. It was an impressive communication, I thought, delivered in a solemn, deliberate manner. He was followed by Clarkson Sheppard, Phoebe W. Roberts, Abigail W. Hall, in testimony, and Rachel Benington in supplication; then Jonathan E. Rhoads in testimony and J. S. again in supplication, which was the last public exercise, and I thought the meeting was favored to close under right authority; which is cause of deep and reverent thankfulness, for these things are not at our command. Desires were felt that the seed sown might prove to be in good ground, and bring forth fruit, to Him

who alone is worthy of all praise and thanksgiving.

Third Month 22d.—Read this morning the 31st chapter of Jeremiah and was comforted by the precious promises contained therein. May it be fulfilled in our poor torn and distracted Society, in his time and way who only knows what is best for us.

Fourth Month 10th.—I read to my dear wife and niece (who is now making her home with us) the 107th Psalm, in which occurs several times that memorable and very expressive exclamation, "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men." Soon after taking our seats in the meeting I became sensible that our dear friend J. S.'s mind was under exercise. I felt with and for him according to my poor ability, desiring guidance and sustaining help to know and to do what was right. After some time of silent waiting he arose with the same expressive language which occurs in the 107th Psalm, "Oh that men would praise the Lord," etc., and proceeded to expound its meaning in a clear and impressive manner. The meeting was large and very still until the close. After meeting I mentioned to Joseph my having read that Psalm in the morning and the language that he used in the opening of his communication having been much in my mind before he rose. He then said to me that he thought he was sensible that I was engaged in meeting in laboring for his help, which was true. It was encouraging to me to find our minds were so brought under the same exercise.

Fourth Month 30th.—Attended our Select Preparative Meeting. After queries had been read and answered, our dear friend Joseph spoke very encouragingly to us with the text, "Light is sown for the righteous and gladness for the upright in heart." He said that Light was gradual in its coming, first the dawn, then the sunlight, and afterwards the perfect day; that he had also remembered the declaration of our dear Redeemer, "Blessed are they that mourn, for they shall be comforted." May we be able to appreciate properly such encouraging promises and be preserved from getting too low in our hopes and trust. I fear I am too much given to that weakness.

Fifth Month 17th.—We were favored with ability to get to our Quarterly Meeting, which we desire to remember with feelings of thankfulness as it was a good meeting. Elwood Dean from Ohio was there and much favored to set forth the harmony that existed between the doctrines as held by Friends, and primitive Christianity as laid down in the New Testament.

Second Month 24th, 1882.—Attended the "Reading Circle" last evening at R. P. Johnson's, where we met seventy-four persons. I thought we had a good time, the reading well selected and well read, after which a silence followed, in which it seemed right to mention a circumstance in the life of Christopher Healy whose name had been mentioned in the reading. More than thirty years since he had an appointed meeting in the Baptist Meeting House in Goshen on a dull day and but few attended, perhaps not more than half a dozen strangers, and I thought it seemed like labor lost, although he spoke satisfactorily as far as I now remember. Many years after, a

neighbor of Joseph Scattergood's told him it was at that meeting his first religious impressions were received, and he afterwards became a consistent Baptist, and continued during the remainder of his life.

First Month 18th, 1883.—Attended our usual week day meeting this morning. It was some difficulty in getting my mind torn from roving imaginary thoughts for some time after taking my seat, but this was followed by a most precious silence inward as well outward that was truly refreshing to the mind and spirit, which continued to the close of the meeting. A season to be truly thankful for, and may it prove as spiritual food to us for many days.

Seventh Month 18th.—I felt a little condemned yesterday, for spending more time or with worldly minded associations, or associations, that was absolutely necessary and fit dry and barren afterwards. I wish to be more careful in future. We are in the world, but at the same time, I think it quite possible to attend to all necessary avocations and yet be of the world.

Eighth Month 15th.—Was favored to attend Quarterly Meeting at Concord and by the company of my dear wife. The meeting was large. Morris Cope, Charles Rhoads a Debbie E. Cope, ministers from other Quarterly Meetings were with us acceptably. All services from our own Jonathan E. Rhoads supplication and Joseph Scattergood in testimony, all giving evidence that we have been bestowed upon us, (unworthy as we are) living gospel ministry, having its rise in alone true and living Fountain of Light, Love and Authority, our Blessed and Holy Redeemer.

Eighth Month 17th.—After enumerating some of the many good things by which the community was favored at that season he serves: We are surrounded by undesired blessings on every side—giving cause for thankful feelings to arise and prevail in our hearts. My heart, however, is made to find at times to observe how few comparatively come up to the solemn feasts of the Lord to render thanks publicly for the many, many blessings bestowed upon His poor unworthy children. Let us endeavor to be faithful and exemplary in this as well as all other respects so that others seeing our good works may be inclined to follow us as we follow Him, who is indeed mindful of all His creatures.

Eleventh Month 15th.—Have been favored with ability to attend our Quarterly Meeting this week; both were comforting and encouraging times, wherein encouragement was given to persevere in the narrow path of self denial and that our poor Society torn and reduced it is, is not nor will not be forsaken by Him who first called us to a distinct and separate people in the world.

(To be continued.)

A Little Child Shall Lead Them.

It is said that there are no more horrid prisons than those found in certain provinces of Russia. A traveler just returned from the province gives an interesting incident in connection with the prison life there. A colt was appointed to take charge of one of the largest and most noxious of the prisons. It was situated in the centre of an important province, and was filled with turbulent

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Friends not to be Judged by the Conduct of Nominal Members.

Whose fault is it that one could seriously write to THE FRIEND such questions as these: 'Is it in accordance with Friends' principle to play cards, the simple game or for money? Do you think the use of tobacco, either in moderation or excess, is a wise and only indulgence for a young man? Also does it seem to you that a man constantly indulging in the brain-befogging, nerve and health destroying habit grows so selfish and inconsiderate of others that he finally loses all of his ability to judge either for himself or others, and his charities themselves are not to be misguided impulses?'

Have you any good word to speak for the young or reading of that tool of Satan, the Sunday newspaper? Do you think that a man who will put his hand in his pocket and spend his money on that certain disobedience to the fourth commandment, and then lounge about reading the sports, the stage, the fiction, the sensationalisms, the horrors and crimes, and the hundred alluring things, and viewing the disgusting coarseness of the colored sheets — is prepared (supposing he can spare himself away for an hour) to go into the sanctuary of God and listen to his word, and be among the faithful?'

Of course no one who is aware of the oft-repeated testimonies of Friends as a Society, as individuals, or in their periodicals against the three evils, can ask whether our principles approve of them. They have been sufficiently condemned in this present journal to convince its readers of that. Why then should such questions be asked of an anti-gambling, anti-card playing, anti-tobacco and anti-'Sunday paper' Society? In this instance it is because one of our young members is found indulging in those practices. And, we will add, even one called reverend, a married min-

ister of another denomination, is heralded in the morning's paper as an eloper. But we will not ask whether the principles of his church permit the unauthorized act of its false representative.

Neither will any Friend, truly so-called, be addicted to the habit of card-playing, of yellow-literature reading on the First-day of the week, and of the slavish use of tobacco. On this latter item we would not pronounce too sweepingly while we remember some very worthy Friends who well deserved that name, in spite of some customary use of the weed. Yet good as they seemed to be, we doubt not that their spirituality was in a measure impaired by the carnal indulgence. But where it stands in partnership with those other corruptions, the victim may be a birthright member of the Society, but he is not a "Friend." One has to do something more than to have been born of Quaker parents in order to be a Friend, or sometimes even decent. For purposes of parental guardianship, one as a ward of the Society may well be accorded a right of membership by a natural birth, but he is not that kind of Christian which we dare to call truly a "Friend" save by a spiritual birth.

Yet, as we have seen, the escapades of one boy having a mere birthright of membership may cause the casual observer to say, a "Friend" indulges in such and such carnal practices; when in reality no denomination is clearer of these both in act and in testimony than those who have a right to be called "Friends." When we recover our too much forgotten grace of shepherding the flock, by members following up openings for good, one towards another, there will be found private service in reaching some of these young hearts by personal labor, to reclaim them from tendencies which by corrupting the root of life in them, bring reproach also upon the Society. Many a suffering parent is longing for the co-operation of some nursing father, mother, or brother from outside the family, to drop the right word of restoring love, which often is of so much influence where the youth's own family seems powerless. And how much more impressive will be the reclaiming labor of a member who does not come as an officially appointed pastor for such a service, but is personally moved in his own heart's feeling.

Barbarisms in a Civilization Nominally Christian.

Our religious principles are also sometimes pointed to as a failure, because they do not reform or sanctify those who never try them. The world does not discriminate between unregenerate members of a Society and those who have so advanced in religious life as to become truly of Christ's church and Friends in principle.

In the same way Christianity is judged by non-Christians. That large part of the population in so-called Christian countries who do not embrace Christianity are pointed out as examples of it, rather than those who are Christians indeed. It is not understood that only those are Christians in any country or in any church, who have the spirit of Christ. The name "Christian country" is no voucher for a citizen's Christianity. The title "Christian nation" never yet made one so, or imparted the Christian nature. The failure of a citizen's moral character is a failure of the citizen, not of Christianity. Christianity is not found a failure to those who are trying it by living faithful to its spirit.

In a talk on success, the noted Chinaman, Li Hung-Chang said to Colonel Dyer:

"I cannot understand why clever men like some of you Europeans should actually worship Jesus Christ. Why, that man's life was a failure, and he was crucified at the ending of it. Now crucifixion is a very painful form of death, besides being a degrading form of punishment. How can you call yourselves followers of such a man?" To this Colonel Dyer answered, "When a man's words and the story of his life have influenced many of the best and noblest of men for nearly two thousand years, I don't call that a failure," and the *Spectator's* correspondent thinks it "an admirable answer." To us it does not seem so sufficient, says *Harper's Weekly*, when we think that the subtle Oriental was perhaps working a fine irony on his Occidental friend. He was imaginably saying to him, under the explicit phrase, "I find your civilization essentially as Pagan as my own, as essentially worldly, as fully given over to the pride of the eyes and the lust of the flesh. Your economical conditions are the same. Your business is a gamble, in which the loser pays with his person. Your rich and poor are as far asunder as ours and as hopelessly. You make war, and you kill, burn, and lay waste, quite as we poor heathen do. Your cities swarm with fallen women, whom their poverty makes the prey of any comer. Men starve to death in

garrets and cellars, hardly a stone's-cast away from the surfeit of palaces. You bow to the semblances of wealth and rank; your rich women sell themselves for titles, and your noblemen for money, in marriages that are infamous. Yet you worship a man who died to bear witness against all these things, and you expect me to believe that you are sincere. Worldly honor, wealth, power, success—these are your gods, as they are ours; and yet you call yourselves followers of one who worked with his hands at a mechanical trade, who had been cradled in a manger, and often had not where to lay his head; who consorted with publicans and sinners, and preached the gospel of love and lowliness, and at last suffered a shameful death that those who rejected him might be saved! How can you call yourselves worshippers of such a man as that?" If this was the undercurrent of the Chinaman's remark, naturally the Englishman could not deal with it. He made him an apt answer, which left the ironical implication untouched.

Perhaps our writer's implication cannot be touched by the carnal mind, and must be a mystery to such. The law of love in self-sacrifice is not understood by the princes of this world as the true law of power. But it is therefore that God hath highly exalted this same Jesus, and given Him a name which is above every name. For He "made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and (tho' 'being in the form of God'), being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross." It is no mystery to men who are reconciled to God in Christ, by his tasting the wages of sin, or death, for themselves—why they can so love Him who first loved them, that at the name of Jesus their "knee should bow, and tongue confess, that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii: 5-11). We may not wonder that it is a mystery to those rational Greeks that "Christ crucified is the power of God," but we do wonder that a rational mind should claim that a medicine, to be a success, must cure all who do not take it; or because our civilization is as largely Pagan as its members are Pagan, therefore Christianity, not found to be a remedy in those who do not accept it, is a failure. A civilization is Christian, a nation is Christian, a church is Christian only so far as its members are Christian.

THE NEGRO PROBLEM.—This current phrase suggests an urgent question of to-day, which may be the burning question of to-morrow. The problem is not merely the Negro problem or the white man's problem, but the nation's problem. What does the nation propose to do, not chiefly by legislation, but far more through the general spirit and conduct of its people, with nine millions of its inhabitants, sure in a few years to be twenty millions; and what are those multiplying millions to do for the weal or woe of the nation?

Some would fain abridge and even overthrow the civil and political rights guaranteed to them by the Constitution. A few would subject them to a reign of intimidation and to practical penance. More would make them mere "bewers of wood and drawers of water." Hewers of wood and drawers of water, mechanics and farm laborers, no doubt the vast majority of men of every color in this land and in every other land are and will always be, unless scientific progress and the multiplication of machinery shall totally transform existing industrial methods. But the essential conditions of public welfare in a country like this require that men of every nationality, color, and language shall be free according to personal merit to rise in the ranks and above the ranks.

While, therefore, there is ample reason to rejoice in the great recent advance in manual training for both colored and white youth, there is also absolute need for higher and the highest intellectual opportunities to be open to both. The Negro does not need to be, nay, can only be hurt by being, coddled or patronized, or made the childish recipient of privileges. Let him—let us also—steadily, reasonably, firmly and sturdily assert, seek to realize, and maintain his rights, and his privileges will take care of themselves. But let him, and let all his friends, remember that his duties are more important than either his rights or his privileges; and that his uplift and progress must inevitably be chiefly dependent on the clearness with which he apprehends and the fidelity with which he discharges those duties. His manual training must be attended not only by thorough intellectual development, but also by the most assiduous moral and religious culture, which makes duty the sublime imperative of life. Such are the controlling ideas of education in the schools of our Freedmen's Aid and Southern Education Society, and we are happy to say that not a single student of any of those schools has ever been even accused of the frightful crime which has so often provoked the horrors of lynching.—*Address of the Methodist Bishops.*

An Heroic Elevator Boy.

In connection with the recent fire in the Iroquois Theatre, the following incident is told:

The elevator boy Robert Smith, stuck to his post, and by his coolness saved many lives. On the first of three trips through the smoke and flames to the dressing-rooms on the upper floors he found Nellie Reed, who was in the sixth tier and had inhaled so much smoke that she had fallen to the floor. The elevator was full. "Please, oh please take me down," she pleaded. "Keep cool and stay where you are," Smith told her. "I will get you on my next trip and you will get out all right."

The same advice was given to the other girls who had to wait, and in two more trips all of them were taken to the stage floor and turned over to the human chain formed by the men by which means they were conducted to safety.

On his second trip up with the elevator young Robert Smith ascended into an atmosphere that was so thick with smoke that he could not see nor breathe. He found Nellie Reed on the sixth floor and then took on an-

other load of girls from the fifth. By that time he had come down with these, the flame and smoke were threatening the men in the chain. The clothing of Bernard and Willis Price was on fire and their hair was burning. Nevertheless they threw the girls out and waited for the third load.

This load came near not arriving. The smoke was so thick that Smith had to find girls and drag them into the elevator and the time he had done this he was almost overcome. The elevator was burning at the place where the controller was located and Smith had to place his left hand in the flame to stop the car. The hand was badly burned, but the car was started and came down in time for the girls to receive assistance from the men who were waiting. When the last girl was taken out the men left the building.

"I stuck to the car until the ropes parted," said young Smith, the elevator boy, "and then I began to get faint. Someone reached in and pulled me out just in time to save my life. The larger part of the girls were in the dressing-room when the fire broke out, and they tried to get out at once. A great many tried to crowd into the elevator and it was hard work to keep it going. I made as many tries as I could, I guess."

FOR "THE FRIEND"

The Indian Committee of Philadelphia Year Meeting.

(Continued from page 355.)

In 1790, three chiefs of the Seneca Nation viz: Corn Planter, Big Tree, and Half To-were in Philadelphia, having come to see the President of the United States in referer to the condition of their people. Devastated had followed the path of the army of General Sullivan in Western New York: the power the Six Nations had been humbled, and the retention of their ancient domain was danger. Corn Planter addressed the President in language which had been often admired for its simple dignity, and pathos. A few his sentences may be quoted.

"Father, you have said that we were your hand, and that by closing it you could crush us to nothing. Are you then determined to crush us? If you are tell us so, that of our nation who have become your children and determined to die so, may know what to do."

"Before you determine a measure so unjust look up to God, who made us as well as you; we hope He will not permit you to destroy the whole of our nation."

"Father, we will not conceal from you that the Great God, and not men, has preserved the Corn Plant from the hands of his own nation. For they ask continually, "Where the land on which our children, and their children after them, are to lie down upon? You tell us," say they, "that the line drawn from Pennsylvania to Lake Ontario, we mark it forever on the east, and the line running from Beaver Creek to Pennsylvania would mark it on the west, and we see that is not so; for first one, and then another, come and take it away by order of that people which you tell us promised to secure it to us. He is silent, for he has nothing to answer."

*A considerable part of this address is published in "The Friend" vol. 11, p. 379.

hen the sun goes down, he opens his heart fore God; and earlier than the sun appears gain upon the hills, he gives thanks for his protection during the night; for he feels that among men, become desperate by the injuries they sustain, it is God only that can preserve them. He loves peace, and all he had in store has given to those who have been robbed of their people, lest they should plunder the innocent to repay themselves. The whole reason, which others have employed in pleading for their families, he has spent in endeavors to preserve peace; and this moment his wife and children are lying on the ground, and in want of food; his heart is in pain for them, but he perceives that the great Spirit will try his firmness in doing what is right.

"Father, Innocent men of our nation are hanged, one after another, and of our best families; but none of your people who have committed these murders have been punished. We recollect that you did promise to punish those who killed our people; and we thought, as it was intended that your people should be like the Senecas, and not only remain unpunished, but be protected from the next of kin?"

"Father, These are to us very great things; we know that you are very strong, and we have heard that you are wise, and we shall wish to hear your answer that we may know you are just."

The answer of President Washington was kind and conciliatory and elicited a reply, in which they said:—

"Father, your speech, written on the great paper, is to us like the first light of the morning to a sick man, whose pulse beats too feebly in his temples, and prevents him from sleeping; he sees it, and rejoices, but he is not cured."

It may have been in this interview that the President was asked by the Indians, as tradition relates, whether he had any good men whom he could send among them to teach them the habits, and the learning of the white men; when men they could trust. To which he replied that he had, and mentioned the Quakers as those whom he thought would be willing to assist them, and whom they could rely on.*

It may also have been in consequence of this suggestion that before they left the city, these three Indians had an interview with some Friends, and Corn Planter addressed a communication to them, which was considered by the Meeting for Sufferings in the Second Month, 1791, and is as follows:

"Brothers: The Seneca Nation sees that the Great Spirit intends that they shall not continue to live by hunting, and they look round on every side, and inquire who it is that shall teach them what is best for them to do. "Your fathers have dealt fairly and honestly with our fathers and they have charged us to remember it, and we think it right to tell you, that we wish our children to be taught the same principles by which your fathers were guided in their councils.

"Brothers: We have too little wisdom among us; we cannot teach our children what we perceive their situation requires them to know; and we therefore ask you to instruct

This incident is occasionally referred to in late years, in councils which Friends have had with the Indians on the Allegheny and Cattaraugus Reservations.

some of them. We wish them to be instructed to read and to write, and such other things as you teach your own children, and especially to teach them to love peace.

"Brothers: We desire of you to take under your care two Seneca boys, and teach them as you own; and in order that they may be satisfied to remain with you and be easy in their minds, that you will take with them the son of our interpreter and teach him also according to his desire.

"Brothers: You know that it is not in our power to pay you for the education of these three boys. And therefore you must, if you do this thing look up to God for your reward.

"Brothers: You will consider of this request, and let us know what you determine to do. If your hearts are inclined towards us, and you will afford our nation this great advantage, I will send my son as one of the boys to receive your instruction, and at the time which you shall appoint."

The interesting subject of this communication received the careful attention of the meeting which at that time appropriated \$100 as a token of the regard of Friends to the Seneca Nation. The request to have some one sent out to their country to instruct them, though not immediately complied with, was kept in mind and acted upon after the appointment by the Yearly Meeting of a Committee to assist the Indians in 1795. Corn Planter's desire to have two Seneca boys taken by Friends near the city to be educated having been again renewed after his arrival at home, in the Ninth Month, 1791, steps were taken by a Committee of the Meeting for Sufferings to receive them, and to place them under the care of suitable Friends.*

(To be continued.)

Popular Amusements.

We would be most unfaithful to our trust if we should fail to raise a note of solemn admonition concerning popular amusements. The chief occupation of little children is play; youth, busy with study or with work, must have frequent amusement; and adults need relaxation from perpetual activity by innocent recreation. Hence we propose no crusade against amusements as such. Many amusements are innocent and become harmful only by excess; some are essentially immoral; and others so often lead to immorality that they should be scrupulously avoided. Whatever chills the ardor of devotion or dulls religious activity ill befits a disciple of Him who demands our love "with all our heart and soul and mind," and who as our example "went about doing good." Addiction to evil amusements and excessive indulgence in any amusement are exceedingly harmful to spiritual life. Because of these things many church-

*It may however be remarked, with regret, that the good English education which Corn Planter's son Henry received while in this neighborhood was put to a bad use. After his return home, having forged his father's name to a paper of importance, the displeasure of Corn Planter was so great that he publicly disgraced and disinherited him; and there is no doubt this illustration of the increased power for evil which education may bestow, had an effect in delaying the progress of improvements among these Indians, and also in the later years of his life in changing Corn Planter's views of the value of school learning among his people; which finally developed into decided opposition. "When urged to send his younger sons to school," Thos. McKenna writes, "he declined, remarking in broken English, 'It entirely spoil Indian,'

members are lukewarm or backslidden. In view of the manifest and rapid growth of this evil, in spite of our methods of dealing with it in the past, may it not be well to make a new effort more solemn and persistent than ever before to lay this subject on the conscience of the church and of every individual member? We suggest a new section to be inserted in the discipline, to be substantially as follows:

"Amusements. Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are also positively demoralizing, and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against theatre-going, promiscuous dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We conjure them to remember that the question for a Christian must often be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. . . . We deem it our bounden duty to summon the whole Church to make a thoughtful and instructed conscience the test of amusements, and not to leave them to accident or taste or passion; and we affectionately advise and beseech every member of the Church absolutely to avoid the taking of such diversions as cannot be used in the name of the Lord Jesus."—Address of the Methodist Bishops.

Selected for "THE FRIEND."

John Thorp.

John Thorp was born at Wilmslow, in the County of Chester, England, on the Fifth of the Eleventh Month, 1742. He was the youngest son of Jonathan Thorp, a farmer, who left but little property. His father dying before he was born, the charge of his maintenance and education, with that of several other children, devolved upon his mother, whose maternal care and affectionate solicitude under the trying circumstances in which she was thus placed, he frequently mentioned with feelings of filial gratitude.

His parents were members of the church of England, in profession with which he was educated. He was from very early life, sensible of the workings of the evil of his own heart, and also of the manifestation of the divine principle of light and grace, which showed him the evil. He felt that this world is not the place of rest for man, but that it is designed by Infinite Wisdom as a preparation for a state of uninterrupted happiness; and that this great work can be effected only by taking up the cross to all the corrupt desires and passions of our fallen nature.

Under these religious impressions, he believed it required of him to decline the practice of singing, in which he had taken great pleasure; he had been a noted singer in that called the parish church of his own village. He continued some time longer to attend that place of worship; but being convinced that as God is a spirit, they who worship Him must worship Him in spirit and in truth, the forms and ceremonies practised there did not furnish that edification and comfort which his soul longed for. His regard however for, and his sense of duty to his tenderly affectionate mother, made the thoughts of separating from her in the solemn and important duty of public worship, very trying to him; though at times when present with her, he was so much distressed, and felt such strong convictions that he was not in his proper place, that, to use his own words, his knees have been ready to smite together.

In a lively remembrance of this season of early and divine visitation to his soul, he remarked a few days before his decease, that he had never since, for a moment, had to doubt the certainty of those convictions which were thus, at a very early age, so remarkably and indelibly stamped on his mind; and that shortly afterwards he attended a meeting of Friends at Morley, a village about two miles distant from his native place, where he found publicly professed and advocated, as the principles of a religious community, doctrines consonant with the convictions which had operated so powerfully on his mind. He added, at the time when he made these observations, that if he were only preserved in the way of his duty to the end, he should have cause to rejoice that his lot had been cast among them.

Continuing to attend the meeting of Friends, he was, when at the age of twenty, admitted a member of our religious Society. Soon after he removed to London, where he resided about four years; and in 1767, he settled at Manchester, was married not long after, and was an inhabitant of that town the remainder of his life.

During his residence in the metropolis he lived much retired. A relation who accompanied him from the country, and with whom he had joint lodgings, and his eldest brother, an officer in the army, a man of talents and general knowledge, formed for some time, nearly the extent of his acquaintance. With these companions, who were his superiors in information and learning, he at times delighted to converse; but, through divine help, he inflexibly resisted all their persuasions and entreaties to deviate in any one instance from that steady and uniform religious practice of life and manners, which he believed it his duty to adopt. He occasionally accompanied them in an evening walk; but if they gave way to any levity of conduct, or turned aside into any tavern or place of diversion, he immediately left them and returned to his lodgings.

This decision of character appears to have been blessed. May it encourage others, who are exposed to similar temptations, to adopt and persevere in the same holy resolution. Young men who are thus circumstanced, have a claim on the kind notice of their friends; but if they do not always receive this attention, let them remember, that if with fervency and humility of heart, they look unto

their gracious Redeemer, he will guard them from all that is evil.

For some years after his admission into our Society, John Thorp had to pass through much spiritual conflict; continuing to find that there were in his heart propensities opposed to that state of humble resignation which, by the Divine light, had been so clearly shown to him as necessary to be obtained; but through the effectual operation of the grace of God, he was enabled to persevere in taking up his cross, and prepared for service in the church of Christ.

He first appeared as a minister about the thirty-second year of his age. He was reverently concerned to wait before the Lord, in the exercise of the gift entrusted to Him: his powers of expression were strong and persuasive, and these being sanctified by Divine grace, he was qualified affectionately to entreat others to come to that Fountain of mercy; by which he had been often refreshed and strengthened.

But the most prominent and frequent subject of his gospel labors was closely recommending to all an earnest, serious and impartial examination into the state of their own hearts, in order to see how their accounts stood with God; and setting forth how great and irreparable would be the loss, to those who unwisely neglect the opportunity afforded, of embracing the all-sufficient means for their redemption.

Being early convinced of the danger of seeking for the treasures of this world, he was content to remain in a comparatively low station. That he might not be unnecessarily encumbered with the cares of trade, and that he might be more at liberty for the service of his Divine Master, he steadily declined though with an increasing family, the offers that were made to him to enter more extensively into business, and the repeated and earnest solicitations of his friends that he would accept them. But he was favored to experience the fulfillment of the heavenly promise, that to those who seek first the kingdom of God and his righteousness, all things necessary will be added.

He was much beloved; and among his most intimate friends, his natural cheerfulness, tempered with Christian gravity, and his deep experience and sound judgment in Divine things, rendered him an interesting and instructive companion.

He spent much time in retirement; and it was his practice, during a great part of his life, to take a walk, mostly alone, in the fore-part of the day, generally in the fields. These walks, there is reason to believe, often proved seasons of religious exercise and devotion; and some, who have casually met him, have been struck with the solemnity of his countenance. His reading had been extensive and various; but the writings which he perused most frequently, next to the Holy Scriptures, were those by whomsoever written, which recommended religion as an individual, experimental work; consisting in faith and obedience, not in speculative knowledge, or in a mere profession. Yet, notwithstanding the satisfaction this reading afforded him, he often remarked how little all the knowledge that can be obtained, even from the best of books, will avail those who neglect a reverent

attention to the divine law written in their own hearts.

In the summer of 1806, he wholly declined his business, which had been that of a tailor, having through a blessing on his honest industry, acquired a sufficiency for his future support. In the course of that year he was deprived by death of his second wife, who had for thirty-one years, been his faithful and affectionate companion.

Having through life, whilst encompassed with human infirmities, kept his eye steady on the Captain of his Salvation, he was remarkably favored, at times, as he approached the confines of mortality, to look in faith to that state of undisturbed happiness which is beyond the grave, as the subjoined extracts from letters to his long-loved and intimate friend Richard Reynolds, exhibit.

Let none, however, conclude, if the same bright prospects are not afforded to them that this is any mark of Divine displeasure. Infinite kindness deals variously with his children; and for wise and hidden purposes sometimes sees meet to prove even his most devoted servants, by granting them less certain evidence of his acceptance; but to these also, as they persevere unto the end, shall this consoling assurance be verified: 'Ye shall remain if ye faint not.'

Tenth Month 22d, 1805.—"At seasons I feel a degree of consolation and Divine peace that cannot be expressed in words, which would not exchange for a thousand times the treasures of the Indies. . . . And at the more frequent seasons, where heavenly joy is least sensibly felt, (I hope I write it humble, heartfelt gratitude,) my faith, hope, and confidence, are so firmly anchored on the everlasting rock Christ Jesus, that when the rains descend, and the winds of the storms beat, I am not greatly moved. I know Him in whom I have believed, and that He will, in mercy, keep all those who have committed themselves to Him!"

Sixth Month 10th, 1813.—"With regard to myself, I am not destitute of hope; for though many have been better stewards of the manifold grace of God than I have been, I am not conscious, at any time, in my religious labor, of having done the work of the Lord deceitfully. Yet I might have been more diligent; I might have watched more frequently; Wisdom's gate; I might have been more devoted, and like the holy prophet, more ready to say, 'Here am I, send me!'

But I trust in divine mercy, knowing whom I have believed; and I am persuaded that He is able to keep that which I have committed unto Him against that day.

First Month 28th, 1814.—"With regard to myself, I am moving on in my Christian pilgrimage in a low way; yet not destitute of hope, that the dispensations I have or may have to pass through, may be graciously intended for my further refinement, of which have great need; so that, in the solemn closet I may be numbered amongst all those, 'whom through faith and patience, inherit the promises.' But if I should be thus happy to find acceptance with God, in the awful day of judgment, I am sure it will be the effect of my unfeeling mercy in Christ Jesus; for I have claim from merits, to rewards." . . .

The evening before his decease, he relat

his family the following circumstance of early life. "When a boy, about fourteen years of age, my attachment to music and singing was such, that when walking alone in lanes and fields in an evening, I frequently lifted myself by singing aloud; and indeed therein, even after my mind became busy with the practice, until in one of my rainy evening walks, and when in the act of singing, I heard, as it were a voice distinctly say, 'If thou wilt discontinue that profane imitation, thou shalt be made partaker of such more perfect harmony.'" So powerful was the impression then produced, that indeed, he never afterwards indulged in the practice. In relating this short anecdote, he afterwards the latter part of it considerably affected, and could not suppress his tears, which appeared as tears of gratitude to God, in his remembrance of his early merciful visitation.

He conversed cheerfully with his family the remainder of the evening, and said he thought it a great favor to be removed without further bodily suffering. The following day, the twentieth of Ninth Month, 1817, while sitting in his chair, he closed his eyes, and his body departed.

Memoranda of William P. Townsend.

(Continued from page 256.)

Second Month 28th, 1884.—We had the acceptable company of dear Phebe W. Roberts and her family with us night before last, and yesterday in our Monthly Meeting where she was very interesting in a feeling religious conversation. After breakfast and our Scripture-reading in the morning she sweetly minded to us, spoke of her recent affliction in the loss of her precious sister A. W. Hall, and of the comfortable feelings in being with us, and said, "The winter is past, the rain is over and gone, the flowers appear on the earth, and the voice of singing of birds is come, and the croaking of the turtle is heard in our land, etc." We felt encouraged for us,—we had passed through great trials and afflictions, and a strengthening arm was underneath, and if we would only in the way we were walking, we could make a blessing to others, to the dear people, and to some outside of our city; they would remember it when we were gone, and in the final winding up of our life would be admitted in to the mansions of rest and peace. May we be enabled to lay hold of the encouraging language, used to us in consolation and cheer our poor minds in the time of trial and discouragement, which has been so frequently my portion, though my dear wife is more hopeful.

Third Month 25th.—Am favored at seasons of ability to trust in Him who hath promised care for even the sparrows—Oh! what a privilege this is, to be able in some measure to let to "Cast all our anxiety on Him."
 "Altho thou be graciously pleased dear husband to increase our faith, hope and love, and our watchfulness even unto prayer; and to please thee also we would humbly ask thee blessing to rest upon our poor reduced state, that it may not be given over to remain in thy precious testimonies be suffered to fall to the ground, in this favored vineyard. Amen."
 Fourth Month 7th.—On Sixth-day last, we

both attended the funeral of our friend Sarah Williams, sister of Phebe W. Roberts and our late friend Abigail W. Hall. Although not a minister as both her sisters were she was a valuable elder and was much esteemed by all who knew her. The funeral was largely attended, it was held at Malvern Meeting House. One of the ministers who spoke dwelt upon the beautiful sympathy and unity that had existed between the three sisters, exemplifying the power of Divine Love to bring into and maintain harmony in domestic and temporal as well as Spiritual concerns.

Fifth Month 7th, 1885.—At our Monthly Meeting held last week, we had the acceptable company of Hannah Stratton, a minister from Ohio, her husband Barclay Stratton and companion Sina Hall. They took tea with us on that day, and in the evening before leaving she said she felt as if she must communicate to us a passage of scripture that had impressed her mind since being with us, "In my Father's house are many mansions, I go to prepare a place for you;" and added, in substance, "I believe there is, dear friends, a place prepared for you. As you are drawing near to the close of life, it may be a strength and comfort for you to feel it to be so." We desire humbly to lay hold of the assurance so unexpectedly handed us and receive it in reverent thankfulness.

Sixth Month 22nd.—Yesterday we had at meeting the acceptable company of our dear aged friend Abigail Hutchinson and although eighty-seven years old she knelt in clear and solemn supplication.

Eighth Month 11th.—Yesterday the meeting of Ministers and Elders was held at Concord. It was a favored solemn time. Lydia T. King, Clarkson Sheppard, Joseph Scattergood all acceptable in testimony and dear Phebe W. Roberts equally so in supplication and thanksgiving. After meeting I was comforted and encouraged by dear Clarkson telling me, in a private conversation that "he often thought of me when at home and he felt sweet unity with me." I thought it might serve to keep up my poor mind in low seasons, but not to presume upon it.

Tenth Month 6th.—A beautiful autumn morning, my dear A. much improved. Feelings of gratitude and thankfulness arise in my heart this morning, for these outward blessings, but still more so for a little evidence at times afforded, that we are still under the notice and protective care of Him, who does indeed care for the very poorest and most unworthy of His creatures, which some of us at times feel ourselves to be. "May we take a little fresh courage and journey forward," looking only to Him who can help, for strength and wisdom to do so.

Second Month 2nd, 1886.—I have been favored with ability to attend all the meetings composing Caln Quarterly Meeting, in company with our dear friend Joseph Scattergood, excepting two. In all of which as well as in several families I think he was favored with ability to divide the Word aright and I hope some good impressions have been made upon some minds that will remain and bring forth fruit. During my absence from home with Joseph Scattergood, my dear wife and I were separated more than twenty-four hours, which I believe had not previously occurred during

our married life of over thirty years. I desire to feel thankful for the ability to render the slightest service to the great cause of Truth.

Third Month 24th.—I desire to record what I consider is a Providential preservation this morning. Whilst sitting in my carriage, a runaway horse with cart attached came dashing towards me leaving me no opportunity to escape. Without any apparent cause he suddenly turned off to the right, crossing the street in which I was standing, nearly at right angles, ran across the foot pavement tearing down an iron fence, etc. How often the "Unseen Hand" is stretched out for our preservation, when we know it not. May we live under a greater sense of it, is my desire at this time.

Fourth Month 26th.—We returned in safety to our pleasant home on Sixth-day last, from our late Yearly Meeting, which I think I may truthfully say was a favored season. The different sittings were encouraging to continue to trust in Him who knoweth the end from the beginning and who is forever worthy of all confidence, faith and trust. The meeting closed on Sixth-day morning under a feeling of solemn quiet.

Seventh Month 15th.—He records that having felt an unusually strong inclination to attend the meeting at Westtown School in the afternoon he mentioned it to his friend Joseph Scattergood who agreed to accompany him—where they met with Joseph S. Elkinton and Elwood Dean. The latter he mentions spoke at considerable length, giving some experiences of his own, how he was turned from evil to good by being brought to death's door and finding he had no hope of future safety at all. Many of the pupils were affected to tears, and all or nearly so, seemed to be impressed with seriousness and gave attention to what he said, though I suppose he was on his feet for an hour.

The services of our dear friend E. D. in these parts having as he believed been pretty much accomplished, he proposed starting for his western home very soon. He had taken his seat in the carriage, when our dear friend Joseph Scattergood under a feeling of religious constraint stood at the carriage door and addressed him in most encouraging language in regard to the value of his services amongst us in these parts and desired that his labors might not be lost upon us, and that he might receive the reward of peace, etc. His remarks were not extended, but being appropriate and accompanied by a feeling of sweet solemnity, and almost immediately on their conclusion, E. D. commenced by quoting from the Psalm, "Oh that men would praise the Lord for His goodness," etc., and continued on for some little time in the same strain of thanksgiving and praise, ending with the same quotation. My hearing having been dull, I could not hear all the words, but the feeling that surrounded and overspread this little group will long be remembered by us all, I apprehend, as remarkable for its impressive solemnity.

Ninth Month 6th.—In our meeting yesterday, J. S. arose with the language "Let me die the death of the righteous," etc.—and dwelt upon it at some length; the necessity of having such a death, consisted in living the life of the righteous. How unstable were all things here below and alluded in proof of it, to the

great earthquake which so recently occurred in some of the southern states and cities, particularly in the city of Charleston, three quarters of which it is said is so injured as to require rebuilding, and many lives lost.

(To be continued.)

London Yearly Meeting on the Change of Calendar from Old Style to New Style, in 1752.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland and America :

DEAR FRIENDS : PURSUANT to the directions of the last Yearly Meeting, and the report of a committee, appointed by the said Meeting to consider what information or advice might be necessary to be given to Friends, in relation to an act made the last session of Parliament for regulating the commencement of the year, and correcting the calendar now in use, this meeting hath thought convenient to communicate unto you the following advices, viz:

1. By the said act it is ordered and enacted that "The supputation, according to which the year of our Lord beginneth on the 25th day of March shall not be made use of from and after the last day of December, 1751, and that the first day of January next following the last said day of December shall be reckoned, taken, deemed and accounted to be the first day of the year of our Lord 1752," and so on from time to time, "The first day of January in every year which shall happen in time to come, shall be reckoned, taken, deemed and accounted to be the first day of the year, and that each new year shall accordingly commence and begin to be reckoned from the first day of every such month of January."

2. The opinion of the said committee, agreed to by the Yearly Meeting was, that in all the records and writings of Friends, from and after the last day of the Tenth Month, called December, next, the computation of time established by the said act, should be observed; and that according to the first day of the Eleventh Month, commonly called January, next shall be reckoned and deemed, by Friends, the first day of the First Month of the year 1752, and

Eleventh	January	First	
Twelfth	February	Second	
First	March	Third	
Second	April	Fourth	
The Third	May	shall be Fifth	Month of
Fourth	Month, June	reckoned Sixth	the next
Fifth	called July	and stiled Seventh	and every
Sixth	August	the Eighth	ing year.
Seventh	September	Ninth	
Eighth	October	Tenth	
Ninth	November	Eleventh	
Tenth	December	Twelfth	

3. And whereas for the more regular computation of time, the same act of Parliament doth direct, that "The natural day next immediately following the second day of September in the year 1752 shall be called, reckoned and accounted to be the fourteenth day of September, omitting for that time only the eleven intermediate days of the common calendar." The opinion of the said committee, approved by the Yearly Meeting, was, that Friends should be sound in the observance of this said direction, and omit the said eleven nominal days accordingly.

And we think it may be useful and expe-

dient, on the present occasion, to revive in your remembrance some of the motives which induced our ancient Friends to forbear the vulgar appellations of the months and days, and to observe in their conversations and writings such names as were agreeable to Scripture, and the practice of good men therein recorded.

The children of Israel, the people whom God chose out of all the families of the earth to place his name among, and to make himself known unto, were strictly commanded, not only to abstain from the idolatrous practices of the nations, in the midst of whom they dwelt, but were enjoined to be circumspect in all things that the Lord commanded, and even to make no mention of the names of other gods, neither to let it be heard out of their mouth (Exod. xxiii: 13). This injunction was not relative to any legal or typical rites, external ceremonies, or institutions of the law peculiar to the Jewish nation, but was a perpetual command and standing ordinance, respecting the honor of the one Almighty Being, the same yesterday, to-day and for ever, and as such, ought to be regarded by us, and by all the generations of those who with the heart believe, as well as with the tongue confess, that the Lord He is God, and that there is none else besides Him (Deut. iv: 35), who hath declared I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images (Isaiah xlii: 8).

Convinced of this great and everlasting Truth, both by the testimony of the Holy Scripture, and the manifestation of that divine principle, which leads those who are faithful to its teachings, from all that would dishonor the name of God either in word or deed, our ancient Friends were conscientiously concerned to refrain from the use of those names of months and days which had been ascribed by way of honor to the idols of the heathen, and in conformity to their false worship: This concern rested upon them from a firm persuasion, that the glorious gospel day and time was come, wherein the Lord was fulfilling his covenant with Israel, viz: I will take away the names of *Baalim out of his mouth, and they shall no more be remembered by their name (Hosea ii: 17).

And that you may the more clearly discern the importance of that Christian testimony, borne by our predecessors in this case, we recommend what follows to your serious consideration, viz:

[Here follows "A brief account of the origin of the names of some months of the year, and of all the days of the week, now customarily and commonly used," substantially the same as may be found on the back of "Friends' Calendar," and in other publications.]

The continued use of these names of days, derived from such gross idolatry of the heathen is a demonstration how little of the purity of the Christian religion was understood by the generality of those who came into the public profession of it.

The following ages of popish superstition not only indulged their proselytes in the use of such heathenish names and customs, but also invented and introduced other unsound

* This word Baalim being the plural number of Baal, signifying Lord, has relation to the names of divers idols of the heathen worshipped in several places.

and unscriptural practices in religion. When the profession of the Christian religion became national, multitudes of the heathen priests, whose interest lay in the performance of rites, ceremonies and sacrifices, embracing prevailing Christianity with selfish views, labored early, with too much success, to find employment for themselves, by imposing the people a new set of ceremonies and sacrifices, bearing some resemblance to those in their former state of heathenism they were accustomed to. From this corrupt sprang the popish sacrifice of the mass, celebration of which, at particular times, on particular occasions, gave rise to the vulgar names of Michaelmas, Martinmas, Christmas and the like.

Seeing therefore these appellations: names of days, months and times are of idolatrous or superstitious original, contrary to the Divine command, the practice of good and holy men in former ages, and repugnant to the Christian testimony borne by our faithful Friends and predecessors in the Truth, the sake of which they patiently endured many revilings, let neither the reproach singularity, nor the specious reasonings such as would evade the cross of Christ, tempt you aside from the simplicity of the Gospel nor discourage you from keeping to the language of Truth, in denominating the months and days according to the plain and scriptural way of expression; and so shall we follow an example of our worthy elders, and come up a noble and honorable testimony against the idol and all other remains of idolatry and superstition.

From the Meeting for Sufferings in London, the sixth day of the Seventh Month, 1751.

"Upon the white sea sand
There sat a pilgrim band,
Telling the losses that their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tides went out with weary mo
There were some who mourned their youth
With a most tender ruth,
For the brave hopes and memories ever green
And one upon the West
Turned an eye that would not rest
For the fair hills whereon its joys had been.
Some talked of vanished gold,
Some of proud honors told,
Some spoke of friends who were their friend
more.
And one of a green grave
Far away beyond the wave,
While he sits here so lonely on the shore.
But when their tales were done,
There spoke among them one,
A stranger, seeming from all sorrow free:
'Sad losses ye have met,
But mine are sadder yet,
For the believing heart has gone from me.'
'Then alas!' those pilgrims said,
'For the living and the dead,
For life's deep shadows and the heavy cross,
For the wrecks of land and sea;
But, how'er it came to thee,
Thine, brother, is life's last and sorest loss.
For the believing heart has gone from thee
Ah the believing heart has gone from thee

A good conscience is a continual feast
a peaceful mind the foretaste of Heaven.

If we surrender ourselves to self-denial
break the force of most temptations.—

Items Concerning the Society.

In Western District Monthly Meeting, Philadelphia, held last week, John B. Garrett returned the vote granted him in First Month last for religious service in the limits of Caln Quarterly Meeting.

Mr. H. Fowler was liberated on the 14th inst. by the Quarterly Meeting, Ohio, to attend Canada Yearly Meeting and some of the meetings composed of and to appoint some meetings; also to visit Indian School at Tunesassa and some other Indians in that region.

Two families of Friends, consisting of sixteen ones, are about to settle among the Dutchhobers in the north branch of the Saskatchewan River, leaving of the Fritchler connection of Pennsylvania, William McCheane having gone to that on last fall to prospect and now returning with the colonists.

In last First-day two members of the Associated Committee of Yearly Meetings on Indian Affairs, which had met in Philadelphia on the previous Fifth and Sixth-days, attended meetings for work in the neighborhood, namely, Wm. O. Newsom of Lynn, Mass., at West Philadelphia; and Edna Hadley, of Wilmington, Ohio, at Lansdowne; also Walter L. Moore, of Moorestown, attended the meeting on Twelfth Street in the forenoon, and George M. Warner and wife in the evening and Ruth S. Abbott at West Philadelphia.

The Journal of the Friends' Historical Society for Fifth Month, 1904 (Vol. 1, No. 2), London, and the one had at 718 Arch Street, Philadelphia, has appeared, containing several articles of interest. Contents are: Notes and Queries; Account of Illness and Death of George Fox; Daniel Quare; Wilkinson-Story Controversy in Reading; The Autobiography of George Fox; Our Recording Clerks, in Friends in the South of Scotland; The Quaker Family of Owen, II; An Appeal from Ireland; Things from Original Registers at Somerset; Book Notes; Friends' Reference Library; Friends House; Second List of Members.

The committee in charge of the invitations for the commemoration of the 100th Anniversary of the founding of the meeting-house at Fourth and Arch Streets have sent out invitations covering those who could be reached on the lists of members furnished by the different Monthly Meetings; but in view of the difficulty of reaching some who may have changed their residence or address, the committee desire the widest publicity given to this invitation for all the members of Philadelphia Yearly Meeting to be present at Fourth and Arch Streets on the afternoon and evening of Sixth Month 4th, hoping that those who may not have received notice of invitation will kindly accept this notice and carry the same intention.

The purpose of this gathering is not to exalt or glory ourselves or our ancestors, but to promote cordial fellowship and acquaintance throughout the Yearly Meeting; and underneath this purpose lies the hope that we may by such means be more fully united in the service and household of Christ.

THE RACE STREET AND THE ARCH STREET YEARLY MEETINGS, — THEIR SITUATIONS COMPARED. — R. A. Gray Spicer, editor of the *Friends' Intelligencer*, published in the Philadelphia *Press* recently, a comparison of the two larger bodies under the name Friends in Philadelphia, which we deem better "branch" would challenge on the score of equal fairness. He says: "These Friends, to distinguish them from the Friends who held their Yearly Meeting at Arch Street a few weeks ago, are variously spoken of as 'Race Street Friends,' or 'the other branch of Friends,' or 'Hicksites.' The name Hicksite, from John Hicks, the most prominent minister and leader at the time of the separation, is not used

by the Friends themselves and is particularly inappropriate, since they are very shy of hero worship in any form and look to Christ alone and not to any man as the head or founder of the church.

"On the other hand the Friends who are commonly distinguished as 'Orthodox' do not apply that name to themselves, since they are simply Friends and not any particular kind of Friends. This neither body has ever adopted any distinguishing name, and the official title of each is 'Yearly Meeting of Friends held in Philadelphia.' "The difference between these two bodies has never been clearly defined by the Friends themselves, for they are concerned rather with religion and life than with theology. And yet the difference is a fundamental one. While both bodies hold to the principles and testimonies as set forth by the early Friends, the one holds steadfastly also to the main doctrines of 'evangelical' Christianity in regard to the historical Christ and the authority of the Bible; and there is a concern that the members continue sound in this respect.

"The other body (the Race Street Friends), aiming to be true to the indwelling Christ, in daily life, and to the word of God in the heart, does not guarantee the soundness of its members in regard to the doctrines of the evangelical churches. So that these Friends are to be classed with the modern 'liberal' denominations; with this difference, that a considerable proportion of the members are orthodox in doctrine. Those of widely differing views work side by side in the religious and philanthropic interests of the society. Doctrinal differences come out frankly in the preaching and conversation, but headstrong controversy is avoided, and there is no friction on account of differing opinions.

"In England there has been no such separation as in America. London Yearly Meeting, which meets a few weeks hence, is predominantly orthodox and 'evangelical,' and epistles of greeting pass between it and some of the orthodox meetings of America. It contains many able members who are not of the 'evangelical' type, but these have comparatively little influence in the great Yearly Meeting. Members of the Race Street branch of Friends, when present in London, are sometimes invited by special action of the meeting, to sit in the business sessions of the Yearly Meeting, but ministers with certificates would not be officially received.

"Associations between American and English Friends have a tendency to draw Friends more closely together. Some English Friends, when in this country, visit the meetings of both branches and are equally welcomed by both. The most that is ever likely to come about in this direction will be a better understanding of one another and more cordial interest in one another, with possible cooperation in certain lines of reform and philanthropic work. But those who feel the most friendly on the one side and the other do not consider it likely that there will ever be a coming together of the two bodies in anything approaching an organic union. Nothing would be gained and much would be sacrificed on both sides by such union were it possible.

"Philadelphia Yearly Meeting is one of seven similar bodies in this country and Canada that are in close touch with one another and together form a distinct denomination. This branch of Friends have in all some 22,000 members, of which Philadelphia Yearly Meeting has 11,052."

Notes in General.

The Panama Constitutional Convention favored the Roman Catholic faith and recommended State appropriations to its mission work.

Missionaries publish fifteen of the seventeen newspapers and magazines printed in Japan. This is a proportion not found on any other mission field.

A famous cedar of Lebanon, which for more

than 220 years has guarded the southern entrance of the old Chelsea Physic Garden in London, has just been cut down.

Dr. Carl Schmidt, of Heidelberg, after seven years of hard labor, has succeeded in piecing together two thousand small fragments of papyrus and translating the contents from the Coptic. Dr. Schmidt claims that he is thus enabled to give to the world the first accurate account of the acts of Paul. The papyrus is thought to have been inscribed in 180 Anno Domini.

Vice Admiral Count Togo, the commander of the Japanese fleet, and the captains of three of the principal battleships of the mikado's navy, are converts to Christianity, or that profession of it which retains war. Quite a number of the members, both of the lower and upper houses of Parliament, are professing Christians, and a large number of avowed Christians occupy seats on the judicial bench.

An "international library" has been started in America for the purpose of circulating books and pamphlets "condemning the methods of force and implicating the methods of reason in the settlement of all the rivalries and differences between nations." The first to be issued is a cheap edition of Jean de Bloch's "The Future of War: In Its Technical, Economic, and Political Relations." It will be issued by Messrs. Ginn & Co., Boston.

THE "ARMED FEAR" OF EUROPE—1903.—Area of Europe (sq. m.) 11,403,836; population, 441,127,566; armies, in peace, 4,004,066; armies, in war, 17,988,867; armies, with all reserves, 32,582,019; annual cost of armies and navies, \$220,510,220; loss of men's services, estimated at \$220,000,000; national debts, \$5,869,153,150; annual cost of debts, \$250,472,083; total of revenues, \$1,188,729,315.

The practice of "toasting" a sentiment or a health began in medieval times, when the "loving cup" was a feature of every banquet. This cup was filled with wine or mead, in which floated a piece of toasted bread. The cup was passed from guest to guest after the host had touched it with his lips, until each one had tasted. After it was back to the place of starting, the host drank what was left of the liquor and swallowed the piece of toast in honor of his assembled friends.—*Collier's Weekly*.

Professor Goodwin Smith, now professor emeritus in Cornell University, has completed an autobiography and placed it in the hands of publishers, to be issued after his death. These memoirs are believed to contain many valuable and exceptionally interesting facts, as Professor Smith was intimately acquainted with most of the foremost statesmen of England during the past fifty years. He was secretary of the committee which reorganized Oxford University, and has been closely connected with the leaders of the free trade movement in England.

We are firmly of the belief that the wholesale contempt for the rights of so-called "niggers" in the Philippines, of which representatives of this Government have been guilty, has had a great deal to do with the outbreak of savagery against the colored man in this country. But we will not stop over this to-day. President Roosevelt has boldly put his finger on the real motive of lynching. It is born in race prejudice and race hatred. It lays more emphasis upon the color of the criminal than upon his crime. Its prime assumption is that the negro is, as such, beyond the protection of the law. Therefore, the first duty of all who would set their faces against the torrent of lynching which threatens to sweep us away, is to fight race discrimination in all of its manifestations.—*Late Paper*.

A GENEROUS GIFT.—It was in 1896 that Alfred Nobel, a Swedish engineer, who was the first to manufacture dynamite, left an immense fortune to be invested with instructions that the income derivable therefrom should be divided into five parts and devoted as prizes for various beneficent purposes. Last year the Swedish Parliament awarded Cromer £8,000, the recipient explained how he intended to enjoy himself with the money.

"I am going to treat myself to the pleasure of doing some good with it," he said modestly. "Not a penny will be used for my personal comfort or enjoyment. The sum at my disposal will be devoted to the cause of peace and progress. I put peace before progress, because peace is the first essential of progress.

"What I want to do is to permanently establish a great organization to promote the cause of arbitration and peace. I am going to endow, as far as I am able, the International Arbitration League."

In his tribute to the guest of the evening Andrew Carnegie said, "I know of no man, nor have I read about one, who has rendered more constant, more devoted, more disinterested, or unselfish services to his fellows.

"You can have evolution—I trust you will; I trust this country is to go on changing, progressing—but rest assured, you never can have revolution as long as the manual workers of this country send such men as Cromer to lead them and represent them in the national assembly."

THE WESTERN UNION AND THE POOL-ROOMS.—"It is a moral question," says District Attorney Jerome, "and not a legal one, which he puts hard at the conscience of the directors of the Western Union Telegraph Company. The gambling evil has had a tremendous growth of late years, especially in connection with the races. These are carried on every day in the year, not out of love of sport, but to provide opportunities for gambling. Pools on the races have taken the place of the old lottery tickets, and they are just as bad, and just as illegal. And yet they exist.

The fifteen or twenty racing exchanges in this city get their reports of the races by telegraph, and distribute them by telephone to minor resorts. If they cannot get reports they cannot exist. Now Attorney Jerome says that it is the moral duty of the Western Union Telegraph Company to refuse to serve the men who use the service to commit a felony. If this company serves them knowingly, it is aiding and abetting a felony. What it does in New York it does all over the country. It is in partnership with criminals, and its directors are the guilty men, and its stockholders are enriching themselves with the company's share of the pool-room crimes.

The whole thing can be stopped by killing it in the telegraph company. Egyptian kings loved to picture their enemies with a thousand heads and bodies united in a single neck, over which the king held his sword. Such a decapitation will be accomplished if the large telegraph and telephone companies shut off their service.—*The Independent.*

SUMMARY OF EVENTS.

UNITED STATES.—At a recent meeting of the American Peace Society in Boston, the directors said: "We regret to have to chronicle the discouraging fact that in the matter of naval increase our own government is setting a very bad and dangerous example. The estimates for the navy for the coming year amount to nearly \$100,000,000. In eighteen years the naval budget has increased 700 per cent. The population of the country has, during the same time, increased but 50 per cent, and its wealth only 100 per cent. We are at the present moment building more war vessels than any other country, except Great Britain."

Wayne McVagh, one of its members, said that the outlook for international arbitration of all disputes was growing more and more promising. He continued:

"Since we left the paths of self-defense for the paths of aggression and conquest we have wasted in making the war we have provoked and in preparation for other wars

which can never come unless we provoke them, a thousand million dollars.

The Rosalind Indian Reservation in the great corn belt of the Mississippi Valley has been turned over by the Indians to the government for public allotment under the United States Homestead laws. About 400,000 acres are in the reservation, which is located in South Dakota.

A portion of the city of Kalamazoo, Mich., has been given charge by Caroline B. Crane Street Commissioner. It is stated that the street sweepers were under her direction, and at the close of one day's faithful and conscientious work the main business street was cleaner than it had ever been before. The spirit of cleanliness became contagious, and the merchants along the thoroughfare gave the sidewalks a scrubbing which shamed all former scrubbers. Metal cans were placed at all street intersections as repositories for waste paper and garbage. Notices were freely distributed requesting the public to use the receptacles habitually. She is to act as Street Commissioner for three months.

A despatch from Santa Fe, says: In excavating the bed of the Zuni River quite a number of well-preserved mastodon tusks and bones were found. Some of the latter were ribs 14 feet in length. These have been put aside, and the Smithsonian Institution has been informed of the finds. Three heads of extinct animals were discovered. They are about 2 feet in length and 15 inches in width.

A decision has lately been rendered by the Supreme Court of the United States, upholding the action of the immigration authorities in New York in ordering the deportation of an Englishman named John Turner, alleged to be an Anarchist.

An oil well was struck in Allegheny City, Pa., recently while boring a hole for water.

A despatch from Stroudsburg, Pa., says: Coal has been discovered on the Pocono Mountain near Blakeslee. Many believe that the veins in the mountain are part of the rich strata that run through portions of Carbon County.

Snow fell on the 16th inst. over the Allegheny mountains in Pennsylvania. A despatch from Cleveland, Ohio, of the 16th says: Reports from many points in Ohio show damage to vegetables and fruits caused by frost last night. Ice formed and the temperature fell to 30 degrees or lower.

W. D. Hunter, who has charge of the entomological part of the boll weevil Agricultural Department's investigations, has charged some experts who are engaged, and says that conservative authorities agree that unless contingencies at present unexpected occur the pest soon will cause an increase in the price of cotton throughout the world. By living within the fruit of the plant the weevil is well protected from any poisons that might be applied. It takes only fourteen days for development from an egg to the adult stage. A progeny of a single pair in a season may reach 134,000,000 individuals. It adapts itself to climatic conditions, and is remarkably free from parasites and disease, and all these facts combining to make efforts at control difficult.

A despatch from Harrisburg, of the 20th, says: At a meeting of the State Live Stock Sanitary Board, a report was made on the general progress of the work for the past year. An investigation which is being conducted in relation to the protection of cattle against tuberculosis by vaccination, shows that vaccinated cattle exposed for a year to daily contact with tubercular animals remained free from disease, while unvaccinated cattle exposed in the same way were extensively affected.

FOREIGN.—A third Japanese vessel has landed in Manchuria. A Japanese war vessel is reported to have been sunk by contact with submarine mines laid by the Russians, with the loss of at least 450 men. Another Japanese war vessel has been sunk with 210 of her crew by collision in a fog with another Japanese vessel. These vessels were destroyed near Port Arthur and the latter is said to be almost as great a blow to Japan as that of the battleship Petropavlovsk to Russia.

In Russian Poland as a result of the war it is stated that the smaller factories have ceased work, and many of the smaller banking houses are threatened with bankruptcy. The larger factories have reduced their output to almost a negligible proportion. Warsaw, Lody and other manufacturing places are full of workmen out of employment, who constitute a political danger.

The French ambassador at the Vatican, Nisard, has been recalled, in consequence of the ill feeling between France and the Papal government growing out of the late Italian expedition against Lombardy to the King of Italy the head of the state that deprived the Pope of his temporal possessions, and the agitation which has followed the enforcement of the law against religious orders in France and the efforts to relieve the cause of education in that country from the control of these orders.

What was called "a peaceful mission" of British troops under Col. Younghusband in Tibet, has developed a number of quarrels between the British and the Chinese. British troops comprising this expedition are besieging Gyantse, Tibet. Reinforcements are expected. *

It is announced that the Canadian Government signed a contract with the Canadian Marconi Company, to install several stations on the Gulf of St. Lawrence and the Atlantic coast during the coming season. The first four stations to be contracted will be located at Fame Point, Heath Point, Point Armour and B. Isle. Of the remaining three stations, one will be placed at Cape Race, one at Sablo Island and the third probably on the Straits of Canoe. All are to be in order on Seventh Month 30th, next year.

It is stated that three-fourths of the people of European life in towns, a reversal of the conditions exist fifty years ago. The same situation exists in certain countries on the Continent of Europe. One-third of Dutch people and one-fourth of the Belgians live in town and with the growth of the municipal spirit in Italy it has been in recent years a marked movement toward cities. Berlin has eight times as many inhabitants as contained sixty years ago.

Ion Perdicaris, a wealthy American citizen, and stepson, Cromwell Varley, a British subject, have been kidnapped at their summer home near Tangier, Morocco by brigands who demand a heavy ransom and also concessions from the Sultan of Morocco. It is stated that the terms which the bandits exact will be accepted to

NOTICES.

A YOUNG woman Friend experienced in travel, desirous to earn a trip as companion or care-taker.

Inquire at office of 'THE FRIEND.'

Friends' Select School.—Friends who desire enter children for the school year beginning next Ni Month will kindly communicate their wishes to the School, so that places may be reserved for them.

J. HENRY BARRETT,
140 N. 16th St., Phila.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage met trains leaving Philadelphia 7.16 and 8.18 A. M., 2.50 and 4.32 P. M. Other trains are met when request Stage fare, fifteen cents; after 7.30 P. M., twenty cents each way. To reach the School by telegraph, v. West Chester, Phone 114.

EDWARD G. SMEDLEY, Sup't.

DIED, on the twenty-second of Twelfth Month, 1903 her home in Eikland, Pa., CHLOE BRACKMAN, wife Henry Brackman, in the sixty-ninth year of her age; a loved member of Eikland Preparative and Muncy Mont Meeting of Friends, Pennsylvania.

—, at his residence in Winona, Ohio, on the two second of Third Month, 1904; JOHN HOYLS, aged eighty years, and nineteen days, a member New York Monthly and Particular Meeting of Friends. He firmly attached to the ancient principles and testimony of our religious Society, and was a diligent attendant all our meetings as long as strength permitted. "To that overcame will I give to eat of the hidden man and will give him a white stone, and in the stone a name written, which no man knoweth, saving he that receiveth it."

—, in Plainfield, Indiana, on the evening of Fifth Month, 1904, ANNA L. THOMAS, daughter of D. and Lydia B. Thomas in the twenty-fourth year of age. Having been in declining health for eight months she said it had not been a dreary time to her, and she believed she could truly say, "not my will, but the will of God be done." The dear Lord she asked all to pray for her, that she might be sustained, as "she was so happy," but craved for patience through suffering; bade all farewell; and a little past six, asleep and quietly passed away.

—, at his home in Crosswicks, N. J., on the sixteenth of Fifth Month, 1904, BARTON F. THORN, in his seven first year, a member of Chesterfield Monthly Meeting United Brethren of Illinois. The dear Lord she asked all to pray for her, that she might be sustained, as "she was so happy," but craved for patience through suffering; bade all farewell; and a little past six, asleep and quietly passed away.

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The Index Expuratori.

There is a catalogue published by papal authority at Rome of books prohibited to members of the Roman Catholic Church to read, being injurious to faith or morality. Such censorship began to be exercised fifteen hundred years ago. But the growth of modern literature seems altogether to outstrip the ability of the examiners to hunt down the objections which they would put under the nail. Some thoughts arise on hearing of a catalogue written by one who was himself a Roman Catholic, but formerly a member of the Society of Friends, a work condemned by the "Congregation of the Index" as of improper tendency. The Pope, whose highest Pontiff is deemed to be infallible, said "Head over all things to his church" and people, who "will teach his people as he himself," whose Spirit reproves the world of sin, and them that turn to Him He will lead into all the truth, He is manifest as sufficient for his own work as the inspeaking word of God, "living and inworking, the life of the thoughts and intents of the heart." It is found enough, if men will heed the things of things to be expurgated, that "all things that are reprov'd are made manifest to the Light."

The princely gifts that we hear of for innumerate libraries throughout the land, are no other antidote to the seeds of poison we sow along with the good grain, than the gifts of Christ in readers' hearts—the witness to truth and purity which discerns that which serves God and that which serves Him. To co-operate with his discriminating action there should indeed for every library a committee of moral inquest—as a "Congregation of the Index Librorum Expuratori" to safeguard our younger citizens whose characters are forming, as well as all

readers, against the inroads of pernicious suggestions. But inasmuch as through the varying standards of judgment of members of examining boards, much of error would still doubtless filter, our prime recourse must be to the Index Expuratory of the individual heart. Our own place as a witnessing people is to exalt everywhere into the most prevailing dominion, as we find a commission, the operation of the true and Holy Witness in men, to prove all things, expurgate that which is evil, and hold fast that which is good.

The pure Witness for good and against evil, with his "reproofs of instruction which are on the way of life," is adequate to all the conditions of modern life, and will be to all the modern life of coming generations—"Christ Jesus, the same yesterday, to-day and forever." Periodicals to bring down this witness to the modern conditions are scarcely necessary. It is He himself that comes down directly and adequately to those conditions, and speaks to them, and every one that is of the truth will hear his voice. But periodicals and other ministry are what He still vouchsafes to have need of, to turn Me's attention to Him as the purifier of the body politic and the body individual, the living Purgator of the heart in its obedience to the truth. What is wanted is not to conform the principles of truth to modern conditions, but to subject modern conditions to the living Truth.

May that holy Index be suffered expurgate the book of conscience within us, purge our heart from dead works, and rightly divide the word of truth for us to speak, to read, or to think, from the insinuations of error and the arguments which are prowling about, seeking how much of faith they can devour.

A TRUE PREDICTION.—Another consequence of a coveted liberty is, that it emboldens the very child in understanding "to behave himself proudly against the Ancient," and the "base against the honorable." Let such condition of things for once prevail, and those very persons who so abundantly seem to enjoy the idea of freedom from imputed oppression of long standing law, will soon be found more exacting upon the brotherhood—even without law,—more intolerant of the religious judgment of other men, than any conventional rule of the church has ever been. And if it be thy unhappy lot to live to see the matter of which I write reduced to experiment, thou wilt see a once noble brotherhood in affliction, and thyself in dismay.—Moses H. Beede.

From Writings of Moses H. Beede.*

When we recur to the principles of our institution as a Religious Society, we find there was no new Doctrine preached; no new way of salvation proclaimed. It was *Christ the way*—it was *Christianity practiced*, as beheld in Faith by the Holy Prophets, as proclaimed by the Lord Jesus; and which the "Apostles went everywhere preaching." The religion of Friends was primitive Christianity disengaged from its burdensome load of worldly conformity and lifeless formality. Christianity never had, toward man in this life, but one object—that is, the reformation of the man from his sinful pursuits; making him a Disciple of Christ.

The Society of Friends never laid claim to any authority or right, of themselves, to determine what is, or is not, the essential principle of Discipleship to our Great Master. That principle is laid down by the Lord himself: "If any man will come after me let him deny himself, and take up his cross, and follow me." And again; "whosoever doth not bear his cross, and come after me, cannot be my disciple." The whole extent of liberty which Friends have considered safe for Society, in this respect, consists in declaring our strict sense of obligation to the rule of the principle laid down by the Lord for the disciple. True Discipleship is nothing short of practical Scholarship under the "Grace of God," that teaches us the "denying" of "ungodliness and worldly lusts;" and to "live soberly, righteously and godly." If, however, in our love for the world and its falsely named liberties, we renounce our Discipleship to get rid of the cross, and our Sacred Scholarship to avoid self-denial; even then Christian Quakerism does not cast us off from the Body; but after due admonition, it does make mournful record of the fact that we have gone and left it, because we were not of it.

With this view, we cannot fail to perceive the true cause of our weakness and of our loss of numbers. It is wholly found in our neglect of the characteristic principle inseparable from our Discipleship to our Divine Master. Christianity is the same thing, whether con-

*MOSES HOAG BEEDE, whose place of residence were successively in Vermont; Lynn, Mass.; Ohio, and Rhode Island, died at Central Falls, R. I., on Nineteenth of Sixth Month, 1867, in the seventy-third year of his age, a member and minister of Providence Monthly Meeting. Having travelled extensively in religious service in most of the Yearly Meetings on this continent, he became widely known. The devotedness of his life, the depth and fervor of his ministry and his edifying conversation left a lasting impression on many minds. From his early years he was diligent in searching the Holy Scriptures, the Greek Testament being his almost constant companion; and through faith in the atonement of his dear Redeemer, he was enabled not only himself to rejoice in the precious promises and truths of the Gospel, but often to present them to others with awakening and confirming power. In his latter days, when confined mostly to his house, he was often engaged with his pen in an extended correspondence upon subjects of religious interest.—Selected

sidered in the time of Peter and John, or in the days of George Fox and William Penn. The church was planted "with great Grace" upon it, making it effective in community, as the Leaven of the Kingdom, imparting to those around them a thoroughly changing property, which belonged wholly to the grace given. As leaven in the meal, the church, then gave character to those who, beholding its good work, came to glorify our Father in Heaven.

But when with our own members the cross becomes too heavy, because we love the Lord too feebly, and our love for this world overcomes our self-denial, we cease to have anything to impart to the community around us, but that which the world gives us: And the world says at once that, if we have been unfaithful in things of our own religious profession, it can give us no place of distinction. It sees that we have bartered our profession for its friendship; and in exchange we receive only its pity.

I have designedly omitted any mention of observations of a pretty long life, in which among Friends, I have seen a living host, (year after year increasing in number,) called into the service of the Gospel, and not only allowed, but encouraged by the church to give full proof of their ministry; I have said nothing of the host of Elders amongst us taking charge of the flock, exercising in the authority of Truth a Rule worthy of double honor; nothing of the conscious rejoicing the brotherhood has had in the Society of many of that number who now, *are not*—for the Lord has taken them—and in others who are awaiting the great change; and of those yet young in the service and on whom a gratefully accorded mantle of strength is falling; nor of the prayer of the living body, that laborers may be added.

All of these things I have reserved as proof of the [injustice] of the imputation against the Society, of "oppressing tender consciences."

TRUTH'S PRINCIPLE YESTERDAY, TO-DAY, AND FOREVER.—A letter from William G. England, of Nova Scotia, has been found which was not at hand at the time when the recent account of him on page 309 was prepared. It closes with the following statement:—

"I am satisfied that the principles and doctrines of ancient Friends have led me nearer to Christ, taught me that which has brought rest and quiet and strength, and show me daily how to be kept amidst the noise and cry of the 'lo, here' and 'lo, there.'" Yes, the day will come when what is to us so precious, and at which we are made laughing-stocks, will have the dominion.

"Men may write and plan how to do as the writer of 'The Future of Quakerism'" does. But his reasoning is contradictory. Quakerism is to-day a power, but men see it not. The light that lighteth all is not seen. Fires of man's kindling are burning, and we hear the cry, 'See my zeal' But the fires go out, and the builders of them lie down in sorrow."

CHRIST explained to His disciples that service was the measure of rank in His kingdom. Those who serve Him most self-forgetfully are nearest to Christ—that is, have most of His spirit, for He "came not to be ministered unto, but to minister."

What Do We Believe?

An Address Delivered at Friends' Boarding School, Barnesville, Ohio, Second Month 10th, 1904.

By JESSE EDGERTON.

FRIENDS AND PUPILS.—It is with no desire to insult the intelligence of this audience, that I come before you this evening, to talk to you on a subject, the title of which might convey the impression, that I thought you ignorant along the lines of your *personal belief*.

My remarks are to be considered as relating to the belief of the *Society* of which you and I are members, although I realize the fact, that as the Society is composed of individual members, so the belief of the Society represents, or should represent the individual belief of its membership and that consequently it is difficult to differentiate between.—

But really how many of us could give an intelligent answer to the query?

We may, and doubtless do have ideas more or less definite in regard to our religious belief; but should we not be able if asked for it, to define our belief as members of a religious body, differing in some important particulars, from other Christian denominations? Or, as Peter puts it, "be ready always to give an answer to every man that asketh you a reason for the hope that is in us, yet with meekness and fear." (Peter iii. 15.)

I have no new doctrine to declare unto you, but only, briefly and simply, as I may be helped to do so, outline a few of the distinguishing points of Quaker doctrine, the doctrine of your parents, the doctrine of the early Friends, the doctrine, as I believe, of the Primitive Church.

I make no claim to originality in regard to this thought. Quakerism, in the rise of the Society was held to be "Primitive Christianity Revived;" and although other religious bodies claim for their respective beliefs the sanction of Scripture authority, yet I think it can be shown that ours is not a whit behind any of them, in the validity of our assertion that Quakerism coincides with the teaching of our Lord and His Disciples.

The name chosen for the Society although it may not be considered euphonious, means, nevertheless, so much.

So much of love to our Divine Lord, so much of obedience to Him, so much of communion between the Church and its great Head!

"Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you *friends*, for all things that I have heard of my Father I have made known unto you."

How beautifully are the fundamentals of Quakerism revealed in this passage of Scripture (John xv. 14, 15) wherefrom the Society gets its name!

We believe, in common with other evangelical denominations, in one only wise Omnipotent, Omniscient and Eternal God, and His only begotten Son; our Lord and Saviour Jesus Christ. In His immaculate conception and birth, sinless life, sacrificial death, and miraculous resurrection. We believe in His Divinity and spiritual offices, and in the acceptable sacrifice of Himself on Calvary for the sins of all mankind; whereby through the saving influence of His Spirit within us, we may repent

of, and forsake our sins and thus realize virtue of the atonement, and reconcile with God.

We believe in the three who bear record Heaven, the Father, Son and Holy Ghost, that these three are one; yet we avoid term "Trinity," as applied to these Divine characters, as not found in the Bible, as appropriate, and more confusing than simple term used in Scripture.

With these evangelical bodies, we believe in the realities of a future and spiritual after the termination of our present state being. With them also we accept the authenticity of the Bible, but unlike them we do not call it the "Word of God."

This is not through any lack of appreciation of its precious truths, for we believe that "Whatsoever things were written aforetime, were written for our learning, that through patience and comfort of the Scriptures might have hope." (Rom. xv. 4)

Believing also that "The prophecy cannot in old time, by the will of man; but I men of God spake as they were moved by a Holy Ghost." We believe also that the New Testament writers, moved by the same peace and spirit, gave us that portion of the sacred record, and that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto good works." (2 Tim. iii. 16.)

The "Word of God" as abundantly shown in the Bible, is a term applied to Christ, and not to the Book of books.

For instance in St. John, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, and we beheld His glory; the glory as of the only begotten of the Father full of grace and truth." Paul also says (Heb. xi. 3) "Through faith we understand that the worlds were framed by the 'Word of God.'"

These and numerous other passages which we might quote, prove conclusively, as we think, the correctness of the position of Friends have ever held, that the Bible is that which the Bible itself calls the "Word of God."

The point wherein Friends differ from other Christian professors, very naturally suggests others which we shall endeavor to point out.

Were I asked what doctrine, as well as all others, distinguished Friends from other religious bodies, I would answer, "The doctrine of the 'Inner Light' as Barclay calls it, the 'Divine Immanence' as Whittier says, as 'Grace of God,' as Paul names it, 'the brightness of His glory,' which hath appeared unto men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world." (Titus ii. 11, 12.)

Other religious bodies hold the Bible to be the "Primary Rule of Faith and Practice."

Friends hold this "True Light" which lighteth every man that cometh into the world (John i. 9) as the *Primary Rule*, antecedent and superior to the Scriptures, and which the inspiration of those who wrote them *did not lead us away from the truths contained in the Bible.* We believe that this "Light" or "Spirit" or "Grace" of God in the heart

nd will as we heed it, make us "wise unto salvation through faith in our Lord Jesus Christ."

One of the best known testimonies of the Society, one which has given a more prominent place in history than any other, is our opposing all war and bloodshed.

A few other religious organizations stand, the Friends, firmly upon Christ's interdiction of war, in His Sermon on the Mount; the Quakers and Mennonites being the principal ones. Most other Christian denominations on their membership to engage in military service without hindrance, and, strange to say, from pulpit and platform and press some of the most warlike utterances are from professed ministers of the gospel of peace! How burdensome the spectacle of an "Ambassador of Christ" preaching war in the name of the Prince of Peace! In the name of Him who said "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you *love your enemies*, bless them that curse you, and pray for them; that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven" (Mat. v. 43, 45.)

A Christian is defined as "a disciple of Christ. One whose *profession and life conform to the teaching and example of Christ.*"

Can we designate as "Christian," either a man who kills, or the one who condones, justifies and applauds the killing? Certainly nothing can be more at variance with the gospel of love and peace, than the hatred, violence and crime of war. "War is hell!" said Gen. Sherman, and no man knew better than he what war was, and is. The early Christians steadily refused all military service, inconsistent with their religion.

Thymond says that "For two centuries there did not be a single Christian soldier found in any army!" Need we further evidence that Friends are right on the question of war? At whatever point wherein Friends differ from other Christian bodies, is in regard to social matters.

Do we believe that Christ meant just what He said, "*swear not at all*," neither by heaven nor by God's throne, nor by the earth for it is His footstool. . . . But let your communication be yea, yea; nay, nay; for whatsoever ye shall say, that shall come to pass. . . . By this it is evident that our Saviour meant that we should tell the simple truth, and *truth in its simplicity is more potent than oath-entrenched falsehood.* James also says (v. 12) "But above all things, my brethren *swear not*, neither by heaven, neither by earth, neither by any other oath, but let your yea be yea, and your nay, yea, yea; ye shall not be brought into condemnation."

It seems unnecessary to adduce any further proof that Friends have followed Christian teaching in refusing to swear.

Another easy recognizable difference between Friends, and other denominations is in regard to the ministry.

Regarding the ministry to be a gift of God, freely bestowed by the Head of the Church, and not to be exercised under the immediate inspiration of the Holy Spirit, we claim it to be, by its very nature, entirely without the domain of marketable commodities. We find nowhere in the teaching or practice of the apostles, any evidence that the gospel of Christ was to

be a matter of barter or sale, a matter of mercenary consideration.

Indeed as we recall Peter's scathing rebuke to Simon the Sorcerer, who thought to buy the power of communicating the Holy Ghost, by the laying on of hands, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts viii. 20), we may well wonder at the commercialism, which has become so interwoven with the ministry, as a "*profession*," throughout Christendom. How strikingly in contrast with it, stands out the example of Paul working with his hands, that he might not be chargeable or burdensome to the churches among whom he labored. "Ye, ye yourselves know that these hands have ministered unto my necessities and to them that were with me." (Acts xx. 34) Our claim is, that this gift freely bestowed, should be freely exercised. "Freely ye have received, freely give" (Matt. x. 8) was the command of the Master to His disciples when sending them on their first gospel mission. The minister if truly anointed becomes simply the instrument or medium through which the gospel message flows, agreeably to our Lord's declaration to His disciples. "For it is not ye that speak, but the spirit of your Father that speaketh in you." (Matt. x. 20.)

Accepting and believing this as the true idea of gospel ministry, it follows that the minister's duty may be to speak, or it may be to keep silent, as the Head of the Church may direct: while the very nature of a paid ministry presupposes "that the minister's duty is to perform the service for which he is paid!"

Closely allied to this view of gospel ministry is the waiting worship which has characterized the Religious Society of Friends for two hundred and fifty years.

It recognizes our Lord's declaration to the woman of Samaria as true, that "God is a Spirit and they that worship Him *must* worship Him in spirit and in truth," that this is an act to be performed between the individual soul and its Creator, therefore we endeavor when assembled for Divine worship to attain to that reverent introversion of mind wherein we may experience the fulfillment of the Prophets words, "They that wait upon the Lord shall renew their strength, etc." In this waiting attitude of mind, with all our expectation turned to Christ the great Head of the Church who can minister to our spiritual needs either *immediately or instrumentally*, we are receptive of those influences and aspirations, and heart-yearnings after holiness, that go to make up acceptable worship.

With this view of the spirituality of worship and the preciousness of spiritual communion, it is not remarkable that Friends should reject the Eucharist, or so-called celebration of the Lord's Supper."

Our contention is that Christ did not, by "eating the Passover with His disciples" institute a new rite or ordinance; as a part of His mission on earth was the completion and abrogation of the rites and ceremonies of the law. "Having abolished in His flesh the law of commandments contained in ordinances" etc. (Eph. ii. 15). His special mission, the infusion of spirituality into the religious life of the world, could hardly have been advanced by the introduction of new rites which are but

"shadows of good things to come," (Heb. x. 1) and can never "make the comers thereunto perfect."

Why should we be satisfied with, or cling to the shadow, when in the fulness of the gospel plan, we may enjoy the substance, direct spiritual communion with our Father in Heaven?

Another question of doctrine, widely discussed, and on which scarce any two denominations agree, is baptism.

The fact that no mandatory or binding authority for water baptism can be found in the New Testament, is perhaps, the reason for such wide diversity of opinion regarding its administration; while to us who believe that the *one saving and necessary baptism* is that of the spirit, all seems clear and plain, and in harmony with the spiritual simplicity of the gospel. While water baptism was practised by some of the disciples, it seems to have been administered *only* to Jews and Jewish proselytes. Baptism as well as circumcision had been common among the Jews for centuries, and it was difficult for them to accept a spiritual meaning for the terms, and they held tenaciously to both, even insisting on circumcision for the gentile converts.

Paul whose broad and Catholic spirit grasped the truth more readily than some, soon perceived that "Circumcision is that of the heart, in the spirit and not in the letter" (Rom. ii. 29). He also tells us, (Eph. iv. 5) that there is "One Lord one faith and one baptism." He also in the 1st Chap. of 1st Cor. thanks God that he baptized none of them, but Crispus and Gaius "for," said he, "Christ sent me not to baptize, but to preach the gospel." Here he was evidently writing of water baptism, as there had been contention among the Corinthians which he was striving to reconcile, as is shown in the context.

The line of demarcation seems very clearly drawn in the New Testament, between John's baptism, that of water, and Christ's baptism, that of the Holy Ghost, or Holy Spirit.

In examining Christ's commission to His apostles, as He was about to leave them, we find but one place (Matt. xxvii. 19 R.V.) where baptism is *even mentioned*, as a part of their mission, and that in such a way as to give little comfort to the advocates of water baptism, viz. "Go ye therefore and make disciples of all the nations, baptizing them *into* (not in) the name of the Father, and of the Son, and of the Holy Ghost."

Mark's rendering of the meaning of Christ's command on the same occasion is, "Go ye into all the world, and preach the gospel to the whole creation" (Mark xvi. 15. R.V.) Luke's understanding of it was, "And that repentance and remission of sins should be preached in His name unto all the nations, beginning at Jerusalem (Luke xxiv. 47) John says "Then said Jesus unto them again, 'Peace be unto you as My Father hath sent me, even so send I you.'" (John xx. 21)

It is interesting in this connection to remember clearly Christ's words "As my Father hath sent me, *even so send I you*," John says iv. 2. "Jesus himself baptized not." Hence it would seem He did not send His disciples to baptize with water.

The other passage alluding to His commission to His disciples (Acts i. 4, 5) (Acts i. 8)

(Acts x. 42) make no mention of baptism whatever.

The rendering of Matt. xxviii. 19. seems to make it clear that our Saviour did not allude to water baptism; but rather that his meaning, "baptizing them" (by the Holy Ghost) "into the name" (or power) "of the Father," etc.

We contend that this is the logical inference to draw from the text; that it is in harmony with correlative scripture passages, and with the whole trend of the Master's teachings.

More argument might be adduced, but I deem this sufficient to enable us to see with Peter, that the baptism that saves is not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ. "1 Peter iii 21."—

There are certain testimonies, long held by the Society, which have sometimes designated the "minor testimonies," which, while they do not commend themselves to the judgment of our *entire membership*, are to many not only a matter of conscience, but of deep concern. The simple garb, the scripture language, the consistent demeanor of the "Quaker of the Olden Time," were formerly the visible tokens, whereby a Friend was known wherever he might be. To-day many a member is unrecognizable from any other votary of fashion. A simple test comes into mind, whereby we may judge of the merits of this change. Has the Society grown in numbers, in influence, in vital religion because of these changes? I leave you to answer the question.

With regard to our language, I wish very briefly to state the fact, that not until about the time of George Fox, did the use of the plural pronoun in the singular number obtain foothold in public usage. Ecclesiastical and governmental offices, pompous and jealous of their honor, became unwilling to be accounted of no more importance than common people and began to require their attendants and others to address them as *more than one*, as "You," "your honor," "your worship," etc. This originated the "plural" form of speech, which has become well-nigh universal among English speaking people.

Quick to detect error and pride in this as in other things, George Fox and his co-believers declined its use, as well as the use of complimentary and complimentary terms and titles, which likewise originated in pride and ostentation. Abuse, cruel and unrelenting, was heaped upon the early Friends on account of their adherence to their convictions in regard to these testimonies which are to-day so lightly esteemed.

Our avoidance of the popular names of the days of the week is not simply to be singular, but because they are borrowed from heathen mythology, the days thus named having been devoted to the idol, or heathen deity whose name is thus perpetuated. Against this recognition of heathen superstitions we have a testimony to bear. For similar reasons we avoid the popular names of the months, using instead, the numerals, this being not only more correct, but more convenient, as attested by the large number of business men who use them. I know the plea is made that general usage renders all these things correct; but they had their genesis in pride and error, and

I am not sure but pride has much to do to-day, with their use among Friends.

The use of the compliments and complimentary titles is sometimes urged, on grounds of politeness and good breeding. We believe in *true* politeness and Christian courtesy; but sincerity is one of the greatest charms of either, while many of the complimentary terms in common use are not used *sincerely*. The question of dress I know is one where there is wide difference of opinion even among our own membership, many feeling that there is "Nothing in dress," while many others feel concerned that their dress shall become or benefit their profession of Godliness.

We do not claim that there is religion in dress, but there certainly is religion in obedience to our conscientious scruples. Gay and fashionable apparel and behavior have never been characteristic of the devout and humble follower of Christ.

They evidently were not in the apostle Paul, as shown by the epistles. Listen to his ringing words in Heb. xii. 2. "And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Entire uniformity in dress was never urged or held by the Society of Friends as important, but a simple and comfortable style of dress suited to our circumstances, and indicating more concern for our spiritual, than for our personal adornment. Disregard of the fickle and arbitrary demands of fashion, against which we have a protest to make, will soon render us either individually or collectively somewhat peculiar. But I trust we may not shrink from peculiarity when religion, faith, conscience are at stake.

God's people have never been a "peculiar people." Not peculiar in the sense of being odd or singular for *singularity's sake*, but peculiar in the sense of "Having a character exclusively their own." Peter in his first general epistle to the Church says, "But ye are a chosen generation, a royal priesthood, an holy nation, a *peculiar people*; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." As our hearts are filled with the Divine love, and our lives brought under the government of Christ, I believe our dress and behavior will come to conform to the simplicity of his gospel. This simplicity is not an evidence of a weak mind. Wm. Penn, Robert Barclay, Dr. Fothergill, Stephen Grellett, John G. Whitaker and others, known and beloved in both hemispheres, retained their simple speech and plain dress, whether amid the applause and appreciation of the world, or in the royal presence of its greatest sovereigns.

If Quakerism was broad enough for such men, and in such places, is it not broad enough for you and for me?

There is but one more point of doctrine to which I will refer to-night, as you have listened long and patiently. It is the doctrine of the resurrection. We fully accept and believe in the resurrection of the dead as taught by Christ and His apostles. Paul has most beautifully explained and illustrated this much discussed question in the 15th of 1st Cor. With him we believe in the resurrection not of the body but of the spirit. "But some men will say, how are the dead raised up and with

what body do they appear?" "Thou fool, I which thou sowest is not quickened except die; and that which thou sowest, thou sowest not that body that *shall be* but bare grain, may chance of wheat, or some other grain. But God giveth it a body as it hath pleased Him, and to every seed its own body. xx. is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised glory; it is sown in weakness, it is raised power; it is sown a natural body, it is raised a *spiritual body*." Not after long years ages as some think, but when death releases the spirit from its tenement of clay, th "shall the dust return to the earth as it was and the spirit shall return unto God who gave it," there to be "judged according to its deeds done in the body."

I do not flatter myself, in thinking I have given you any great exposition of Quakerism I do not feel capable of that. One evening too short for more than a very brief glimpse at the more salient features of our profession. But if any of you have gained a more definite idea of our religious belief, if any of you have been helped to see the beauty and simplicity of a spiritual religion unvexed by ritual a untrammelled by sacerdotalism, and are the by better content with your own religious profession, I shall be satisfied.

As for myself, I feel that if we may only favored to exemplify in our daily lives the ideals of our profession; if we are only enabled "to adorn the doctrine of God our Saviour all things," both the Church and the world will have been benefited by our lives.

May we then follow the guidance of that "Inner Light," dwell in the gentle and life-giving spirit of the Prince of Peace, with our thoughts, words and actions brought under Divine control, through the help received daily communion with the Omnipotent.

Baptized more and more into the Spirit Christ our Redeemer, "Buried with Him in baptism into death; that like as Christ was raised from the dead, through the glory of the Father, so we also might walk in the newness of life." (Rom. vi. 4. R. V.)

And finally when the supreme moment comes, when we feel the things of time a sense are passing from us, may you and I strengthened to realize that we have not followed cunningly devised fables but living substantial truths.

How insignificant then will seem the pleasures of the world! how important the realities of the world to come. How glorious for us if through infinite and redeeming mercy, we may be enabled to meet this hour with the triumph of the great apostle to the Gentiles "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying 'Death is swallowed up in victory. O death where is thy sting! O grave where is thy victory! The sting of death is sin and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ."

He that hath light thoughts of sin, needs hath great thoughts of God.—Dr. Owen.

No man ever strengthened his will by indulging his tastes.

FOR "THE FRIENDS."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 368.)

In 1792, the Meeting for Sufferings was engaged to prepare a respectful Memorial to the President and Congress of the United States, commending the adoption of such peaceful and just measures as might arrest this savage warfare, and establish peace upon a firm basis. Friends were soon afterwards informed that treaty was to be held at Sandusky and that some of the Indians were very desirous that Friends should attend it and had sent a message to them to that effect. In the Fourth Month of 1793, John Parrish, William Savery, John Elliott, Jacob Lindley, Joseph Moore and William Hartsborne under a religious concern to be present on that occasion laid before the Meeting for Sufferings, minutes expressing the unity of their respective Monthly Meetings of this service. The approbation of President Washington having been obtained, the six Friends were deputed by the Meeting for Sufferings to attend that treaty and to present to the natives an address to them from the Meeting for Sufferings.

No definite agreement with the Indians on that occasion was reached, and after several weeks of anxious waiting upon their movements, the Friends returned home.

In the Journal of Wm. Savery it is stated however, "Although Friends had not the satisfaction of seeing a general treaty of amity concluded, owing as was apprehended, to the interference of some evilly disposed and interested persons, yet the opportunities afforded for amicable intercourse with the Indians, for religious service among the frontier inhabitants, and for mingling with the families of Friends then newly settled in the parts visited, together with the peaceful evidence that they were in the way of their duty, sustained them under the trials and privations they met with, and compensated for the sacrifices which they made in leaving home."

In 1794, another treaty was held at Canandaigua, N. Y., between the chiefs of the Six Nations and Commissioners representing the United States. Four Friends, namely, David Mann, John Parrish, William Savery and James Knapp, under an apprehension that it was their religious duty offered to attend this treaty, which was approved of by the meeting, and they were furnished with a number of articles as presents for the Indians, and with an address to them prepared by the Meeting for Sufferings. It was also understood that the Government encouraged the attendance of Friends at this treaty by Friends. An account of both these visits is preserved in the interesting Journal of the life of William Savery. The principal causes which led to the holding of this treaty are thus explained in The History of Otsego County, published in 1879.

It is one time, particularly in the winter of 1794, and the spring and summer of the next years, the few settlers who had penetrated west of Canandaigua became alarmed by a view of threatenings and unmistakable demonstrations of hostility on the part of the Senecas. These Indians were displeased at the proximity of the whites; they com-

plained that they had been cheated and overreached in the sale of their lands in the treaty of 1788, and they had not yet lost the feeling of exasperation produced by the crushing punishment administered to them by General Sullivan in 1779. In this crisis a general Council of Indians was convoked by the Government of the United States, and held at Canandaigua in the autumn of 1794, before Timothy Pickens as Commissioner on the part of the United States. Four Friends, representatives of the Philadelphia Yearly Meeting, were present in behalf of the Indians. On their way to this council, some of the Indians told the settlers that on their return, if their grievances had not been adjusted they would be redressed by the scalping-knife. But the deliberations of the council progressed favorably, and on the eleventh of November a treaty was concluded, by which the United States ratified and confirmed the several treaties which had been made by the State of New York; and goods to the amount of ten thousand dollars were delivered to the Indians, besides making an addition of three thousand dollars to their annuity of fifteen hundred dollars previously allowed."

"The result of this convention conciliated the Senecas so that they never afterwards gave serious trouble to the settlers west of the Genesee River."

In the course of this treaty Wm. Savery records under date of Tenth Month 27, 1794,— "This evening, Friends being quietly together, our minds were seriously turned to consider the present state of these Six Nations; and a lively prospect presented, that a mode should be adopted by which Friends and other humane people might be made useful to them in a greater degree than has ever yet been effected; at least for the cause of humanity and justice, and for the sake of this poor, declining people, we are induced to hope so. The prospect and feelings of our minds were such as will not be forgotten, if we are favored to return home. The happy effect of steady perseverance in the cause of the Africans is an encouraging reflection, and may serve as an animating example in this."

Two days after he mentions, "Sagareasa, or the Sword-Carrier, visited us; he appears to be a thoughtful man, and mentioned a desire he had, that some of our young men might come among them as teachers; we suppose he meant as school-masters and artisans. Perhaps this intimation may be so made use of in a future day, that great good may accrue to the poor Indians, if some religious young men of our Society, could, from a sense of duty, be induced to spend some time among them, either as school-masters or mechanics."

The Friends who attended this treaty did so under an appointment of the Meeting for Sufferings, and in making a report of this service they referred to the prospect which they had of assisting the Indians in the customs of civilized life, &c. During this year events affecting other Indian tribes engaged the attention of the Meeting for Sufferings, and shortly before the Yearly Meeting, the following minute was adopted by it to be laid before that body.

"In consideration of the case of the Indian Nations in a general view, as original proprietors of the American soil, as well as the

friendship subsisting between them and those members of our religious Society who were early settlers of this part of the Continent, and their repeated expressions of continued attachment to, and confidence in Friends, there appearing to be a call on us, who in common with others inherit ample estates procured from these people for a small consideration, to evidence our concern for their well being by our willingness to contribute towards what may dispose them to peace and civilization, it is believed it may properly claim the attention of the Yearly Meeting whether a fund might not be fitly appropriated to aid and encourage a purpose so desirable."

This important subject engaged the weighty consideration of the Yearly Meeting of 1795, and at one of its sittings the following minute was adopted expressing its sense of it, and referring it for further attention to a Committee, viz:

"Ninth Month 30th, 1795.—The interesting concern under which this meeting from time to time in years past has been exercised, and wherewith the minds of many brethren have been so deeply affected, in relation to the former and present condition of the Indian natives and with reference to events and occurrences respecting them through a long course of years, being now in a solid manner revived, and spread with life over the meeting; to give the subject more fully that weight and deliberate consideration its importance calls for, the following Friends are named, and also to report their sense, whether a fund might not be fitly appropriated for the desirable purpose of promoting the civilization and well-being of the Indians." This committee consisted of forty-three Friends; among them were William Savery, John Parrish, James Emlen and William Hartsborne, who had been engaged in one or the other of the visits above particularly referred to.

(To be continued.)

THAT the light which enlightens the Christian and gives assurance to his faith is a light from within and not from without, nor from any exterior authority whatsoever, is proved by many declarations of Jesus. For example, "The pure in heart shall see God." Later He added, "The light of the body is the eye—if therefore thine eye be single thy whole body shall be full of light, but if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness." From this we may understand the aim and end of all Christ's teachings. It is not to impose on us by outward authority any belief whatever, but to enlighten us and make us see. His disciples are those to whom He has given sight, and who thenceforth may walk in all liberty and assurance by the light which he has enkindled within them. The authority of his person is therefore never distinct from the truth of his utterances. It is of such a nature that, being as certain and absolute as the authority of truth and holiness, it not only accords with our liberty, but creates it and makes it complete. Christ is the supreme liberator: by freeing us from evil He frees us from all servitudes, and establishes us in royal liberty. His law is the law of liberty. (Jas. i. 25.)—*Sabatier.*

Memoranda of William P. Townsend.

(Continued from page 266.)

His memoranda from this period were made at distant intervals.

Fifth Month 24th, 1894, he records—Yesterday I attended the first meeting of the new committee in charge of Westtown Boarding School, held at the School. It was a season of favor, a feeling of precious solemnity seemed to cover us, from the time of our sitting down in silence. I felt it right to express a little of my feelings thus, "that in looking back over near a century of time, that has now elapsed since the first inception of this interesting institution, I had remembered how in the condescending goodness of our Heavenly Father, there had been raised up from one generation to another, those who were interested for its welfare, and the words had again and again presented, "Pray ye the Lord of the Harvest, that he would send forth laborers into the harvest." The necessary business of the meeting at this Annual Meeting was transacted in much harmony. Altogether it was a time of spiritual refreshment and encouragement and desires are felt that gratitude may be the clothing of our minds for such an undeserved favor.

Sixth Month 9th, 1895—Felt the responsibility of sitting at the head of our meeting to-day, which was quite large. I was enabled to turn my mind inward and desires were raised that He, who had promised to be with the two or three gathered in his name might condescend to be with us and enable us to hold the meeting in his love and power, which was mercifully granted; it being very still, and I think (to me), the shortest meeting I ever remember sitting, so quiet and comfortable was the feeling that covered us, that I almost regretted to close the meeting. Dear Jane Gibbons was present, and I have no doubt the weightiness of her spirit helped to bring the assemblage under a right exercise. If she lives until the 26th of this month she will have completed her ninety-first year. I have felt it right to make this entry in commemoration of having been helped to hold the meeting under right feelings, as I believe.

First Month 1st, 1896—I desire to record my feelings of thankfulness for the renewal of my own health, better in a general way than it was years ago. But above all we are sometimes favored to feel peace and quietness to reign in our little family, accompanied by a humble hope, that however unworthy of so great a favor, a door of mercy will be, thro' unmerited mercy, opened for us, when done with this tribulated state of existence, through the life, sufferings, death and ascension of Him who died to save sinners.

MEMORIAL.

Testimony of Birmingham Monthly Meeting of Friends, held the thirty-first of Twelfth Mo., 1902, concerning our late beloved friend, Wm. P. Townsend, who departed this life the twenty-fourth of Eighth Month, 1902, aged eighty-nine years and nineteen days.

Although the memory of our departed friend is precious to many minds, yet it is not our purpose in issuing this testimony to his worth, to extol the individual, but rather to magnify that Divine Grace which, when submitted to, humbles the creature and which wrought in

him to the changing of his desires and pursuits after the follies and transitory pleasures of this life, to a desire after holiness, and the pursuit of those lasting enjoyments which are in store for all the cross-bearing followers of the Lamb of God.

As he was brought into submission to that grace "which bringeth salvation," he became qualified thereby to fill important stations in the church, and to exert an influence for good in the community at large, filling with acceptance the responsible position of elder in our Monthly Meeting, and was also a member of the Meeting for Sufferings and of the Westtown Committee. A sincere lover of the Truth was he, deeply interested in everything tending to promote the welfare of the Society, for the real unity and harmony of which he was livingly concerned.

He and his estimable wife, being well grounded in the doctrines and testimonies of Friends, and qualified by grace and experience to instill them into the minds of others, and having a loving interest in the best welfare of the younger members of the Society, opened their house for meetings of that class.

Twenty-three young Friends met accordingly at the home of William P. and Anna M. Townsend, under a feeling of the importance of more fully understanding the principles and testimonies of the Society of which they were members.

Those meetings were held every two weeks, with but little exception, through the winter and early spring months, and the interest in them continued until their close. They were felt to be seasons of profit.

The last of these gatherings occurred on the evening of Fourth Month 4th, 1900, in which the subject of this Memoir, as well as his worthy companion, took an interested part. The latter had long been a patient sufferer of varying and often acute bodily affliction, and was feeling much weakness on this occasion. On the morning of Fourth Month 6th, she arose to minister to her husband's comfort, and lying down again, her spirit was in a few brief moments released from its tenement of clay to receive the reward for her good deeds done in the name of Christ.

William P. Townsend's parents being members of our religious Society he thereby inherited a right of membership among us. He was born in West Chester, Pa., on the fifth of Eighth Month, 1813. According to his own account and what is known by others, his early life was marred by many mispent hours, a natural fondness for music and other allurements of a gay and fashionable life, leading him far away from the principles and practices of the Society of which he was a member.

From an account which our friend wrote when about the sixty-third year of his age, of some of the religious exercises and incidents of his early life, we take the following: "About the fourteenth or fifteenth year of my age, being from home at a boarding school and not well in health, my mind was brought under religious impressions for some months, which, however, passed away on my return to health and mixing again with the world. My father's store being central in regard to business and society, I was much exposed in many ways, and but for the protecting care of an

ever merciful and overruling Providence would have fallen a victim to some of the many temptations by which I was surrounded.

"My time was, however, much given up idly in the intervals of business, spending considerable of it in learning music as well as dancing, both of which I was fond of at thought to excel in. I also took lessons in boxing, or as it was called by the teachers it, 'the science of self-defence,' the exact being to improve physical development."

He also speaks of "becoming at this time much interested in the study of some of the natural sciences." The time thus spent did not cause him regret as did that spent in music, dancing and frivolous conversation for these scientific pursuits "threw me," he notes, "into the society of those general older than myself and who were looked up to as leading men of the place, and men of general uprightness of character."

(To be continued.)

Faith and Reason.

The work of the heart and that of the intellect are inseparable in the progress of the living church, or mystical body of Christ, toward its promised goal of heavenly life and light. As in many, if not in all cases of co-operating principles, the subordination of the more superficial to the more profound appears to be too readily lost sight of from the closeness of the co-ordination; and the confusion may be graciously connived at. Him with whom we have to do, until by progressive discipline of the cross of Christ the true Christian is redeemed and released from all superficial dependence. But the heart of the subordination of the religion of the head to that of the heart has been steadfastly inculcated by all true preachers of Christianity from the first publication of the gospel. That first item of our Lord's model prayer "Hallowed be thy Name," may be regarded as a proclamation of the supremacy of the work of the heart in human character and conduct; even as the devoted apostle Peter, adjoining to our more favored era the sole injunction of the evangelical prophet (Is. vi, 13), enjoins the "sanctifying of the Lord Christ in your hearts" as the condition being ready always to give to every man that asketh you a reason concerning the hope that is in you." If we will but earnestly adapt the aspiration of the Psalmist "Unto mine heart fear thy name" so as to set our concentration "affection" on things above (Col. iii, 2), still hope to have our hearts "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father and of Christ, in whom are hid all the treasures of wisdom and knowledge." Then doubt we will understand all that is meant by "unity of the spirit in the bond of peace."

[Further, by the same contributor:] ready to give an answer to every man that asketh you a reason of the hope that is in you." I think we cannot carefully and prayerfully examine this command, without see that it enjoins a readiness not only to knowledge the general obligation of duty, all that we do, and a sense of that obligation in every part of our lives, but also to render a reason for every piece of conduct, why

them it to be a duty, adapted to the particular comprehension of any sincere inquirer. In proof of our hearty acceptance of this standard of social propriety, we will of course freely to take shame to ourselves when able to produce such a reason; but by virtue of the strength which is "made perfect" in our weakness, we may so none the less procure the spread of love which is "without simulation," and the "free course" of the searchable Word which is still increasingly "be glorified."

Are we not now, as a religious body, passing through an era of confusion which can only have overtaken us from the neglect of the simple "first principles" as this; and are we not accordingly now with eminent fitness seek to profit in this very matter by the example of Him of whom it is written, "and the Lord turned the captivity of Job, when he prayed for his friends?" R.

FOR "THE FRIEND."

THE CROSS INCLUDES DETAILS.—An extract in a letter to a Friend:—

"I do not think it quite true, as I have sometimes heard it stated, that an adherence to our Christian testimony, to plainness of speech, behaviour, and apparel, "is not to be founded with the cross which we have to wear as followers of Christ." Certainly, it is the whole of that cross, but that it appertains to it, and forms an important part of that holy discipline, in our experience, and that our young people, I am fully persuaded,

it is to me a matter of unfeigned rejoicing when any of this class are found faithful in undergoing these humiliations, and thus make manifest, by that which is perceptible and available, their practical allegiance to the lowly Saviour. That it is a useful mental discipline to them, I cannot doubt, as well as a truly valuable defence, so far as it goes, from many of the temptations of a vain and evil world. I am sure thou must often have observed, that obedience to the blessed teaching of the spirit, in these matters, prepares the way for sacrifices and services of a more important character.

To me it is equally evident, that many individuals who, after having once, upon principle, accepted these restraints, have since abandoned them, have thereby suffered material loss; and, notwithstanding a high profession of religion, are much more conformed in various respects to the world, than they would have had, had they continued simple, consistent Friends. But I do not forget that it is not my province to sit in judgment upon them. To our Master we must stand or fall.

"ALL men that are ruined," says Burke, "are ruined on the side of their natural propensities." We cannot truly be tempted or deceived; along the lines of our own traitorous desires; the inner enemy is the one we must daily fight, and daily distrust. To know our own besetting sins, and to hate them, is a first step toward victory over them.

A God of truth whom only I desire,

Bind me to thee by ties as strong as sweet;
Give me of hearing, of reading too I tire,

But not of saying, "Thee, O God, alone I need."
Cornville.

Notes in General.

The *Christian Register* thinks that the best kind of fellowship between the denominations may exist without belonging to one association.

Dr. Judson's Burmah Bible, which, while he was writing it was kept in an old shabby pillow and tossed about with its author from one prison to another when his brethren despote ruled in India, and which was first printed in Calcutta, in shape copying the sacred books of the Buddhists, but in 1835 printed in fine clear type from the mission press in Moulmein, is now being revised by Dr. E. O. Stevens.

The retreat of the Western Union Telegraph Company deserves as much praise as its collision with the race-track gamblers deserved of condemnation last week. It has issued a drastic order, shutting off all services, of all sorts, from both the race-tracks and the pool-rooms all over the country. The principal telephone company followed suit. All this shows the power of an appeal to the moral sense of the community, or of rich directors.

It is a disgrace to both England and America that Chile and Argentina have advanced to a stage where they have demolished their fortresses and sold their battleships in order to build model schools. They have erected on the highest point of the Andes a great statue of Jesus Christ, indicating that peace hereafter will be their motto. It is a pity that this country should spend millions of dollars for battleships, when the whole South is clamoring for education.—*Edwin D. Mead.*

The American Bible Society voted at its annual meeting in New York to circulate both the English and American forms of the revised version. The society has been up to this time extremely conservative, refusing to publish any but the King James version. Public opinion, however, has at last brought about an almost unanimous vote of the society to change its course. It is not known as yet whether the Bible Society will publish the revised versions or make arrangements with Thomas Nelson & Sons, who own the copyright.

The following Minute of the Meeting for Sufferings of London Yearly Meeting is being sent to the Prime Minister and the Secretary of State for India:—"The subject has been before us of the military expedition which, under the name of a political mission, has involved us in warlike operations in Tibet, resulting in the deplorable slaughter of which news has lately come to hand. We protest against the sending of an expedition of this kind as being contrary to the spirit of our Lord Jesus Christ, and to the laws which should govern the policy of civilized nations."

HOW TO BE RID OF YELLOW JOURNALISM.—"The man or woman," says the *Denver Republican*, "who invests a cent in a disreputable newspaper contributes just that much toward the support of that class of journalism, and becomes, in a measure, a stockholder in an enterprise whose influence is as harmful as pestilence. It is only through demand for the best in the drama and literature that the public gets good plays and good books, and it can be only through a spontaneous demand for the best in journalism that the people will get good newspapers in place of the 'yellows' that are now an admitted menace."

VICE BUYS SOME CHURCH RAIMENT.—Bishop Whitaker's secretary, Henri M. G. Huff, made a declaration last week, showing how he with another clergyman in Philadelphia, "discovered that the diamonds, the jewelry, the silks and the expensive dresses of the wives of owners of at least forty houses used for immoral purposes in three squares, and worn at the communion tables of some

of the largest churches in this city, were paid for, at least in part, by money derived from this source. "We cannot always," he adds, trace the origin of the money given to the church by its supporters, but such money, if known, should not be received."

Among the "Old South Leaflets" issued from Boston is William Penn's "Essay Towards the Present and Future Peace of Europe, by the Establishment of an European Dyet, Parliament, or Estates." In this, as in many other respects, William Penn was about two hundred years before his time—the date of the Essay was 1693. One advantage he foresaw was "The great security it will be to Christians against the Inroads of the Turk, in their most prosperous fortune;" and another was "more is not commonly advanced at the present time: "there is yet another Manifest Privilege that follows this *Intercourse and Good Understanding*, which methinks should be very moving with Princes—viz., *That hereby they may chase Wives for themselves*, such as they Love, and not by *Frozy* merely to gratify Interest."

The fourth part of the Oxyrhynchus Papyri, which will be issued by the Græco-Roman branch of the Egypt Exploration Fund early in Sixth Month, is likely to surpass in interest all the previous publications of Drs. Grenfell and Hunt. The place of honor is naturally assigned to the new "Sayings of Jesus" and a fragment of a lost Gospel, a few details with regard to which were announced last autumn. A cheap popular edition of the new sayings and the gospel fragment, together with the "Logia" discovered in 1897, will be issued by Henry Frowde, at the Oxford University Press, on behalf of the Egypt Exploration Fund, as a separate pamphlet. One of the most striking features of the new sayings is the introduction connecting them with the disciple Thomas. It is probable that the original "Logia" papyrus was part of another manuscript of the same collection of "Sayings."

The misuse of superlatives is giving the Liverpool Post some concern. It laments that persons of some education apply the phrases "perfectly awful," "shocking" and "bastily" to the most trivial occurrences. "The strange thing is that reading should have so small an influence upon the spoken language." To the suggestion that an academy to govern the use of the spoken language might restore it to purity, the *Post* despairingly replies that if the public takes such slight interest in the quality of the English it reads the chance of an academy exercising a greater influence is very remote. The corruption of the spoken language has not been arrested in the United States, where the unexampled facilities for popular education might be expected to produce a different result. The phrases against which the *Post* files its protest are in frequent use here, and in circles where a high degree of culture is supposed to prevail. It is lamentably true in the United States, as in England, that "the vocabulary of the average man, as appears from the conversations which one hears in public places, consists mainly of adjectives and adverbs, which are not used in their proper sense."

TOLSTOY AND THE WAR.—The "Figaro" has obtained an interview with Count Tolstoy on the Russo-Japanese war, which will probably not be allowed to cross the Russian frontier. Count Tolstoy will not admit any inherent inferiority of yellow man to white man. He knows only man; and he sees nothing in Japanese civilization which stamps the Japanese as in any way inferior to the European. Count Tolstoy, as we should expect, will pass no judgment on the war, or the case which Russia and Japan have put forward. He hates all war, and does not admit that any grievance will justify the killing of man by man. It must be dif-

fulcult for Tolstoy to escape some feeling of sympathy with the Russian army; for he was at one time one of the most gallant members of that army, and fought through the siege of Sebastopol. The author of "War and Peace" can scarcely subdue all sympathy with or interest in a national struggle. But Tolstoy has steadily purged himself of these carnalities, and now looks out on the affairs of men with the steady, level gaze of a philosopher. War is to him stupid and wicked. It is therefore unthinkable that it should anywhere be right. Would that some other Europeans dwelt on these clear heights!

The annual report of the Peace Society, 47, New Broad Street, London, E.C., records a year of great activity. It deplores existing and recent wars, and calls attention to the Anglo-French agreements, the signing of Arbitration Treaties, and 17 particular instances of arbitration. It refers to the loss the Society has sustained by the death of its late President (Sir J. W. Pease, Bart, M.P.), and announces that his place has been filled by a worthy successor, Dr. R. Spence Watson. Dr. Horton has also become a vice-president. The Society's lecturers and agents have given six hundred addresses on peace and international arbitration. About six thousand sermons were delivered, and three hundred and twenty-six thousand papers and pamphlets distributed. The Society's invitation was also addressed to one thousand four hundred and twenty-six Protestant pastors in France. A large amount of other literature has been published by the Society. The children's paper, the *Olive Leaf*, now in the second year of its publication, continues to be appreciated. The autumnal meeting was held this year in London, the Queen's Hall being taken for the purpose. The secretary, in addition to meetings in this country, attended the peace Congress in Rouen and Havre, and the meetings of the International Law Association in Antwerp. Addresses were presented to President Loubet on the occasion of his visit, and more recently in appreciation of the Anglo-French alliance, and to the King of Italy when he visited this country, and received a deputation at Windsor.

A special appeal was made to all the clergy and ministers of the land, at the beginning of the present war, urging them to use their influence to promote a peaceable spirit and to prevent the spread of hostilities. A second appeal was circulated through the press. The report acknowledges the assistance of the press on this and other occasions, and, after references to the *Herald of Peace*, the organ of the Society, and the Lantern Lectures, which have been added to within the year, and which are placed gratuitously at the disposal of members, concludes with a reminder that the character of the times demands still greater earnestness. The signal successes which have been gained on Peace ought to furnish a mighty stimulus to increased effort.

SUMMARY OF EVENTS.

UNITED STATES—President Roosevelt and Secretary Hay have refused the terms submitted by the Morlid badit, for the release of Perdicaris and his stepson, Varley. American war vessels have been ordered to Tangier.

A dispatch from Los Angeles, Cal. says the ornithologists of the Department of Agriculture were making an investigation of the economic value of the Bob White. It is calculated that from Ninth Month last to Fourth Month 30th, annually, in Virginia alone, the total consumption of weed seed by Bob Whites amounts to tons. Some of the pests which it habitually destroys, the report says, are the Mexican cotton boll weevil, which damages the cotton crop upwards of \$150,000,000 a year; the potato beetle, which costs of \$10,000,000 from the value of the potato crop; the cotton worms, which have been known to cause \$30,000,000 loss in a year; the cinch bug and the Rocky Mountain locust, scourges which leave desolation in their path, and have caused loss to the extent of \$100,000,000 in some years.

The report urges measures to secure the preservation of the Bob Whites in this country.

In a meeting of the Presbyterian General Assembly held in Buffalo, New York, steps were taken towards an union of all branches of the Presbyterian denomination in the United States.

In a recent paper Dr. Ward Brinton, Secretary of the Penna. Society for the prevention of tuberculosis says: "The vast majority of cases of consumption begin and are carried on in the house itself.

"Cleanliness, air and sunshine are the three great enemies of tuberculosis, and if proper precautions are taken to obtain these in the house there would be a tremendous decrease in the amount of consumption, and many persons now suffering with the disease would be cured."

"There is for practical purposes no better cleaning agent than soap and water, and in the home, especially where consumption exists, or is suspected, the floors should be thoroughly and frequently scrubbed, particularly in the sleeping, dining and living rooms.

"Fresh air, and the removal of tuberculosis, and therefore air should be permitted to enter the house freely. "Sunlight is destructive to the germs, and the more it is allowed to enter the house the less chance is there for the germ to grow. The thoughtful person will allow all shutters and blinds to remain open, so that the sunlight, with the air, may enter with the greatest freedom. "It is to be remembered that on account of the great ease with which the consumption germ grows in unsanitary surroundings, consumption has got the name of being an hereditary disease, while, in fact, it is really passed from one to another."

In the Methodist General Conference lately held at Los Angeles, Cal., it was decided not to make a part of the discipline of that body in regard to certain amusements which have been prohibited by it. Of fifty-five memorials addressed to it upon that subject fifty-five opposed making any change. In a report on the subject it is stated.

"Some amusements in common use are also positively demoralizing, and furnish the first step towards the total loss of character. We, therefore, look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against theatre going, dancing and such games of chance as are frequently associated with gambling, all of which have been found to be a direct and potent motive of worldliness and especially pernicious to youth.

"We deem it our duty to summon the whole Church to apply a thoughtful and instructive conscience to amusements, and not to leave them to accident or passion, and we affectionately advise and beseech every member of the Church individually to avoid the diversions which are not consistent with the Christian faith."

The Department of Agriculture has issued a report on "The Nation's Farm Surplus," which stated that the value of the exported farm products of this country is concentrated mostly in a few principal products. Of it, in 1903, cotton constituted 36 per cent; grain and grain products 25 per cent; meat and meat products and live animals 24 per cent; these products equalling over 85 per cent of the exports of farm products last year. Adding tobacco, oil cake and oil cake meal, fruit and nuts and vegetable oils gives a total of eight classes of products, each with an export value of over \$100,000,000, that comprises almost 96 per cent of the entire farm exports of 1903. "The fact that with a few years and the results of an enormous extension of orchard planting will begin to appear, and some of these results may be in a much increased fruit surplus for export. Taking up the destination of the surplus, the report says the United Kingdom takes about one-half, Germany about one-sixth, and France, the Netherlands, Belgium, Canada and Italy from 3 to 5 per cent each.

In view of the importance of preserving records of courts, etc. in a legible form attention has lately been called to the fact that the Legislature of Massachusetts a few years ago passed a law providing for the use of ink in public records selected by an official chemist.

A dispatch from the Russian fleet in Moutana and the North West territories to the depth of from one to six inches.

A dispatch from Washington says: An ant has been found in Guatemala that is an effective enemy of the cotton boll weevil, according to announcement of the Department of Agriculture. It will be introduced immediately into the cotton fields. "On Tuesday the cotton fleet has been again bombarded by the Japanese fleet. Fighting has been going on for several days near Port Arthur, in which the Japanese have lost it is stated 4500 men, while that of the Russians is believed to be greater. The latter were obliged to withdraw from Dalay and several other of their positions. The Japanese say they engaged in attacking Port Arthur by land as well as by sea."

Widespread popular disturbances are reported to occur in the interior of Russia, consequent upon war.

The finding of floating mines in the waters of the sea off the coast of Manchuria has brought to light danger to the shipping of neutral nations from the destructive agencies. Whether these have been directly placed by the Russians, or have floated away from the places where first set is not cleared up, but an inquiry into this subject is expected to be made preparatory sending a communication to Russia by the authorities at Washington.

In a late discussion in the Chamber of Deputies, Paris, on the relations between France and Italy, French Premier Combes, said that the Papal authority "in a document harmful to France, had denounced to certain European Powers the insult which it alleged head of the French State had inflicted upon it by retaining in the undisputed capital of his kingdom, the city received from the King of Italy, and by refusing to the claim of the Ultramontane to prerogatives regarded as untenable. The government had answered document by immediately recalling the Ambassador at the Vatican."

"This recall," said Premier Combes, "signifies that cannot allow the Holy See to interpret the presence of our Ambassador in Rome in a sense favorable to claims, or to make use of this presence to justify pretensions which we reject. It also means that we will allow the Papacy to intermeddle in our international relations, and that we intend to have done once for all the superannuated fiction of temporal power, which appeared thirty-four years ago." A steamer from Hong Kong of the 25th ult. at which the British steamer *Tweeddale* sailed from there Dorban, Natal, with 1055 coals. This is the first company of coaling going to South Africa to work in Transvaal mines.

NOTICES.

A YOUNG woman Friend experienced in travel, desirous to earn a trip as companion or care-taker.

Inquire at office of "THE FRIEND."

Friends Select School.—Friends who desire enter children for the school year beginning next 11th Month, may desirably communicate their wishes to the Secretary, so that places may be reserved for them.

J. HENRY BARTLETT,
140 N. 16th St., Phila.

Westown Boarding School.—For conveniences of persons coming to Westtown School, the stage meets twice leaving Philadelphia at 7.15 and 8.15 A. M., and at 4.32 and P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 P. M., twenty-cents each way. To reach the School by telegraph, W. West Chester, Phone 114a.

EDWARD G. SMEDLEY, Sup't.

Friends' Library, 142 N. Sixteenth St., Phila.
Opens on week-days from 9 A. M. to 1 P. M., and 7 P. M. to 9 P. M.

The following books have been added to the Library:
BURT, M. E. (ed.)—Poems Every Child Should Know.
FARRAR, Reginald—Life of W. Farrar, with a new Preface.
METHUEN, G. C.—Method of Universal Peace.
MURPHY, E. C.—Problems of the Present South.
ODDEN, Roger.—William Hickling Prescott.
SHALER, N. S.—The Citizen.
UNDERWOOD, L. H.—Fifteen Years Among the Top-knags WAGNER, Charles.—By the Fireside.
WARD, J. J.—Minute Marvels of Nature.

DIED, at her home near Lansdale, Pa., Fourth Mo 25th, 1904, of dropsy superinduced by heart trouble, RACHEL A. JACOBS, aged sixty-five years and three weeks, wife of William R. Jacobs, and a member of Abingdon Monthly and Hershram Particular Meeting of Friends. Before her recent removal to Lansdale, she was an Elder of Sadsbury, Pa. Monthly Meeting, of which she was a life-long member. Thoughtful and unassuming, she was sincerely attached to our precious principles, and uncompromising in them. Though the change was sudden, we trust she was preserved, waiting and ready.

She resided, at her home, at the home of William G. Ford, her son-by-law, on Third Month 7th, 1904, Et. H. ROBERTS, widow of the late Septimus Roberts of Montgomery Co., Pa., in the seventy-seventh year of her age, died on Fourth Monthly and Norrisstown Particular Meeting of Friends.

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The Leaves and Fishes of Membership.

"We have a goodly heritage!" is the general verdict that is heard while we enjoy a possum of good things incidental to fellowship in the Society of Friends. "A good Society to belong to"—so rich in moral and spiritual heroes, of so strenuous a life figured in the persons and daughters of its morning, ennobled by a history identified with reforms in civil society and human living, faithfully in evidence down to this day in all movements of mercy, enlightenment and that which makes public righteousness and Christianity made practical, it has become as pride to thousands who vaunt for themselves its pedigree, who are ashamed of the Cross which is the root of all that is glorified in Quaker offspring. Other men have labored, and what were so willing to enter into is the outward proceeds of their labors. They lived for us, their martyrdom was for us, and shall we name their name to live on and be dead, because we live unto the world which they surmounted because for them to live, was Christ? It may seem easy to say, "God forbid that I should glory,"—but the way to say it is to be willing to join Him in forbidding ourselves glory—"save in the cross of our Lord Jesus Christ," by whom such forefathers were crucified unto the world, and the world unto them. We shall have no future to glory in by simply glorying in our past. We could not have had their past to hang our glorying upon, had they not been alert to fulfil their duty, had they not been occupying the possibilities meant by the word NOW. And NOW is our only accepted time for redeeming both present and a future that will stir up posterity to emulation.

"A good Society to belong to," we say, "as ought to descend from." But then, only by the grace of God were they what they were, and parents cannot confer that grace upon

their children. By heredity or historic descent there can come aptitudes of the physical frame conformed to certain mental traits; but no apostolical succession of the spirit comes down except from above. The descent of apostolic grace upon a man is direct from the Father of spirits, not through an historical line upon earth, but through a man's own faithfulness to the witness of the spirit in himself.

"A good Society to belong to," is what we are now fresh from hearing reiterated in a reunion of members whose aspiration in many hearts doubtless was, "that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." "For he established a testimony which he commanded our fathers, that they should make them known to their children, that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments."

This proved to be an occasion of historical reminiscence, a remembering of the days and virtues of old, with no trace apparent of homage to a place or house. If there was a secret feeling, "how goodly are thy tents, O Jacob, and thy tabernacles, O Israel," it found perhaps its only expression in conversations on the privileges of our membership. The pleasant and instructive social occasions throughout the winter for lectures, conferences, or readings, the personal interest which members find in each other at other large gatherings for Yearly or Quarterly Meetings, the opportunities afforded to children at our boarding-school and other schools under Friends' care (for which alone some are found to seek admission to membership), the passport to confidence in the community which the faithful have earned for us, our institutions or provisions for relief of members, a measure of safeguarding of many from contaminations of evil associations, the wholesome atmosphere of a pure social intercourse, enjoyed in our characteristic reunions and outings, the emancipation which we may enjoy from fashionable or ecclesiastical demands—these are some of the outward incidentals to the inward grace testified for by the Society. These are perquisites for which human nature would hold

on to a right of membership even irrespective of a share in the grace. Of old a multitude followed the outward form of the Author of Grace, not because they had eyes anointed to see the miracles of grace, but because they "did eat of the loaves and were filled."

Perhaps our religious organization is supplied with a sufficient number of a "congregation of the outer court" for all its home missionary powers, without further need to lay hands over-suddenly on any who say, "I want to join the Society." "It is a good Society to belong to—I wish to join the Friends." If this be all, then such would "multiply the nation and not increase the joy." What we do want is, those whose mind is not on the Society to join it, but on its principles, to embrace them. Whoever will join the Society by way of its doctrines and principles will make a Friend. But whosoever would join the Friends with the eye mainly to the association and its privileges, would probably continue as a follower of the loaves and fishes, without becoming a Friend in truth.

But these outward advantages of our membership are not to be despised as helpers of our goodly heritage. They serve to the well-disposed as co-adjutors of an inward and cementing grace; and though covetousness might crave them, the Lord hath need of them in their place, to be used not as an end to themselves, but as a means of brotherhood and fellowship in grace.

Let the Apostle and High Priest of our profession be lifted up, in all things having the pre-eminence above mundane attractions and entertainments, and He will draw our membership unto Himself, to whom the gathering of the people is to be. In such allegiance to Him shall we with good conscience enjoy together his outward blessings, and eat our meat with gladness and singleness of heart.

Though many denominations may not feel over-particular about the spiritual quality of their parts of proselyting, and though some religious fellowships may feel reduced to the necessity of operating as an entertainment club for their young people in order to hold them, yet never may our invitation degenerate lower than this standard, displayed because of the Truth,—“Come and have fellowship with us, for our fellowship is with the Father and with his son Jesus Christ.”

Memoranda of William P. Townsend.

(Concluded from page 374.)

It appears from his account, that even during the time his mind was much devoted to folly and worldly engagements, he was not entirely insensible to religion, for he says "a strong desire often arose in my mind to know and experience for myself the benefits of its protection." In seeking after this, he frequented for a time the meetings of the Methodists and assisted in establishing a First-day school in their place of worship; but on the Presbyterians establishing a place of worship in West Chester, he says, "To this I sometimes went, seeking with others for some solid foundation for religious faith, but the way felt very dark to me. Subsequent to this and in my early years, although I was a man pretty well grown, the Episcopalians established a meeting in West Chester, and one of my most intimate friends being an active, and I now believe, a sincere member of that Society, I was induced to join hands with him and some other leading men of the place in establishing their meeting, and finally in the erection of a spacious place of worship. I was much interested in the setting up of this meeting, in the building of the house, and was for several years a member of what is called the vestry, a body which manages the affairs of the Society, but not necessarily in membership with it. I took part in singing in the choir, but never felt a liberty or inclination to unite myself in membership with it."

"During all these years of wide departure from the strait and narrow path, I was at times made sensible of a great want. That which is lacking cannot be numbered." I felt that there was a something in religious belief and experience that I had not yet been able to find in any sect with whom I had been associated, although I was desirous of doing so. It was whilst under such desires that a small tract issued by the 'Tract Association of Friends' fell in my way, the reading of which was, I humbly believe, under Divine mercy, the means of turning my feet from the broad way that leadeth down to destruction and death into the narrow path that leadeth to light, life and peace. It occurred in this way: one First-day afternoon in the summer of 1843, sitting with a number of other young men on my father's front steps, a carriage passed along the street from which a tract was dropped. I immediately picked it up. An opportunity presenting soon after, I sought a retired place on the Brandywine, and read it with much interest, and I hope profit. I am not able now to name the particular publication, but (it told of) some one who had gone as far astray and been as deeply soiled by contact with the pleasures and pursuits of the world as I had. The reading of this tract was blessed to me, inasmuch as it raised in my mind a ray of hope that there was yet left for me a way to the knowledge of the blessed Truth, even if it should be among my own poor despised people, as I had always looked upon them to be. During all my years, however, of gayety and frivolity, I ever entertained a hearty respect for a consistent Friend."

Our friend records some events in which he seems to have narrowly escaped serious injury; twice from being thrown from his horse, and once in a gunning accident. His preserva-

tion at those times he afterwards attests as among the evidences of Divine mercy extended to him in his then unregenerate state. A trying circumstance in his life occurring about this time brought William P. Townsend into great distress of mind, and he dates his first deep religious impressions to this period, when his anguish of spirit was so terrible that he felt unable to bear it, and he says, "I sought my heavenly Father's help, earnestly desiring that he would be pleased to interpose for my relief. He was graciously pleased to hear my cry." He goes on to say: "I think it proper to mention in connection with this circumstance that although I was at this time in the way of attending other places of worship, seldom if ever at a Friend's meeting, but when this deep trouble overtook me, the sad consequences of my own rash folly, I could find in all the ceremonies at those places of worship no solace for my wounded spirit, and instinctively sought the quiet of Friends' meeting; being conscious, even in that benighted condition, that there was there to be found a nearer access to the Source and Fountain of all good than elsewhere; and to this day I can recall the solemn feelings experienced in that silent meeting."

Although he was thus followed by the "re-proofs of instruction, which are the way of life," there was not, as appears from his diary, a full surrender of his heart to Him who was thus following Him in mercy until about the thirtieth year of his age, when in the autumn of the year in which the reading of the tract alluded to had been blessed to him, he says: "I, with two or three of my gay young companions, entered Orange Street Meeting House, Philadelphia, taking our seats far back in the house. Soon after, our friend William Evans arose in the gallery and commenced an impressive communication, quoting, I think it was, the sixteenth verse of the forty-second chapter of Isaiah: "And I will bring the blind by a way that they knew not, I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them;" and brought the subject so close home to me that I was as one struck dumb; my knees ready to smite together, and the feeling, as I now remember, was a strong desire to shrink within myself. He proceeded at considerable length, and so forcibly did I feel the arrow of conviction in my heart that I was enabled then and there to make covenant, and close in with the offers of Divine mercy that had been working in my mind for some time previous. It made a strong and comforting impression on my mind, and from that day forward I have, through great mercy, never been permitted to doubt of the goodness as well as immediate superintendence of our Heavenly Father, however unworthy some of us feel of the least of His notice and regard. I was still in my gay clothes, but soon after found a man who made plain coats and had one made."

Although a marked change was now wrought in him and his feet turned from the broad into the narrow path, yet he found the work of Divine grace was not completed; there were enemies of his own house that the warfare had to be maintained against. One of the most potent of these seems to have been a hasty,

impetuous temper, which he often alludes to in his diary as being a source of frequent distress of mind for having given way to it. Thus on Tenth Month 25th, 1844, he writes: "The afternoon confined to the store and to my sorrow and regret (keenly felt, but in that ir- stance too late) I gave way to my natural quick and haughty temper, which manifested itself by angry words and was followed by sudden looks toward a customer who had been the cause of the irritation. Oh! what a task it is to overcome it: unaided it never can be done: Oh! that I may earnestly look and depend upon the only true and effectual Helper, Eleventh Month 10th he makes the following entry in his diary: "It being, I believe, or year this day since I was enabled to make change in my dress, I thought it would be satisfactory to refer to that, at this period, ar- say how thankful I feel that the step has been taken, although dark shadows have, during the past year, been permitted to rest upon my path, at times almost obliterating its course. Although indifference and unfaithfulness on my part have retarded my spiritual progress, yet feeling my own unworthiness and present weak state, I cannot but express the sincere convictions that this state is one infinitely to be preferred to that in which I was." It is interesting to note in William P. Townsend's religious experiences which he has not down in his diary, how, like the apostle Paul while fighting the "good fight" he seems to "have kept the faith" in that Divine power which was gradually working out his redemption.

Second Month 22nd, 1846. — He writes "Arose this morning with peaceful, comfortable feelings which continued with me until evening, when being engaged in outward concerns which did not go on quite smoothly, I gave way in inward feeling to irritability of temper, and if I did not manifest it, which fear I did, I felt it and acknowledged it to be one of my greatest weaknesses. But although it is hard indeed at times to struggle against its advances, I do feel engaged to keep up the warfare, believing and trusting in that Divine Arm for help which has been so mercifully stretched forth for my succor and aid. In looking back to what I was and to where I was only a few years since, and in reflecting upon what has been done for me, a song of thankfulness arises in my breast, accompanied by an ardent desire that he who has been graciously disposed thus far to lead me on my way will not leave me nor forsake me amidst the pitfalls and dangers by which my daily walk amongst men is surrounded."

Three days later he makes note, "I have sometimes inquired of myself whether or no I am sufficiently cheerful and social in my own immediate family circle. I fear to trust my tongue with any liberty, knowing full well the propensity that prevails to run itself down and scatter to the four winds those precious feelings with which I am at times favored."

To recount all the varied experiences which our dear departed friend has recorded of his work and power of Divine grace, exemplified in his life and character, would extend the memorial beyond proper limits. Passing on to the later years of his life, we find under date of Eighth Month 6th, 1893, this entry: "This day completes the eightieth year of my life

ow wonderful does it appear in the retrospect, both spiritually and physically, and how glorious as to the future. It is now about fifty years since my feet were mercifully turned from the broad into the narrow path in which have found a peaceful rest, that I was unable to find in all this world had offered in its most captivating forms, or in the performance of the rites and ceremonies of other religious societies. Oh! that I could be sufficiently thankful now that the shadows of life are perceptibly lengthening. My greatest desire is that as He who so wonderfully drew me out of the vortex of fashionable life, establishing my feet on the everlasting Rock of Ages, will in His great mercy continue to be around about me and preserve me from offending Him in thought, word or deed."

First Month 1st, 1896.—After recording this thankfulness the improved physical condition of himself and wife, he adds: "But above all, we are sometimes favored to feel peace and quietness to reign in our little family, accompanied by a humble hope that however unworthy of so great a favor, a door of mercy will be opened for us when done with this tribulated state of existence, through the life, suffering, death and ascension of Him who died to save sinners."

Eighth Month 5th, 1898.—He writes in his diary: "This day I complete my eighty-fifth year and desire to record how much I have to be grateful for; in full possession of all my mental faculties, better health than in former years, and a little sense of unmerited favor in peace of mind that surpasses all else, is at times to be felt, though feeling myself unworthy."

Third Month 29th, 1899.—He adds, "I can hardly confirm the above, only an increased sense of unmerited mercies." This appears to be the last entry our friend made in his diary, though he continued for some time after this to be able to enjoy the blessings of life with an ever grateful heart. While often a sufferer from bodily ailment he was mostly able to get to our meetings when the weather was not too inclement, and frequently to attend the fortnightly meetings of the West Chester reading circle, in which he took an active and useful interest, and where his presence was appreciated by all, and especially by the young Friends.

The last occasion of his getting out to meetings was in attending our Monthly Meeting held the second of Seventh Month, 1902, after which his increasing bodily ailments were accompanied with very severe suffering which was enabled to bear with remarkable Christian fortitude and patience. His desires were answered, that he might in his extreme suffering be preserved in word and deed from anything that would bring any stain upon the name of Truth. There was one occasion before he was confined to his bed when he had three consecutive hours of quiet rest and sleep. His bed seemed filled to overflowing with gratitude to our Heavenly Father for those three hours of freedom from pain, and upon his knees he offered up a prayer of thanksgiving for what he felt was such a favor to him. He was soon after confined to his bed, where the intensity of his sufferings, as well as the means used to mitigate them, tended to weaken the powers of his mind, but from his frequent ejacula-

tions and petitions it was evident that his heart was fixed, trusting in the Lord.

On the morning of Eighth Month 21th, death brought release, but there was no sting with it, neither did the grave have any victory. The grace of God which bringeth salvation had triumphed. Divine mercy, we reverently believe, opened heaven's gates and the ransomed soul entered its heavenly mansion.

The Friends' Library of Philadelphia.

Our last report was made in First Month 1900. Since that time the Library has continued to be run on lines formerly laid down, and we believe that its usefulness has been steadily increasing. The number of books on our shelves, First Month first, was 16,015 volumes. This shows but a slight increase over the number last reported. The actual increase, however, has been considerable, the apparent discrepancy arising from the fact that the present figures are more nearly accurate, being the result of a carefully prepared shelf list made by the Librarian, and many books which have heretofore been carried on the catalogue, have been eliminated, owing to their being no longer useful, and for other reasons.

The total circulation during the past year was 4747 volumes borrowed, which is considerably in excess of any former year and shows an advance of upwards of 1,100 over 1899, the final year included in our last report.

The number of readers has also increased to 524 the past year. We believe that these figures indicate that the Library is appreciated and that its field of usefulness is steadily spreading. No accurate account has been kept of the large number of books referred to in the Library, but not actually borrowed.

We have endeavored from time to time to keep Friends aware of the new books that were being added, particularly those that might be of special interest at the time, through notices which have been periodically published in THE FRIEND, and also by means of printed catalogues of accessions and other more important books, which have been circulated. We believe if Friends would have the Library in mind, they would frequently find that books are accessible in our own Library, which it is difficult to procure elsewhere.

The steady growth of the collection of books has greatly crowded the shelves and at the present time there is very little room available for extension, although the available space for the erection of new shelving has not been quite exhausted. This matter has not given attention by the Committee and at no distant day some new cases will be erected.

The sending of small selections of books to distant points by express to Friends in localities where there are no covenant libraries, has continued to be carried out as in the past, and we believe has been much appreciated.

A number of magazines are subscribed for, and the list of these is revised from time to time, in order to keep the table properly supplied with suitable periodical literature.

It seems to be appropriate that this Library should contain as full a collection as possible of books and tracts relating to our own Society. We therefore feel the importance of procuring such as they are offered for sale either at

auction, or in the book shops. Our collection now is particularly rich in early Friends books, and is possibly the most complete in this country. There are still many deficiencies, which ought to be filled, however. We have availed ourselves of opportunities as they presented, most of the works purchased being in date prior to 1750.

Friends who have books to dispose of have frequently remembered that the Library is a suitable place for depositing works, and we have received a number of useful and valuable donations.

The Record Room continues to be appreciated by those for whose benefit it was established. At the present time there are deposited 674 volumes, representing seven Quarterly Meetings and forty-six subordinate meetings in addition to 48 volumes from ten associations and corporations connected with Friends, making a total of 722, an increase of 31 during the past four years. The very frequent applications from persons who are interested in historical research, tracing genealogies, etc., for permission to examine records has shown what a mine of information they are. Rules have been adopted for protecting all of these books from any improper use and most of the information desired which they contain is secured by the applicant through the medium of searches made by the Deputy Custodian, (a small fee being charged to cover the time occupied.)

By this means, those who are desirous of securing legitimate information from our records have the opportunity of obtaining it at a cost practically nominal whilst at the same time a control of private matters is absolutely secured.

This system in no way interferes with officers and other authorized members of depositing meetings, having free access to their records, and in a few particular cases, special privileges have been accorded to persons conducting historical research.

New shelving in the record room being essential, a portion of it is being supplied through the generosity of some Friends.

One of the most interesting manuscripts which we have, is a volume entitled "First Days Meetings Supplied by Friends in the Ministry in and about London, 1828."

This book is the first record of "The London Morning Meeting" and antedates by seventeen years those in the possession of the Meeting for Sufferings in London. Recently we have had a verbatim copy of this book made and have sent it to London in order to make their collection as complete as possible. The original came into our possession many years ago, having been purchased in an old book shop.

By direction and on behalf of the Committee,

Signed, GEORGE VAUX, JR., Clerk.
PHILADELPHIA, Second Month 24th, 1904.

A MAN got an eagle's egg and had it hatched out among his chickens. For a time the young bird was content to be like a chicken, but one day it looked up into the heavens and became restless. Soon it was gone—flying away out of sight. The eagle was not made for barnyard existence, but to live in the sky. Man is not meant to be a worm, and he who contents himself with a worm's existence misses the meaning of his life.—Ex.

FOR "THE FRIEND."

Two Principal Promoters of Divorce.

So marked has become the ratio of divorces to the whole number of marriages throughout our country, that a general cry of alarm has been sounded, and a demand on all sides is being made to adopt measures of some sort to arrest this present wholesale desolation of homes. Much of the thought and endeavor is along the line of a uniform divorce law for all the States, and a large curtailment of the allowed causes for which divorces have been granted. It would be well, nevertheless, were the most serious effort at amendment put forth in the direction of the overthrow of those evil practices and customs which so tend to marital infelicity and the procurement of legal relief through the agency of divorce lawyers and the courts. Some considerations hereupon were set forth in an article upon "Divorce *versus* Fiction," contributed by the writer of this to THE FRIEND upwards of twenty-three years ago. (See issue of Third Month 5th, 1881).

It may help us to discern the trend to-day, whether hopeful or the contrary, if we bring into comparison with present statistics on the subject some that were supplied in the foregoing article. In Vermont, where six causes for divorce are allowed, there were in 1860, 94 divorces. The number had increased to 197 in the year 1878, with the ratio to marriages as 1 to 14. In 1902, the ratio had risen to 1 in 10. Rhode Island, in 1878 showed a proportion of marriages to divorces of 1 to 13, but in 1902 the proportion was but 1 to 8. In the other States of New England, where we likewise look for qualities of thrift and intelligence beyond the average, the disposition to cast aside the marriage bond is similarly marked, Massachusetts showing 1 to 10, New Hampshire 1 to 8.3 and Maine 1 to 6.1. In Connecticut, the ratio in 1878 was 1 to about 10½. There appears to have been some reduction since then, inasmuch as a number of causes previously permitted for divorce have been disallowed. In the West, during the last ten years, it is stated that there has been a steady and rapid increase in divorces. In Ohio, at the time the previous article was written, the ratio, which for a good many years averaged 1 to 26, had risen to about 1 to 18, but now the proportion is given as 1 to 8.8, while Indiana furnishes the yet more forbidding showing of 1 to 7.6.

The vicious teaching of a very large proportion of the fiction of the day was specially pointed to by the writer (in his article of 1881) as contributing to those unhappy conditions which make easy the way of divorce. "To give an idea," says a contributor to the *International Review* of that year, "of what the ordinary novel of the day is, I will take from a leading English journal, the *Spectator*, which happens to lie on my desk as I write, the notices of the novels of the week. They are seven in number. The first has for a heroine a woman who confesses that under certain circumstances she would set love above law. The hero is created to show in what a refined way he can fall in love with another man's wife. The object of the book is to introduce some very indifferent scoffs at religion and religious people. The next is a dull story not wholly free from vulgarity. In the

third there is a horrible element"—and so on. He does not find one of the seven which could be called good and proper reading, even for a novel-reader, and yet such publications as these are placed by thousands upon the shelves of all the large libraries, and are sought for by the readers more greedily than are any others of the books.

As is the poisonous character of the popular fiction, so is the corrupting character of the drama. In presenting the subject of "What can be done to help the British stage?" the *Literary Digest* of a month ago remarks: "The present sorry plight" of the British stage affords a text for several articles and a great deal of pessimistic discussion in the London papers and magazines. John Hare, the famous actor, has written a letter to the London *Times*, in which he declares that the time has come when "those interested in the future of the higher drama may anxiously inquire if some drastic measures cannot be taken to arrest its decay in this country." Yet what does this endeavor at "arrest" really amount to when we consider that the first of English tragedians, he who was knighted some years ago for excellence in his profession, and who has been quoted as a foremost contender for the reformation of the stage, had, according to an English writer, committed—up to twenty years ago—at least fifteen thousand murders upon the theatre boards, and has by this time probably nearly doubled the grim total; that another had been divorced nearly three thousand times on the stage; and others (named) in the personation of sundry stage characters have been some thousands of times "foully betrayed, deserted, or abducted." It is not safe to enact such evil simulation—the long roll of the divorcees of the stage show that it is not; it is not safe to be the witnesses of such wanton play with the marriage relation—the repetitions of like scandals upon the stage of real life ought to make this evident.

Now, the staple theme of these plays and personations is alleged to be *love*, but, alas, what a mockery of that divine gift! A correspondent in Geneva, Switzerland, who recently read the extended essay on the Theatre which appeared in THE FRIEND some twenty years ago, makes this remark germane to the present subject: "At present the vulgarity, nay the obscenity, of ninety-nine out of the hundred dramatic works represented on the boards is something awful. There is at present hardly a single theatrical piece which does not more or less advocate adultery, and where Love, the holiest and highest of God's gifts, the one which brings us nearest to Him, is not debased and besmirched and utterly corrupted, by drawing that highest emanation of the human soul in the vilest pool of the cravings of the flesh."

Hence, it is a wrong done to the purity of the language, an offence against every right-ordered community, when the public press, as is so commonly the case, alludes to the wrecker of virtue as a "lover." The Baptist pastor at South River, New Jersey, commenting to-day on the crime of the married minister of that place who last week clandestinely departed with a young woman of his flock, justly said that "base, uncontrolled passion, not love, was at the bottom of ———'s crime." But it is the realistic personation of such crime, in endless

variations of vileness, that is portrayed upon the boards of very nearly every theatre in this country. The highly-spiced fiction, so great in vogue, is of the same kind. Hundreds—thousands—we may safely say, millions—of young people, whose names are upon the roll of the churches, are reared in this repellant atmosphere. Need we wonder then that the divorce lists alarmingly lengthen in every State, that the marriage covenant is entered into with the utmost lightness, and that widely prevalent is the thought of ready breaking the tie if the future so inclines, upon one of the many pretexts that an easy divorce affords?

There lately convened an Interchurch Conference on Marriage and Divorce, a body ofcially representing fourteen leading denominations. The following, from their appeal to the public, might have been stronger had it contributory evils of theatre-going and novel reading been specifically designated and warned against.

"The hope of curing and crushing the horrible tendencies to facile and frequent divorces, we believe, upon impressing and inciting such an intense conviction of what marriage is, and of what marriage means that it will cease to be entered into 'unwisely and lightly.' The festivity which a company's marriage must be [so] sobered and consecrated by the conscious presence of Him 'who adorned and beautified the marriage Cana, in Galilee, by his presence, and the firm miracles that He wrought,' that neither man nor woman shall dare to enter the precincts of betrothal without the tested certainty of love—without the full recognition of its mutual duty of service, forbearance and faithfulness which it involves."*

JOSIAH W. LEEDS.

UNCONSCIOUS INFLUENCE. — A button once touched in New York which fired gun and rang bells all around the world. Yet the man who touched the button never heard sound. How closely that resembles the work of many a humble man or woman. Unconsciously, they set powers in motion that never stop, and exert a silent influence for good that brings a new world out of chaos. Yet they live on as unconscious of what they are doing as Moses was that his face was shining.—*Epsworth Herald*.

"THE true way to attack vice," said twice and witty Sydney Smith, "is by setting up something else against it." The same remark applies in the inner self as in the outer world. The way to get rid of a temptation or a sin is to put an active habit or good in its place. Take a homely instance, the girl who is tempted to ridicule others can cure herself by doing little kindnesses instead.

* The custom, now become so common, of throwing a sparkling rice over a newly married couple, is one that can scarcely be commended unless it be thought there is a gain in exchanging the mingled dignity and tenderness of the home-parting for comedy and "horse-play." To the extent to which the practice has grown was exemplified the other day at Lancaster, Pa., when, after the marriage ceremony, such quantities of rice were showered upon the couple that they were obliged to take refuge in a hotel, where they were besieged by their "friends" hours to prevent their exit. The recital, which read like an account of college hazing, seemed to decidedly belittle the momentous event.

FOR "THE FRIEND."

Mohonk Conference on International Arbitration.

The Tenth Mohonk Conference on International Arbitration was held at Mohonk Lake the 1st, 2nd and 3rd of this month.

The attendance was larger and the feeling more enthusiastic than ever before. Judge George Gray of Delaware, presided; addresses were made by Justice David D. Brewer, of the Supreme Court of the United States, Judge John Stiness, of the Supreme Court of Rhode Island, Justice Baldwin, of the Supreme Court of Connecticut, together with a large number of others from men eminent in many callings, from all sections of the country; also by distinguished citizens of Mexico, Japan, China and Italy. Much confidence was expressed as to the rapid progress of International Arbitration as a means of settling disputes and obtaining justice between nations.

An impressive and encouraging feature of the conference was the presence of representatives of the Chamber of Commerce on business organizations of sixteen large cities. These representatives expressed in an earnest manner the interest of the business portion of the community in this cause, and a strengthened determination upon returning home to increase their efforts in the furtherance of it.

It was stated that there are good grounds for believing that when Congress next meets a comprehensive treaty between the United States and Great Britain and perhaps other nations also, to refer most, if not all, differences between them to the Hague Court will be approved.

The following declaration of principles was adopted:

"With unabated confidence in the cause of international arbitration, this conference renews its allegiance to the principles involved and continues its efforts to promote them. Each year marks distinct progress toward the attainment of the beneficent ends proposed. Its progress has been along the lines of national growth and development.

"With great gratification we record the fact that eleven nations, five of them ranking among the great Powers, have appeared before the Court at The Hague and submitted their controversies to its adjudication. This has been done in the same orderly and judicial manner that which obtains in our ordinary courts of justice where disputes between individuals are decided. In either class of cases one party or the other is likely to be disappointed with the result, but it is accepted as the only rational and civilized substitute for a direct settlement between the parties themselves.

"We confidently rely upon the irresistible power of public opinion to give effectual sanction to the judgments of the arbitral tribunal and to extend the scope of its jurisdiction.

"We rejoice that the increasing development of commercial communications between countries tends to the advancement of universal peace. This conference is more than ever conscious of the profoundly vital and important nature of the work in which it is co-operating. Arbitration is not sought as an end in itself, but as a necessary means to the attainment of the great ends of international justice. It is intended to be merely an easier and cheaper way of overreaching a rival or getting the

better of an enemy. It recognizes the equally sacred rights of all, and seeks nothing less than the meting out of justice to all concerned, as it may appear to an impartial court, under recognized rules of law, after hearing all the evidence and the arguments of the respective parties.

"To create a demand for a resort to this court for the settlement of controversies between nations, in a constantly increasing number and range of cases is the immediate constant and imperative requirement of the situation. To this end the conference urges all the people to give their influence to the adjudication by The Hague tribunal of all disputes between nations, substantially as in disputes between parties in civil cases. It should appeal to all people from motives of justice and right, humanity and peace, regard for human life and happiness. None is so high and none so low as to be beyond the unhappy effects of war. In all parts of the land, in city and country in family and store and workshop, in church and school and State, in all the relations of life, attempted settlement by war leaves its sad and indelible mark.

"We therefore appeal to all to co-operate in diffusing such a righteous sentiment and feeling toward all classes, conditions and races of men that international arbitration will be resorted to as the best means of securing international justice whenever diplomacy fails.

"To such a sentiment and feeling, when awakened, the law-making and treaty-making powers of the government will readily respond. Several nations have already signified their readiness to enter into treaties with the United States, providing for the submission of their controversies to The Hague tribunal. We urge upon the government not only to take early and favorable action in response to these suggestions, but also to take the initiative in negotiating similar treaties with all nations, whereby they shall agree 'to submit to arbitration by the permanent court of The Hague all differences which they may fail to adjust by diplomatic negotiations,' and by which they shall further 'agree not to resort in any case to hostile measures of any description till an effort has been made to settle any matter in dispute by submitting the same to The Hague tribunal.'

"The conference considers it of great importance that the arbitration treaties signed by the representatives of all the States of the Western Hemisphere at the International American Conference held at Mexico City in 1901 and 1902 should be ratified at the earliest practicable day.

"We favor the coming together of representatives of all nations disposed to join in the movement in pursuance of some plan mutually agreed upon for the purpose of conferring together concerning matters of common interest, to the end that the general welfare of all the nations may be promoted. This proposed gathering has already been aptly designated as an International Advisory Congress. We recognize such a congress as a natural complement and auxiliary to the cause of international arbitration. It will be but another of the steps sure to be taken in the same general direction, all making for the peace of the world upon the only reliable basis, namely, that of justice and mutual good will."

THE OTHER SIDE.

JULIA HARRIS MAY.

Across the sea I planned to go,
And studied many books to know
About the pictures over there,
And tried, in all things, to prepare
Myself, that I might understand
The wonders of that foreign land.

A few short years and I must go
Unto a land I do not know
Beyond the stars. Should I prepare
For my long journey over there?
Yes, let me leave no plan untried,
To fit me for the other side!

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 373.)

This committee reported on the second of Tenth Month, and the following minute was then made: "The Friends on the concern of this meeting relative to the Indian natives produced their report thereon, which being read and considered is united with, being as follows:

"To the Yearly Meeting now sitting. — The Committee appointed on the interesting concern for promoting the welfare of the Indian Natives report, that at several meetings in which we have had the company of divers concerned brethren not particularly named to the service, we have deliberately considered this important subject, which has for a series of years deeply exercised the minds of many Friends, and been latterly revived in the Yearly Meeting with increasing weight. Our minds have been measurably drawn into sympathy with those distressed inhabitants of the wilderness, and on comparing their situation with our own, and calling to grateful remembrance the kindness of their predecessors to ours in the early settlement of this country, considering also our professed principles of peace and goodwill to men, we were induced with much unanimity to believe that there are loud calls for our benevolence and charitable exertions to promote amongst them the principles of the Christian religion, as well as to turn their attention to school learning, agriculture and useful mechanical employments; especially as there appears in some of the tribes a willingness to unite in the exercise of endeavors of this kind. We believe that this end may be much promoted under the Divine blessing, by a recommendation from this meeting to the several Quarterly Meetings, that a liberal subscription be set on foot and a fund raised, to be under the direction of a special committee to be appointed by the Yearly Meeting, in order that these pious purposes may be carried into effect as early as practicable, and the apparent friendly disposition of government towards this desirable object improved. And conceiving that this subject is of sufficient magnitude to claim the attention of our religious Society in different parts of this continent, we think it may be useful to hint the substance of this concern in the epistles to the respective Yearly Meetings."

The next day the subject was again considered, and the following minute adopted:

"The report on the subject relative to the Indian natives being again read, the fol-

lowing Friends are named to give solid attention to the concern at large, also receive and appropriate such moneys as may be raised towards effecting the beneficial, pious purposes held up to view in said report, viz:

JOHN PARRISH,	BENJAMIN SWETT,
JOHN ELLIOTT,	JOHN HUNT (of Evesham),
JOHN SPENCER, JR.	JAMES COOPER,
ANTHONY JOHNSON,	MARK MILLEB,
JOHN STAPLES,	WILLIAM HARTSHORNE,
OLIVER PAXON,	RICHARD HARTSHORNE,
JOSEPH TRIMBLE,	THOMAS WISTAR,
JAMES EMLEN,	JOSEPH SANSOM,
ISAAC COATES,	WILLIAM SAVERY,
AMOS HARVEY,	JOHN BIDOLE,
WARNER MIFFLIN,	THOMAS HARRISON,
SAMUEL HOWELL,	HENRY DRINKER,
JOHN SMITH,	JOSEPH SLOAN,
BENJAMIN CLARK,	JOHN FERCK,
	JOHN HUNT (of Derby).

This was the first appointment of Friends to constitute a standing committee to give attention to the condition of the Indian natives and which by successive re-appointments and additions has continued to the present time.

It has been said of the period immediately succeeding the Revolutionary War that as respects our Religious Society, it was a time of unusual dedication of heart on the part of its members, and of growth in spiritual life. The trials which Friends had undergone during the war had driven many to the alone Source of help and refreshment, had purified and strengthened the church. Shortly after the return of peace the awful visitation of the yellow fever in Philadelphia, in 1793, and for a few years subsequently, brought the realities of the invisible world very forcibly home to the community at large. It had been stated that for the twenty years succeeding the American Revolution a greater number of zealous laborers for the Truth were found among Friends of Philadelphia than at any other period.

It may well be believed that it was under a degree of chastened feelings attending these calamities that the efforts of individual Friends, and later of Friends in their collective capacity, on behalf of the Indians were engaged in.

This Committee met for the first time Tenth Month 4th, 1795, and appointed Thomas Wistar its clerk and John Elliot its treasurer.

One of the first subjects which claimed its attention was "the expediency of communicating to some of the officers of the government, the benevolent motives which actuated the Yearly Meeting to engage in the present concern" and Henry Drinker, William Savery, Warner Miffin, John Parrish, Joseph Sansom, John Smith and Thomas Wistar were "desired to wait upon the President of the United States, Secretary of State of the United States, Governor of the State, and such other officers of the general and State governments as they may think requisite to answer the purpose intended." This course was no doubt taken to allay any apprehension which might be felt that Friends were using their well-known influence among the Indians in an underhand manner. At this time the seat of the National Government was in Philadelphia, and visits of delegations of Indians to this city were not uninfrequent.

(To be continued.)

In the day of prosperity we have many refuses to resort to; in the day of adversity only one.—H. Bonar.

TEMPERANCE.

The matter under this heading is furnished to THE FRIEND on behalf of the "Temperance Association of Friends of Philadelphia," by Benjamin F. Whitson, 401 Chestnut Street, Philadelphia.

THE TRIFLES.

For what we cannot do, God never asks;
Beyond what we can bear, He never tries.
In sweet fulfillment of the little tasks
We make our preparation for the skies.
The restless heart seeks to do something great
And leads the common things of life slip by,
Forgetting that the trifles indicate
Which path we're taking for eternity.
—London S. S. Times.

GREAT occasions do not makes heroes or cowards—they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong or we grow and wax weak, and at last some crisis shows us what we have become.—Bishop Westcott.

The Mississippi senate has passed a bill prohibiting the sale of Peruna, Jamaica ginger and all forms of intoxicating bitters or remedies.

GOVERNOR HERRICK of Ohio, has signed the Brannock local option bill, and it is now a law. Under its provisions owners representing fifty-five per cent. of the property frontage in any city block can vote out saloons in their territory.

The city council of Chicago has passed three ordinances for the regulation of saloons: (1) The hour for closing has been changed from midnight to 1 A. M. (2) When saloons close, all screens and shades must be removed and a sufficient light must be kept burning to illuminate the bar-room. (3) Pail trade by children is absolutely prohibited and penalties were set for violations.

DON'T WANT DRINKING MEN.

Railroad companies are becoming more stringent in their rules every year with regard to the use of intoxicating drinks by their men. On New Year's day the Northern Pacific began a very much stricter supervision of the conduct of the men employed on its lines and, it is said, that taking a drink of liquor is considered sufficient provocation for immediate discharge from the service. One of the prominent officials of the operating department is authority for the statement that this rule will be enforced rigidly, as the officials of the company had decided that by so doing the service would be greatly improved.

Several of the largest systems in the East and West during the last two years have adopted similar rules for their trainmen, engineers and conductors, and many of the roads have included all their employes. It is said that great improvement in efficiency resulted.

Young men should take notice. More and more business firms are ruling out the man who drinks. You say it is nobody's business if you take a drink occasionally but these meddlesome employers think it is their business. They say that if you drink occasionally by and by you

will drink semi-occasionally and that eventually you will be unfit for business. In the meantime while your unfitness is developing, they do want their business to suffer from it. It may be mighty mean of them but they have advantage of you and you must choose between drink and a job.—Orange City Free Press.

THE Inspector General of England, in a last report, which covered a period of five years, stated that during that time there had been imported into the country 127,000 pounds of cocculus indicus nux vomica grains of paradise and guinea grains. All of these were the strongest of poisons. They cost \$1,000,000 and were sold entirely to make drink.

The American drinks are of the same order they are mixtures of drugs. A large drug in New York made no secret of the fact that he sold tons of poisonous drugs to make drink and the brewers were not ashamed to acknowledge that the largest bills they paid were the druggist for drugs imported for use. Wines that went into the houses of the rich were just as great cheats as the liquors taken by the poor.

No pure port Madeira or Rhinish wines ever came to this country. He saw signs in wines in this city "Pure Port," but he would be safe in offering \$100 for a pint of pure port wine. The jolting incident to a sea voyage would sour it; and so to get the wine to this country at all, it had to be fortified with brandy or whiskey up to 25 per cent. of alcohol.

One hundred times more port wine was sold in the United States than was produced in Oporto valley, and it was the same with other wines that were supposed to come from abroad. Three of the large cities of the world consumed fifteen times as much wine as was made in one year.

Coming to the commoner drinks, he said that they were composed of the cheapest and most poisonous drugs. If the law against adulterated liquors for the use of drugs were enforced in the United States not a single saloon could stand; they would be compelled to shut the doors, because the great bulk of their trade was in drugged drink.—Selected.

A YOUNG business man of splendid capacities whose views on the temperance question were those generally held by so-called moderate drinkers, when told by his uncle, a wine and spirit merchant, that he had planned to retire from business, and desired to make arrangements with this nephew that he might care on this well-paying concern, decided before accepting the offer to examine some temperance literature bearing upon the alcohol question given him by a friend. At our request he tells what he thought and what he learned concerning alcohol.

I thought (and thousands are under the same impression to-day) that alcohol gave energy and strength.

I have learned that the secret of the delusion is in its power to paralyze. People may take dulled perceptions and temporarily ease nerves for strength. Experience showed that athletes, explorers in cold regions or workers in the hot sun have proved the advantage of abstinence.

I thought every robust healthy-looking man

ate drinker was a proof of the strength-giving properties of alcohol.

I have learned that, thanks to his constitution, he is healthy in spite of, and not on account of, the alcohol, and that insurance companies have proved abstainers' lives to be longer and healthier.

I thought the Bible commanded the use of alcohol when it said: "For every creation of God is good."

I have learned that our alcoholic drinks cannot be reckoned God's good creatures. The grain, grapes, etc., are good, but the drinks are man's concoctions, and he does not hesitate to destroy the nutriment in obtaining strong drink.

I thought the Bible commanded the use of alcoholic drinks because it spoke of wine cheering the heart of man.

I have learned that the wines of Scripture were very different to the alcoholic liquors of to-day; distillation was unknown, and wine was not the craving for drink then, nor the necessity for total abstinence.

I thought it was not right to abstain from alcoholic liquors simply because they were often used to excess by many persons.

I have learned that it is only humane that men should abstain for the sake of their temporal brethren; for the sake of trying to make the world—so blighted by drink—a little brighter.

I thought it was only the drunkard who should become an abstainer, if he could not drink moderately, and that he was to be despised as most ignorant and worthless creature.

I have learned that others should abstain that the drunkard might follow their example. I have also learned that, in these days there are men and women—educated as well as ignorant—with whom drunkenness is a disease in many cases inherited. They cannot even sip an innocuous without placing themselves in the most terrible peril. Entire abstinence is their only safeguard.

I thought the immense traffic in alcoholic liquors to be beneficial to the trade of the country.

I have learned that an incredibly small number of hands is required for the manufacture and sale of drink as compared to that needed to produce the same amount of value in other employments; and, of course, a much larger quantity of other manufactured goods would be required if it were not for the very large expenditure on alcohol.

In face of these facts and as a result of my investigations I could not accept my uncle's advice.—National Advocate.

TWO IDEALS.

One: A depraved humanity tending to the degradation bound to have just about so much of drunkenness, debauchery, lying, thieving and other vices—improvement a dream, reform a delusion or a fraud.

With such a vicious host what shall the wise man do? Why, make all he can out of it, intentionally trying to hold it back from any excess of mischief that might harm or annoy others.

Two: A word, vice a foregone conclusion, the only restriction and revenue.

Second: A humanity that is an off-shoot of the Divine full of faults, indeed, but full also of magnificent spiritual possibilities. "That

is not first which is spiritual, but that which is natural, and afterward that which is spiritual."

Improvement has supervened through the sad but glorious past. Reform has been again and again a demonstrated actuality. The trend of things is toward the better, as is the wish of all the noblest, grandest souls.

"Through the ages one increasing purpose runs."

The strongest thing the universe is "the power not ourselves that makes for righteousness." Victory is for the forces that ally themselves with that unseen molding, shaping, exalting force. "Eye hath not seen nor ear heard" the glory that is to be for the perfected humanity. "The earnest expectation of the creature waiteth for the manifestation of the sons of God"

No truce with vice. No sacrifice of the waiting ages.

"They enslave their children's children Who make compromise with sin." No doubt, no fear in the conflict and struggle for the right.

"It becomes no man to nurse despair, But in the teeth of clenched antagonisms To battle for the worthiest till he die."

This ideal almost must utter itself in poetry, because it has breathed through all the highest noblest utterances of those rare souls who have seen the possibilities of triumphant righteousness.

This ideal will have no reward nor revenue from wrong. It spurns and loathes the pieces of silver for betrayal of the Son of man. The universe of riches is the treasure house of the Divine waiting in the fulness of time to reward right doing, and righteousness is so rich and beautiful that it can satisfy without reward. To be in line with all that is right in the universe—let no unclean revenue despoil the soul of that inheritance!

Which ideal shall we choose?

"Once to every man and nation

Comes the moment to decide,

In the strife of truth with falsehood,

For the good or evil side.

Then it is the brave man chooses,

While the coward stands aside,

Doubting in his abject spirit

Till his Lord is crucified."

Old lines, but new with undying truth.

The first—the low barbarian ideal is offered us for the government of our great cities. Exploit the roughs, the toughs, the saloons, the dives, the slums. Rake in the stained dollars. There are plenty. It's "the easiest of all revenues to collect"—and because easy, demoralizing. That which comes without toil or struggle, without mental advance or moral uplift is weakening, and with moral stain upon it is degrading. Ruin waits in governmental riches scraped from a "wide open city." The other ideal says, our cities can be redeemed now. A high civilization is not a dream. True it will take struggle, but that is what men are for. We are going to consecrate our combative instincts to the Lord of hosts. Good is stronger than evil. Right is mightier than wrong. God is superior to all the powers of darkness. Good men can conquer them in his name.

Upon the edge of the battle-cloud glows ever the light of a Divine compassion, that by the

very triumphant march shall save the poor and needy, the suffering and tempted ones.

Our cities shall place at once rich, safe, beautiful, and good, places of homes, of schools of happy childhood, of lovely and happy womanhood, and strong, brave, prosperous, ungraded manhood.

The future in its light and glory shall thank the struggling present—then the far-off past—for daring to believe the better things and "trust the larger hope," and through toil, strain and battle to move toward the brightness that was to be—that shall be!—New Voice.

A MAN may lose money and yet gain in character. His business may not be successful, yet if meanwhile he has kept himself unspotted from the world, and has lived righteously and honestly before God, he has been a prosperous man.

Items Concerning the Society.

George Grubb, clerk of Dublin Yearly Meeting, being in this country to attend the marriage of his son in New York, met with several Philadelphia Friends at the summer residence of George Vaux at Bryn Mawr on the 3rd instant, and attended Twelfth Street Meeting in Philadelphia on First-day the 5th instant. Previous to his early return to Ireland, he is visiting a relative in a Western State.

We have received from a visitor in attendance an account in part as follows: "Eastern Quarterly Meeting of Friends was held on Fifth Month 27th at Snow Hill, Chowan County, North Carolina, in the new meeting-house erected last winter. It was felt to be a very favored meeting. Benjamin P. Brown and his wife, also Henry T. Outland and several other Friends from Rich Square were in attendance. The meeting on First-day was a very favored one, in which the presence of our Heavenly Father was felt, and under this covering several lively communications were delivered."

The one hundredth anniversary of Friends' Meeting-house at Fourth and Arch Streets, Philadelphia, was observed on Seventh-day, the 4th instant, by an attendance of interested Friends and others, who filled the floor and a large part of the galleries of both the east and the west buildings. In the afternoon session two papers were read, the first prepared by George Vaux on "Early Friends' Meeting-houses and their Relation to the Building at Arch and Fourth Streets" the second, prepared by Susanna S. Kite, on "Some Philadelphia Friends of a Century Ago."

In the evening session, after a satisfactory report enjoyed under a tent calculated for 3,000 people, and a season of hearty commingling of old acquaintances from far and near, an increased gathering assembled in the same rooms, and listened attentively to three further productions, one a paper by Isaac Sharpless on "Conditions Existing in Philadelphia Yearly Meeting in 1804;" another, a Poem by Francis B. Gummere; and an account prepared by Francis Tatum Rhoads, on "The Social Life of Yearly Meeting Week, Past and Present." The orderly proceeding and pleasant working of all the arrangements should gratify those who have had the care of them, and the good feeling throughout swelled to a volume of satisfaction until the company parted, which will long be remembered. Hopes have been expressed that the Friends' Historical Society, of which this gathering served as the initiative, will issue as its introductory publication an account of this meeting containing the valuable papers there presented.

We understand that photographic views (8 x 10 inches) of scenes of this gathering may be had of James F. Wood at 635 Walnut Street.

Notes in General.

J. N. Vincent, recently retired from active service as bishop of the Methodist Episcopal Church, has been elected preacher at Harvard for next year, notwithstanding the Unitarian proclivities of that institution.

Should the Radicals and Socialists in France succeed in the demand for the entire separation of Church and State, it would mean a loss in yearly income to the Catholic clergy of that country of more than ten millions.

For the first time in the history of the Methodist Episcopal Church, women have been allowed to have a voice and vote in the supreme law-making body of their denomination. Quite a number of women sat in the General Conference at Los Angeles.

The *Pilot* says, "Only one Church has received the Negro on absolutely equal terms and made no conditions to his admission to her own august priesthood but those which she made with his white brother. In Boston the influence of the Catholic is daily growing among the colored people. The Catholic is the Negro's Church of the future."

The cutting off of their race gambling business will be a great loss of income to the telegraph company, but their action is taken from moral considerations to aid in putting a stop to the gambling evil. Here is one instance, at least, where a corporation seems to have a soul and a conscience. This action has been brought about by the active stirring up of the police department in New York by ministers of the Gospel, says the *Independent*.

SUMMARY OF EVENTS.

UNITED STATES.—A dispatch from Washington of the first inst., says: The announcement made by Cheng Liang, in New York, that China has taken the important step of releasing the Perdicaris and Veley from the Conference, is regarded by this government as an important event in the progress of the Empire. When the Peace Conference was held in 1900, China was not represented. China has also given recognition to the Red Cross Association and the Empress has assisted in the organization of a branch of that association. Both of these movements are regarded as significant of great changes going on in that country.

A second trans-atlantic cable connecting Germany with this country has lately been completed. The terminal points are in New York City, and in Borkum, an island in the North Sea, 26 miles from Emden.

Recent floods have occurred in several towns in Kansas due to heavy rains which have done much damage to property. Santa Fe Railroad officials state that delay to their trains from the floods is greater than was ever before experienced in Kansas. The main line is more or less under water and several branch roads also for several miles.

The Supreme Court of the United States has lately decided that the right of trial by jury does not exist in the Philippine Islands under the present laws of the United States.

Postmaster General Payne has given out a declaration regarding the attitude of the Post Office Department toward worthless nostrums and the newspaper practice of objectionable advertisements. He says in reference to certain advertisements: "A number of cases were presented, in which so-called cures were complained of as being worthless, as well as the literature of the company selling the article being improper. Analysis of these so-called remedies developed the fact that in most instances the ingredients were simply starch and sugar, or a number of instances the pills and drug contained ingredients injurious to the system and forbidden by law to be sold. It having thus appeared that these companies were defrauding the public by means of false and fraudulent representations made through the mails, the issuance of fraud orders was recommended to the Postmaster General, and accordingly issued by him. No action has been contemplated by the department save in these cases of impropriety and fraud."

The statements recently made in a despatch from New York City, that as a result of medical examinations, it has been discovered that nearly, if not fully, one-third

of the street cleaners in the city are afflicted with tuberculosis, and that the disease had been contracted by breathing the germ-laden dust brushed up from the streets, are stated by Commissioner Woodbury of that city, to be grossly exaggerated.

FOREIGN.—The city of Dalgay, in Manchuria, having been evacuated by the Russians, has been taken possession of by the Japanese. The latter found that although much destruction had been made in the city, many valuable buildings, piers, etc., remained in a condition to be utilized. Reports received from Russian and Japanese sources indicate that 5100 officers and men were killed in the recent battle of Nanchan Hill, near Port Arthur. Severe fighting has been continuing in the region since.

Information from Moscow, published in Germany, represents that most of the men comprising two regiments of Russian infantry showed great discontent at having to go to the war, and refused to enter the train which was in waiting. Most of them were new recruits, ignorant peasants, from the rural districts. They were finally put into the cars, by other troops brought to quell the mutiny. Then the wives of the unwilling soldiers thrust themselves on the rails in front of the engine to prevent the departure of the train. As fast as the women were forcibly removed others took their places. The train started sixteen times, and at last, the commanding officer's patience becoming worn out, he ordered the train to stop. The orders were obeyed, and the train started, wounded several of the women.

Despatches received in Paris give accounts of depression and anxiety throughout Russia in consequence of the war.

Foreign Minister Delcasse, of France, has said that the release of Perdicaris and Veley from captivity by Moroccan bandits would be brought about diplomatically if possible. Seven United States warships have arrived at Tangier.

A despatch from Paris says: The request of the United States for the co-operation of France in bringing about the release of Perdicaris and Veley from captivity, Brigand Raisuli's captives, has produced a very favorable impression at the Foreign Office here. It is expected that this will lead to a more energetic exercise of French authority over Morocco, with the view to suppressing lawlessness and the protection of foreigners.

It is stated that France has begun negotiations for the purchase of the island of Tangier through his representative, has called upon the tribes of Morocco to capture the bandit. War vessels have been sent to Tangier by Spain, and great apprehension exists in Morocco among the European and native population.

A despatch from London says: The Anglo-French Convention bill unanimously passed in second reading in the House of Commons. The bill provides for the assent of Parliament to the indemnities and cessions of territory under the recent Anglo-French agreement. Premier Balfour said the speakers showed lack of appreciation of the enormous benefits accruing from the arrangements in regard to France and Great Britain hung by a thread. "It is difficult to say now removed forever. He considered the Anglo-French agreement to be one of the greatest international transactions on record, and the beginning of a happier era in international relations.

Baron D'Estourbeles de Constant, famous as an advocate of arbitration, declares the Hague Treaty should not be abandoned, and that arbitration is the only way.

A despatch from Los Angeles says: Plumley of Vermont, umpire in disputes between Great Britain and Venezuela over claims of the former against the latter, has forwarded his decisions to the respective governments in controversy. There were four awards, one involving a large sum of money and the others involving no important questions of international law. Eleven different countries were involved in similar disputes, which this decision of the umpire finally settles. Among the nations involved are Great Britain, the United States, Germany, Italy, Holland, Spain and Mexico. Great Britain, Holland and Venezuela joined in asking President Roosevelt to appoint an umpire to settle the disputes involving on which they could not agree, and F. Plumley was appointed. These awards are the last to be made, and as by mutual agreement his decision is to be final and conclusive, the last vestige of the Venezuelan dispute, which diplomat at its inception feared might be the means of involving the many nations interested in an international war, has now passed away.

A despatch from London says: The Royal Commissioner appointed in 1901, to inquire into the relation between human and animal tuberculosis, finds that human and bovine tuberculosis are practically identical.

A prize was offered by the International Congress of Librarians for the best essay, respecting the bookwork,

and method of preventing its ravages. The writer whose essay was considered the best recommends the method: "Enclose books infested with injurious insect in a wooden box, hermetically sealed, containing a small quantity of sulphite of carbon placed in the top of the box. The books should be kept for thirty six hours in a temperature sufficient to destroy all insects. This substance, unlike chlorine, does not decompose organic substances and is absolutely harmless to paper and bindings, and the poisonous and inflammable vapors must be handled with care. Among the irritating and poisonous substances, the most active are benzine and naphtha, but the effect of these is of short duration, because they are quickly evaporated if pure."

NOTICES.

Friends' Select School.—Friends who desire to enter children for the school year beginning next Ninth Month will kindly communicate their wishes to the Secretary, so that they may be reserved for them.

J. HENRY BARTLETT,
140 N. 16th St., Phila.

Westtown Boarding School.—Parents who wish to enter children for Westtown next fall will please make application before the close of the present term, Sixth Month 17th. Rooms will be assigned in order of admission.
WM. F. WICKESHAM,
Principal.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage will meet trains leaving Philadelphia 7.16 and 8.18 A. M., and 2.50 and 4.32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7.30 p. m., twenty-five cents each way. To reach the School by telegraph, wire West Chester, Phone 114.

EDWARD G. SMEDLEY, Sup't.

Haddonfield Quarterly Meeting is to be held at Mount Laurel, New Jersey, on the 16th inst., at 10 A. M. Coaches are to be in waiting at the meeting-house in Moorestown on the arrival of the trolley car leaving Federal Street Ferry, Camden, at 8.05 A. M., and of train leaving Market Street Ferry, Philadelphia, at 8.20 A. M., to convey Friends to Mount Laurel and return. Those intending use of coaches will be met at the meeting-house at Haddonfield, N. J., not later than the 14th inst. A luncheon will be provided at close of the meeting for Friends attending it.

The following is a list of articles found left in Port and Arch Streets house or grounds on Sixth Month 4th 1904. They are awaiting their owners' claims at 30 Arch Street.

One white silk stock; one large black fan; one small black fan; one pair light colored kid gloves; one pair white kid gloves; one black cotton glove (left hand); one black kid glove (left hand); one pair black silk gloves; one white cotton glove (right hand); one small handkerchief, marked "E"; one small handkerchief, no mark; one small handkerchief, marked "E"; one gold chain connector by pearls very small; one box containing stick pins evidently for repair, (small case and wish-bone). Box marked "T. H. Evans, Watchmaker and Jeweler, Orlando, Fla."

DIED, on the twentieth of First Month, 1904, near Emporia, Kans., SUSAN LAMB STOTT, widow of George Stott. She was born in New York, near Cayuga, on the eighth day of the Sixth Month, 1829. She was a beloved mother and elder of Cottaunow Monthly Meeting Friends, and bore a long and protracted illness with Christian fortitude.

—At his home, Hartford, N. J., Third Month 4th 1904, AMOS ASHBE, aged eighty-four years; a member of Chester Monthly Meeting of Friends, New Jersey.

—At his residence in Ackworth, Iowa, on the seventh of Third Month, 1904, SAMUEL CARNEY, aged seventy-eight years, one month and sixteen days; an elder of North Branch Monthly and Berean Creek Quarterly Meetings held at Earlham, Iowa. A firm believer in the ancient doctrines of our religious Society, he manifested a resignation and patience which leave a comforting hope that through redeeming love he is at rest in Jesus. The editor adds to the above the following touching eulogy of our most profound and upright Christian character, one of the most profound and upright Christian characters. Only the world recedes from the Christian, while the heavenly enircles the righteous soul, and the change is so blissful to the departing saint that the passage is only through the shadow of death. He said to a dear friend, "I have days of pain, but bore them bravely, for I thought that a Christian could summon, saying to his family, 'I want to go,

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No. 140 N. SIXTEENTH STREET, PHILA.

Entered as second-class matter at Philadelphia P. O.

The Editor's address for the summer months
WEST PALMOUTH, MASSACHUSETTS.

CHRIST THE REFUGE FROM SUICIDE.—Our frequent and helpful contributor last week led in our columns the growing frequency of divorces to the influence of modern fictioning and the insinuating representations of the stage, as lowering the sense of obligation to the marriage bond.

The same agencies might be found in part responsible for the increase in suicides. While their special causes are many, a very effective general cause recently declared is the publication in sensational newspapers of all the details of suicides. It is on immature and susceptible minds, as well as on morbid states of thought, that these are believed to work untold mischief.

Forever suicide is in effect tho' not intentionally, preached from those pulpits which set a belief in future punishment into discredit. But if there were a more general recognition of the internal witness of Christ's living Spirit as the true Christianity,—if Christ were laid hold on as the true Life that we live for to live Christ and be saved by Him as a living Presence, far more of our hard and tribulated fellow-mortals would take refuge in the Life and Love rather than in death as an escape from themselves,—which is an escape, but an intenser discloser of that needs no expediting.

NOTE.—It must have been apparent to our readers that our friend J. Edgerton would say that God's people have ever been a peculiar people instead of "never," and "easily (instead of 'easy') recognizable" in his article of week before last on the belief of Friends (pages 370, 371).

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 382.)

A committee was also appointed to consider of a method of diffusing information respecting the object of this committee. This committee at the next meeting proposed the preparation and printing of a pamphlet containing the minute of the Yearly Meeting, accompanied with a subscription paper, and some speeches from chiefs, and extracts from letters received from divers other Indians which would be likely to spread before Friends the views of the committee. This was approved, and such a compilation was shortly afterwards published.

One of the speeches contained in this pamphlet is the following:

"The speech of Gayashuta, an ancient Chief of the Seneca nation on the borders of Pennsylvania, as given in charge by him to one of the Sachems of that Nation, in the year 1790, to be delivered to the Friends of Philadelphia:

"Brothers, the sons of my beloved brother Onas*: When I was young and strong our country was full of game, which the Good Spirit sent for us to live upon; the lands which belonged to us were extended far beyond where we hunted; I and the people of my nation had enough to eat, and always something to give to our friends when they entered our cabins; and we rejoiced when they received it from us. Hunting was not then tiresome; it was diversion, it was a pleasure.

"Brothers: When your fathers asked land from my nation, we gave it to them, for we had more than enough: Gayashuta was amongst the first of the people to say, 'Give land to our brother Onas, for he wants it,' and he has always been a friend to Onas and his children.

"Brothers: Your fathers saw Gayashuta when he was young; when he had not even thought of old age or weakness; but you are too far off to see him, now he has grown old. He is very old and feeble and he wonders at his own shadow it is become so little. He has no children to take care of him, and the game is driven away by the white people, so that the young men must hunt all day long to find game for themselves to eat; they have nothing left for Gayashuta. And it is not Gayashuta only who has become old and feeble; there yet remain about thirty men of your old friends, who, unable to provide for themselves, or to help one another, are become poor, and are hungry and naked.

Brothers: Gayashuta sends you a belt which he received long ago from your fathers, and a

* Onas is the Indian word for quill, and by that name they were accustomed to speak of William Penn.

writing which he received but as yesterday from one of you. By these you will remember him and the old friends of your fathers in this nation; look on this belt and this writing, and if you remember the old friends of your fathers, consider their former friendship and their present distress; and if the Good Spirit shall put it into your hearts to comfort them in their old age, do not disregard his counsel. We are men, and therefore need only tell you that we are old and feeble and hungry and naked; and that we have no other friends but you the children of our beloved brother Onas."

With the above was published the communication of Corn Planter to Friends, in 1791, previously referred to.

Some extracts from letters of Hendrick Appanunt, a chief of the Mohegan Indians, settled upon the Oneida Reservation in New York, to William Savery in the years 1794 and 1795 were also published in this pamphlet. These letters represented that he and his nation were fully determined to become farmers instead of depending upon the chase for their support; that they had built a school house about the year 1792 or 1793, towards the warming of which and supplying the children with books they desired some help, and also wanted plows and other farm implements. The writer appears to have been a religious man, and at the conclusion he writes: "One of my boys has been sick, and died three weeks ago; he was eight years of age—one week before he expired I asked him several questions; among other things I asked him if he could trust our Saviour Jesus. He said 'Yes, I have often pray to Him in my heart.'"

It is probable that in consequence of the desire thus expressed for the assistance of Friends, that the attention of the committee was directed at this time to the Indians living upon the Oneida Reservation in the State of New York, and in the early part of 1796, a visit was paid to them, which resulted in the settlement of a few Friends there in the course of the same year. These Friends found besides the Oneidas settled upon their reservation, the Brotherton, Stockbridge [Mohegan Indians], and a remnant of the Tuscarora Tribe, the two former of which had made considerable progress towards civilization, and one of them was under the care of a judicious committee appointed by the Government of New York. But the Oneidas remained in a very uncivilized state, although some attempts towards improvement were apparent. The Friends consequently settled among them.

Among the Indians which also claimed the attention of the committee were those in the State of New Jersey, residing at Edge Pelek, and also those on the eastern shore of Maryland, where a body of Nanticoke Indians had long resided. The Indians of the Six Nations, in the State of New York, however, were those

to whom the Committee felt their minds particularly drawn, and in the early part of 1796 a circular letter was addressed to them; several copies of which were circulated among them in their different settlements. In this letter they reminded the Indians of the friendship which had always existed between their ancestors and William Penn and his successors, and stated their desire of being useful to them. Believing that they could not live much longer by hunting alone, as the game had become scarce, they impressed upon them the importance of becoming able to make the best use of their lands by cultivating them as white people do, and they desired them to answer the following questions, which were forwarded to them in writing:

"Are you willing to be instructed in cultivating your land, and in the method which white people take to live plentifully? and do you desire to learn some of our useful trades, such as blacksmiths, millwrights, wheelwrights and carpenters, that you may build houses, mills and do other necessary things to make your lives more comfortable?"

They also inquired of them whether it would be agreeable to them that their children should be taught to read and write and such other things as we teach our children, with a view to render them peaceful and happy. The concluding paragraphs of this letter are as follows:

"Brothers: We cannot doubt, from the speeches of your wise men at different times, that these considerations are now become very necessary for you to attend to, and we wish you would open your hearts to us; do not hide your hearts from us. We desire none of your lands nor anything that you have; but only to do you and your children good. Think well of what we now propose to you, and send us an answer as soon as you can.

"Brothers: We desire you would seriously reflect upon the many difficulties you are under, the hunger, fatigue and cold you are subjected to in your present mode of living, and compare it with the comfortable manner in which you might live, by raising the blessing of the Good Spirit, by using grain, cattle and other necessaries on your land; and then we hope your good understanding will incline you to think as we do, that your pursuing this mode of life, in which we are ready to assist you, will be of lasting advantage to you, your wives and children for generations to come."

As previously mentioned the committee took an early opportunity of acquainting the President and other chief officers of the government of the United States with their desire to take steps to promote the civilization of the Indians. A satisfactory interview was had by some of its members with President Washington, who referred them to Timothy Pickering, then Secretary of State, to whom was entrusted the management of Indian Affairs.

Shortly after the adoption of the above letter to the Six Nations, some members of the committee had an interview with Timothy Pickering, with whom several of the committee had become personally acquainted during their attendance at the treaty at Canandaigua, in 1794, before referred to. To him they explained the steps which they had taken in the prosecution of their concern, and submitted to him with other papers, a copy of this letter. He expressed his concurrence with the views

of the Yearly Meeting in this concern, and subsequently wrote himself to the Indians of the Six Nations, to Israel Chapin, Superintendent of the Six Nations, residing at Canandaigua and to Jasper Parrish, official interpreter, in furtherance of this movement.

That to the Six Nations concludes as follows: "Now brothers, I have the great pleasure to inform you that your good friends, the Quakers, have formed a wise plan, to show your young men and boys the most useful practices of the white people. They will choose some prudent, good men to instruct them. These good men will do this only for the love they bear to you their fellowmen, as children of the Great Spirit whom they desire to please, and who will be pleased with the good they do to you. The Quakers and the good men they employ will ask nothing from you, neither land nor money, nor skins nor furs for all the good they render to you; they will request only your consent and the attention of the young men and boys to learn what will be so useful.

"Brothers: if this first attempt succeeds, the way will be opened in which your young people may learn other useful practices of the white people, so as to enable them to supply all their own wants, and such as choose it may learn to read and write.

"Having thus explained to you the plan of your friends, the Quakers, I conclude with heartily recommending it to your adoption, as better calculated to procure lasting and essential benefits to your nations than any plan ever before attempted. Wishing it great success, I remain,

"Your friend and brother,
(Signed) "TIMOTHY PICKERING.
"February 15, 1796."
(To be continued.)

TRUST.

I cannot see, with my small human sight,
Why God should lead this way or that for me;
I only know He hath said, "Child, follow me;"
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
Still I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened food for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To see, while here, the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

"If folks don't help each other, what's the good of being set in families?"

FOR "THE FRIEND."

Grellet, Haldane, Klenker and d'Aubigné.

In the issue of THE FRIEND of the ninth of Fourth month last, there was contained "A Note on D'Aubigné and Geneva," in which the query was raised as to whether Stephen Grellet in his visit to Geneva in 1813, when "he found the educated class of the people engulphed in Socialism," met with the youthful J. H. Merle d'Aubigné, who was then, and especially a little later, struggling with the assaults of unbeliever. The probability is that such was the case.

When Grellet was brought by the hand of the Lord in a marvellous way to the Swiss city, when he had proposed quite another course of travel down into Italy, he was moved to exclaim—"Surely the Lord has wise designs in all this, though I do not understand it." Soon after his arrival, calling on some individuals for whom he had letters, he was pressing invited to a general meeting of all their clergy. After serious inward inquiry as to his duty in the matter he concluded it would be right for him to attend. He says

"I felt very low indeed among them, like a poor strivling, but was favored in calmness to have my mind stayed upon God. They were informed of the invitation given me to sit with them on this occasion; but I thought it proper to request them to proceed with the business for which they had met, as they would have done was I not present. They answered that they could meet at any time to transact their business, but that they might never have another opportunity of having me among them and therefore desired to know if I had any objection to answer a few questions they desired to ask me, not for disputation, but for information." S. G. replied that he was prepared so to do with all candor, and so the way opened to declare in full the divinity an God-head of the Lord Jesus Christ. "The heard all I had to say in answer to their various questions with becoming attention, seriousness and solemnity prevailing over us during the whole time we continued together upwards of three hours. At the conclusion they said: 'This has been to us a season of edification and instruction.' . . . A wide field was now set before me for religious labor among serious individuals, both among the wealthy inhabitants of this city and those of humble life. I found several companies of these in the practice of meeting frequently together for religious edification."

A brief sketch of the life of d'Aubigné is a volume on "D'Aubigné and his writings," compiled by Robert Baird (New York, 1846) states that at school in the theological academy of Geneva, d'Aubigné was in an infidel environment, "its professors all agreed in rejecting the proper divinity of the Saviour and of the Holy Spirit, salvation through the expiatory death and intercession of the former and regeneration and sanctification by the influences of the latter." It was under such baleful instruction that d'Aubigné was pursuing his studies for the sacred ministry when in the years 1816-17, the benevolent Robert Haldane from Scotland, made his home in Geneva, and, distressed at learning the promulgation of such unsound religious views to the students, opened his parlors to them, an "expounded unto [them] the way of God mor

perfectly." Thither came such men as D'Aubigné (then twenty-three years of age), Malan, Jonod, Gausson and Felix Neff. The coming to Geneva, of Haldane, at this juncture, like that of Grellet in 1813 and again in 1820, was manifestly providential.

Let us now refer to Stephen Grellet's second appearance in Geneva (1820), which occurred in the course of his third visit to Europe. Having been several days in the city, in the course of which he appointed (with William Allen) a number of religious meetings, met with several pious and afflicted ones in their families, also visited prisons and schools, he takes this record in his journal:

"My soul greatly mourns over many dark spirits here; Anti-Christ seems to triumph, the majority of the clergy, the Doctors of Divinity, so called, have prevailed; they have decided that the doctrine of the Divinity of our Lord Jesus, and salvation through faith in his name, shall no longer be preached among them; only their Socinian tenets are to be promulgated. There are those, however, who are not restricted by such a law; they feel to be their religious duty to preach the word of Jesus—delivered for our sins, risen again for our justification—and to resign themselves to the Lord, whatever be the consequence. I felt very tenderly for them, and we behaved that we had a service in this place, by endeavoring to encourage them to faithfulness in keeping the faith that was once delivered to the saints.*"

A footnote appended to the above passage by the compiler of the "Memoirs of the Lord and Gospel Labors of Stephen Grellet," in two volumes (American edition, published by Henry Longstreth, Phila., 1860) says:

"The Truth as it is in Jesus is indestructible; and it is well known that brighter days have since dawned upon Geneva and many other parts of the continent of Europe. At the very time that Stephen Grellet was penning the above remarks in the city of Calvin, many pious young men, both in Switzerland and Germany, were undergoing, often unknown to each other, a fearful conflict, in throwing off the fetters of unbelief, and seeking to attain to the joy of faith and the peace of believing." Not a few of these are now preaching the faith which once they sought to destroy. (This number is J. H. Merle D'Aubigné, the well-known historian of the Reformation.)

In the company of two other seriously minded Geneva students, D'Aubigné, in 1813, had taken a vacation trip to Germany. Still striving with certain religious doubts, he speaks of passing whole nights without sleep, and says: "Such were my conflicts during these weary watchings, that I almost wonder how I did not sink under them." The three went together to Kiel, in Holstein, at whose university was the learned Kleuker, "who had been for forty years defending Christian revelation against the attacks of infidel theologians."

"There were many passages of Scripture which stopped me," writes D'Aubigné, "and I proposed visiting Kleuker and asking him to explain them, hoping by this visit to be delivered from my agonized doubts. Accordingly

"His calm and firm appeals to Scripture proof of the glory of the Redeemer, were among the influences that prepared the way for the evangelical revival which shortly afterwards visited Geneva."—William Guest's "Stephen Grellet."

I waited on Kleuker and requested that learned and experienced Christian to elucidate, for my satisfaction, many passages whence some of his countrymen in their writings had drawn proofs against the inspiration of Scripture and the Divine origin of Christianity. The old Doctor would not enter into any detailed solution of these difficulties. 'Were I to succeed in ridding you of them,' he said to me: 'others would soon arise. There is a shorter, deeper, more complete way of annihilating them. Let Christ be really to you the Son of God, the Saviour, the Author of Eternal Life. Only be firmly settled in His grace, and then these difficulties of detail will never stop you; the light which proceeds from Christ will disperse all your darkness.'" And this was a very little later providentially accomplished.

One is reminded here of the memorable visit centuries before so rich in spiritual results by Nicholas of Basle to John Tauler, of Strasbourg.

J. W. LEEDS.

DO THE STATED COMPLIMENTS CATER TO THE ROOT OF PRIDE?—Having on more than one occasion heard our young Friends uphold the view that there is no flattery in the use of the titles Mr., Mrs. and Miss, because "every body uses them now," and noticing in many publications called by our name the same idea and practice, I have wondered if this little bit of personal experience might help any to see that even at this time the old root of pride still needs to be testified against, and our testimony against "flattering titles" still needs to be upheld.

For a number of years I had occasionally exchanged letters with a lady in the south, the wife of a professor in a state college. Upon being convinced of Friends' principles, I ceased to use the compliments in addressing persons, directing letters, etc. and addressed her by her plain name. After some time she replied, urging me strongly to show more respect for her feelings than to address her in the style commonly used in her section to colored persons alone, and stating that the North Carolina Friends did not hesitate to use Mr. or Mrs. in addressing others.

I might have evaded the vexed question by addressing her as "Wife of —," but as it seemed a lowering of our standard, I found nothing remaining but to leave her letter unanswered.

A year later she wrote to a mutual friend, seeming to feel my silence, but repeating her line of argument to me as a justification of her feeling on the subject, seeming desirous that I should write, but being unwilling to be addressed otherwise than as "Mrs." The explanation that my style of address was for conscience' sake did not seem sufficient in her eyes, so from the very nature of the case the correspondence had to cease.—M.

HIGH places in Christ's kingdom are not official places. It was rank and position that James and John were thinking of. But Jesus showed them that these were not the places nearest to Him. Nothing is more unseemly than to see men scrambling for official places in church organizations. Instead of indicating a place near Christ, it shows that one is probably quite a distance away from Him.

William Hunter—A Sixteenth Century Martyr.

William Hunter was brought up by godly parents who taught him the truths of the Gospel from the Bible. He was apprenticed to a silk-weaver in London, and on the first Easter of Queen Mary's reign was ordered to receive the communion of the Lord's Supper from a parish priest at mass.

William did not think it right to go to mass, because he saw that it was not according to Scripture, and told the priest so, who threatened to bring him before the Bishop of London.

William's master was alarmed at the conduct of his apprentice and gave him notice to leave, and William went back to his own home at Brentwood, in Essex. While he was at home, he one day went into the church, and finding there a Bible lying on the desk, read in it aloud. The priest, Father Atwell, came in, and hearing William reading in the Bible, said to him, "What! dost thou meddle with the Bible? Knowest thou what thou readest? and canst thou teach the Scriptures?"

William answered, "I take not upon me to teach the Scriptures, but finding the Bible here when I came, I read in it to my comfort." Father Atwell said, "It has not been a merry world since the Bible came abroad in English." William answered, "Say not so, for God's sake; for it is God's book, out of which every one that has grace may learn to know both what pleases God and also what displeases Him." Then said Father Atwell, "Could we not tell before this time as well as now how God was served?" "We could not," replied William, and added, "I pray God that we may have the blessed Bible among us always." The priest saw that his church would be in danger if the light of Gospel truth were let in freely upon the people of England, and he said, "I see your mind well enough; you are one of them that dislike the Queen's laws, and therefore you came from London; but you must turn over a new leaf, or else you and a great number more heretics will broil for this." But William was not afraid of what man could do to him, and he said, "God give me grace that I may believe his word and confess his name, whatsoever come." "Confess his name?" said Atwell, "No, no, ye will go to the devil, all of you, and confess his name." With that he went out of the chapel in a passion and returned with the Vicar of Southwell, who said to William, "Sirrah, who gave thee leave to read in the Bible and to expound it?" William answered calmly, saying, "I will read the Scriptures (God willing), as long as I live, and you ought not, Master Vicar, to discourage any man in that manner, but rather exhort men to read the Scriptures. The Vicar answered, "It becomes thee well to tell me what I have to do! I see thou art an heretic by thy words. It is a queer world when such as thou art shall teach us what is the truth. Thou art meddling, Father Atwell tells me, with the sixth of John, in which thou may'st see how Christ saith, 'Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.' What say you to the blessed sacrament of the altar? Dost thou not believe in it, and that the bread and wine is turned into the very body and blood of Christ?" William answered, "I learn no such thing in the sixth of John. You understand Christ's

words much like the men of Capernaum, who thought that Christ would have given them his flesh to feed upon, which our Saviour Christ set right when He said, "The words that I speak unto you, they are spirit and they are life." "Now," said the Vicar, "I have found you out; now I see that thou art an heretic indeed, and that thou dost not believe in the sacrament of the altar."

William said, "I would that you and I were now tied fast to a stake to prove which would stand strongest to our faith." The Vicar said, "It shall not be tried." "No," replied Hunter, "for I think I know who would soonest deny his faith, for I dare set my foot against yours, even to the death." "That we shall see," said the Vicar, and went off to tell Justice Browne about William Hunter, the apprentice lad, who dared to set up his opinion against the priest's. After he had gone, Hunter went home and told his father that he was going away. When the Justice sent to ask Hunter's father where his son was, he said he did not know, but to satisfy the Justice the old man went out to look for him. After two or three days, William met his father, and told him he thought he was looking for him, at which the old man wept sore, and offered to go back and say he could not find him. William was too true a Christian to let a lie be told to save his life, and he said, "Father, I will go home with you, and save you harmless, whatever comes of it." So they went home together, and William was taken up and brought before the Justice, who called him a naughty boy, and abused him for what he had said about the sixth of John. As he could not turn him, the Justice sent him to London to Bishop Bonner. When William came before the Bishop, he commanded him to retract what he had said about the body and blood of Christ not being in the bread and wine: and when he found he could not move him, he said to Hunter, "I think thou art ashamed to bear a faggot and recant openly; but if thou wilt recant, I will promise thee that thou shalt not be put to open shame, but speak the word here now between me and thee, and I will promise thee it shall go no further, and thou shalt go home again without any hurt." William replied, "My lord, if you will let me alone, and leave me to my conscience, I will go to my father and dwell with him, or else with my master again, and so if nobody will trouble my conscience, I will keep my conscience to myself." The Bishop said he would be glad for him to do so, if he would go to church and confess to the Priest, and he a good Catholic Christian. Hunter replied, "No, I will not do so for all the world." The Bishop said he would make him do it, but Hunter told him he could only do what God permitted him to do. The brave young man was then sent to the gate-house, and his feet fixed in the stocks, so that he could not change his position. By his side were placed a crust of brown bread, and a cup of water, but he did not touch them. After he had sat there for two days, the Bishop came to see him, and finding he had not eaten the bread nor drunk the water, he had him taken out of the stocks. When he had taken some food, Bonner talked with him, but finding he could not move him, he sent him to the convict-prison, and ordered him to be laid in irons. Here he

remained three-quarters of a year, and five times had up before the Bishop. The sixth time the Bishop ordered Hunter to Newgate prison, and thence to Brentwood to be burned. Five other godly men who had been tried by the Bishop were also ordered to be burned. After the trial Bonner called William back, and said, "If thou wilt recant I will make thee a free man in the city, and give thee forty pounds in good money to set up thy trade with; or I will make thee steward of my house, for I like thee well; thou hast wit enough, and I will put thee forward if thou wilt draw back."

William's answer shows him to have been a true soldier of Jesus Christ. He said, "I thank you for your great offers, yet, my lord, if you cannot turn my conscience by Scripture, I cannot find in my heart to turn from God for the love of the world, for I count all worldly things but loss and dung in respect of the love of Christ."

Hunter was sent back to Newgate for a month, and afterwards taken to Brentwood. Here his parents came to see him, telling him they prayed that God would keep him to the end in the good way, and his mother said she was glad to have borne such a child, who could find it in his heart to lose his life for Christ. William answered her, "For my little pain which I shall suffer, which is but short, Christ has promised me, mother, a crown of joy; may you not be glad of that, mother?" Then she kneeled down, saying, "I pray God strengthen thee, my son, to the end. Yea, I think thee as well bestowed as any child that ever I have."

The five other sufferers, who were in the prison with William, were struck with the brave words of this good woman, and told her they felt great joy to see her in such a mind, saying to her and her husband, "You have good cause to rejoice." Both father and mother said they had never been of any other mind, but had always prayed that as William had begun, so he might go on faithful to the end.

Early the next day, the Sheriff's son took him by the right hand, and said, "William, be not afraid of these men who are here present with bows, bills, and weapons, ready to bring you to the place where you shall be burned." He answered, "I thank God, I am not afraid; for I have already laid my account what it will cost." To which the Sheriff's son could make no more answer for weeping. Then Hunter took of his gown and went out cheerfully to go to the stake, the Sheriff's servant taking him by one arm, and his own brother supporting him by the other.

On the way he met his father, who, weeping, said, "God be with thee, son William," and he answered, "God be with you, good father, and be of good comfort; and I hope we shall meet again where we shall be merry." His father said, "I hope so, William." The stake was not ready, so William took a faggot, and kneeling upon it read the 51st Psalm.

The Sheriff now told him that he had a letter from Queen Mary, offering him his life if he would recant. William would not listen to his words, but, rising up, moved forward to the stake and stood upright against it, the halfling making fast the chain about his body. William said, "Good people, pray for me, and make speed, and despatch me quickly;

and pray for me while you see me alive, good people, and I will pray for you." Justice Browne answered him, "Pray for thee! I will no more pray for thee than for a dog." William said, "Now you have that which you sought for, and I pray God it be not laid to your charge in the last day. I forgive you."

A gentleman who was present said, "pray God to have mercy on his soul," and the people answered "Amen."

The fire was then lighted. He threw his Psalm-book into the hands of his brother Robert, who said, "William, think on thy holy passion of Christ, and be not afraid of death." He answered, "I am not afraid." Lifting up his hands, he prayed, "Lord, Lord—receive my spirit," Then bowing his head, the smoke and flames did their work and the spirit of the noble youth was set free to join with all the blood-bought children of God in never-ending songs and service.

THE WASHERWOMAN'S SONG.

BY E. F. WARE ("Ironquill")

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone:
"With a Saviour for a Friend,
He will keep me to the end."

Sometimes happening along,
I had heard the semi-song,
And I often used to smile,
More in sympathy than gule;
But I never said a word
In regard to what I heard,
As she sang about her Friend,
Who would keep her to the end.

Not in sorrow nor in glee,
Working all day long was she,
As her children, three or four,
Played around her on the floor;
But in monotonous the song
She was humming all day long:
"With the Saviour for a Friend
He will keep me to the end."

Just a trifle lonesome she,
Just as poor as poor could be,
But her spirits always rose
Like the bubbles in the clothes;
And though widowed and alone,
Cheered her with the monotone,
Of a Saviour and a Friend
Who would keep her to the end.

I have seen her rub and scrub
On the washboard in the tub,
While the baby sopped in suds
Rolled and tumbled in the duds;
Or was paddling in the pools
With old scissors stuck in spoons;
She still humming of her Friend,
Who would keep her to the end.

Human hopes and human needs
Have their root in human needs;
And I would not wish to strip
From that washerwoman's lip
Any song that she can sing;
Any hope that song can bring;
For the woman has a Friend
Who will keep her to the end.

DARK seasons are never pleasant to us, but are always good for us. A cloudless sky could never produce a good harvest.—*Jackson.*

FOR "THE FRIEND."

Thoughts at Seventy-eight.

Going back to childhood, to early and happy school days recalls Felicia Dorothea Hemans and her "Better Land."

"I hear thee speak of the better land,
Thou call'st thy children a happy band;
Mother! oh, where is that radiant shore?

Eye hath not seen it, my gentle boy!
Ear hath not heard its deep song of joy;
Dreams cannot picture a world so fair."

Elihu Burritt called Nature the hand-maid Revelation. Does not our visible orb afford kindergarten types of spiritual immensities? The celestial realm is peopled with myriads of graduates from this or from other material worlds. They are of all times and from all climes; children of "the light that," as John says, "lighteth every man coming into the world" (John 1: 9), rich fruit evolved from the "seed" that George Fox (1650) saw was sown in all men. A germ that in these well-posed ones was nurtured by the gentle Holy Spirit.

In the celestial kingdom the perfect, immortal body implies strength untiring; a perception that is never cloyed, love unbounded, cupation unending, attention unflinching—before in all of these joy ineffable, ineffable. In this infinitude are lost all human limitations.

Bliss unending and constant is sustained by perfect strength and cognition, in concentrated attention to business and in affectionate sociality. Constant action is consistent with constant thrills of enjoyable emotion. The angelic nature realizes ecstasy, rapture, rhythmic harmony and jubilant song in an atmosphere whose waves are but faintly copied under our ears of sound. The melody soars higher, demands to softer, lower, sweeter, gentler, more emanatedly delicate expressions or even language than mortals can imagine.

A perfect being, or entity has all the faculties perfectly attuned; its means of action as well as its angelic talents, its sympathies and its emotions are in perfect play, and therefore are sources of enjoyment. Perfect birth on earth and a disciplined Christian maturity, give to the adept in any labor a slight frisson of work that becomes play.

A peace of mind, a soul calmness is felt by the pure here, as a foretaste of the fruition there. Rapture, or joy such as the artist with his pen, pencil or chisel can realize here to the capacity of his heart and brain, when filled with his idea or ideal, must wondrously expand under the guidance of perfect instrumentalities attuned to pulsate under all of the social and congregational uplift of magnetic, loving companionship.

Elizabeth Barrett Browning at Cowper's grave

"Saw his rapture in a vision."

Eye hath not, ear hath not, imagination hath not, more than an embryonic conception of the possibilities of eternal progress, of supreme love, of supreme good, or God.

H.

NEW YORK State, Fifth Month 24, 1904.

THERE is one important truth that cannot be so deeply engraved on the heart—that to be holy is to be happy."

A PARENT'S PRAYER.

BY LEONARD WHITTINGTON.

At this hushed hour, when all my children sleep,
Here, in thy presence, gracious God, I kneel;
And, while the tears of gratitude I weep,
Would pour the prayer which gratitude must feel;
Parental love! O set thy holy seal
On these soft hearts which thou to me has sent;
Repel temptation, guard their better weal;
Be thy pure spirit to their frailty lent,
And lead them in the path their infant Saviour went.

I ask not for their eminence or wealth—
For these, in wisdom's ways are trifling toys;
But occupation, competence and health,
Thy love, thy presence, and the lasting joys
That flow therefrom; or the passion which employs
The breast of holy men; and thus to be
From all that taints, or darkens or destroys
The strength of principal, forever free;
This is the better boon, O God, I ask of thee.

But if some useful path before them lie,
Where they may walk obedient to thy laws;
Though never basking in ambition's eye,
And pampered never with the world's applause,
Active, yet humble, virtuous too, the cause
Of virtue in the dwellings where they dwell,
Still following where thy perfect spirit draws,
Releasing others from the hands of hell,
If this be life, then let them longer live; 'tis well.

How soft they sleep, what innocent repose
Rests on their eyelids, from older sorrows free,
Sweet babes, the curtain I would not unclose,
Which wraps the future from your minds and me.
But, Heavenly Father, leaving them with thee,
Whether high or low may be their lot,
Or early death, or life await them, be
Their Guardian, Saviour, Guide, and bless the spot.
There they shall live or die till death forsake them
not.

Though persecution's arches o'er them spread,
Or sickness undermine, consuming slow;
Though they should lead the life their Saviour led;
And his deep poverty be doomed to know;
Wherever thou shalt order, let them go;
I give them up to thee—they are not mine;
And I could call the swiftest winds to blow
To bear them from me to the Pole or Line,
In distant lands to plant the gospel's bleeding
shrine.

When as a scroll these heavens shall pass away,
When the cold grave shall offer up its trust,
When seas shall burn, and the last dreadful day,
Restores the spirit to its scattered dust,
Then, thou most merciful, as well as just,
Let not my eye, when elements are tossed
In wild confusion, see that darkest, worst
Of painful sights, that ever parent crossed,
Hear my sad, earnest prayer, and let not mine be
lost.

FOR "THE FRIEND."

Scripture Teaching and Anti-scriptural Practice

We are thankful for the open Bible and its wide circulation, and to know it is so largely read, but is there not much of unreality mixed up with the rejoicing of the wide diffusion of Scriptural truth, when we behold the practice of so many professed teachers of Holy Scripture, including too many under our own name, who place the words of scripture in the place of the Word of God, and give to that which is given forth the honor and the glory due only to the gracious Giver of all good.

Friends at one time in their history bore a clear testimony against calling the words of Scripture the Word of God, recognizing as

they did the Word nigh in the heart, from which emanated the quickening power, alone able to make alive unto God. Now many bearing our name are as ready as others to speak of the words of Scripture as the Word of God. Thus there is a uniting with others in the undue extolling of the words of Scripture, to the blinding of the eye to the True Revealer in the secret of the heart and soul.

It is this that leads astray in our own body as well as among other professing Christians from attention to the one great teacher—Christ Jesus, and it is this that has led so many into the justifying of anti-Christian practices as well as positions so contrary to Christ's teaching and spirit, not in one particular only, but in many.

The result of Christ's teaching, when received and obeyed, is to bring salvation and deliverance to every one from the power of sin and corruption, and to make a new creature in Christ Jesus.

But the teaching that leads man to look to man and to accept his interpretation put upon the words of Scripture, is to rob Christ of His rightful position as the one Great Teacher. Hence we find men's teaching and practice utterly at variance with the injunction of Christ, love your enemies, and do good to those that hate you, and pray for those that despitely use and persecute you.

Forgive if you will be forgiven. Do as you would be done unto. Such like teachings is so largely ignored or explained away among the systems of religion that so largely have sway among men, that the very foundation of the Christian faith is largely, if not wholly rejected.

And is the cause hereof not largely because men seek to learn one of another and learn one upon another, and not upon Christ? And is the language not now as much needed as it was upon the mount, "this is my beloved Son, hear ye Him?" Is there anything among men that is more at variance with Christ's teaching than the practice of war? which is the uprooting of all law and sense of right to gain the mastery and destruction one of another.

How can men fight and kill, and at the same time love, forgive, and seek to save their fellows, even as the Divine Master who laid down His life to redeem us from these very evils and bad passions of our unregenerate nature? Do professing Christians really desire so to know Christ and His love living and ruling in them, as to constrain to obey Him? Surely if it were so, more of the fruits of the spirit would be manifest among the multitude who bear His name.

Doubtless there are very many who see, hear, and deplore in heart the perversion of Scripture truth and teaching, but who feel they can do little else than stand true to their own convictions and apart from in anywise sanctioning by word or by deed that which they know to be at variance with the teaching and spirit of the Master. Nevertheless let such be true to their own sense and in no wise sell their birthright or heritage in the holding of that which has been committed unto them, however much others, or the many professing Christ's holy name may turn aside therefrom.

We are individually responsible to God for faithfully living out by word and deed that which He by His spirit has wrought upon each

heart and mind by the begettings of Christ's Spirit in each one.

It is my concern that we may individually hold fast to the call of God to us, and that we be not turned aside into any by-path by the many either under our own name or under that of any other professing Christian Association and communion, who may seem to have a liberty and a freedom we possess not. Let us be content with the gift of His grace to us and keep close to that, and thus learn to follow Him who is the giver thereof, and who still is a rich rewarder of those who faithfully follow Him. The injunction to His immediate followers is none the less imperative to His believing children in this our day as in days past, and His promise of rest to our souls in Him abideth none the less certain to those who obey Him.

In lowliness of heart we must learn the lessons of Him He has to teach, and He will unfold them as there is a faithful walking up to the light and grace received and a willingness to be moulded, framed, and fashioned according to His mind and will.

We will know the guard in the heart, upon our lips, and in all our ways, and will experimentally understand the language "I will teach thee and instruct thee in the way that thou shouldst go I will guide thee by mine eye."

Blessed condition thus to know by close, loving and obedient attention the motion of the Divine love upon us.

It is as there is a returning to close attentiveness to the Divine in its motions in our own heart and mind that we may hope for the return of pristine beauty and loveliness, as well as fruitfulness, for the fruitfulness in the field of offering and the joyfulness in the hour of prayer is the outcome of faithfulness to the motions of the Master's spirit, both of restraint and constraint.

If I may but help to stir up the pure mind in any thus to mind the Master's Spirit and obey Him before all, the end, the object, and the purpose of my writing has been answered, and God, through Christ in us will be glorified, and I know each and every one found so doing, will be blessed, both he and she in her deed, for none can honor Christ and His teaching, and His Spirit without in themselves being blessed. Dear reader, will this the Master's blessing be thine and mine in the fulness He designs?

CHARLES W. THOMSON.

16 Albert Road, Crosshill,
GLASGOW, SCOTLAND, Fifth Month, 1904.

Professional Suicide.

At a notable dinner in honor of Dr. St. John Roosa, given in New York City, attended by the most eminent physicians and surgeons of the country, Professor Keen of the Jefferson Medical College, Philadelphia, dwelt with emphasis on the altered attitude of the man of medicine. Formerly he sought to cure; now to prevent. "I glory," said he "that ours is the only profession on earth to-day that is trying to destroy itself." By which, of course, he meant that every effort of the sanitarian, the biologist, the physician, to spread abroad knowledge as to the laws of health, the origin of disease, means of preventing it, etc., tends to make the race need the physician less and less; and that ultimately

humanity will need no physicians. This assumes, of course, that men have only to know the truth, to have it make them free. Whereas the fact is that men always have sinned against light, and will so long as their wills are perverse or are not educated as well as their minds informed.

But the question also arises, is the medical profession the only one that is as altruistic and disregardful of its future? Is it not the ideal of the highest type of lawyer now to prevent rather than encourage litigation? Just so far as by the efforts of lawyers of the highest type the ideal of justice is made real in formal law judicial decrees and advice given to clients, is not humanity brought nearer the goal of dispensing with courts and lawyers? Does not the number of people increase from decade to decade, relatively speaking, who never enter a court of law either as plaintiff or defendant, who know nothing of disobedience of statutes or legal compulsion?

Again: How explain the waning power of the priestly conception of religion and the altered ideals of institutional religion and the growing emphasis on the authority of the inner light for the individual in his dealings with God and man, save by the fact that the priests themselves, at least in Protestant countries, have been gradually abrogating function after function once stoutly insisted upon and are now emphasizing more and more the prophetic function for themselves and the right of the laity to think and act for themselves? Did more of the clergy realize this they would adjust themselves more philosophically to the present drift in the more civilized countries of the world and rejoice rather than mourn over the shifting of authority from the Church to the individual soul and its God.

Dr. Keen is all right in professing for himself and his colleagues the disinterested mood, but it is one not confined to the medical profession. The journalist knows it as well as the lawyer and the clergyman. By giving the reader the news more fully and accurately, and letting him form his own opinion about it—as the reader more and more is inclined to do—rather than by giving the reader a coloring of the news in editorials—the editor also is modifying his historic attitude toward the reader, and to a degree is impairing his own authority and power. In the noble teaching profession also the weight of emphasis has shifted from the teacher to the pupil, and the teacher's ideal now is not that the pupil forever shall lean on him, but that as soon as may be he shall walk alone and choose for himself, the teacher being a comrade, a fellow-learner and not an authority.—*Transcript.*

WHAT MATTER WHO!

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fall of win.

What matter I or they?
Mine or another's day,
So the right word is said,
And life the sweeter made.

Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach, and share
All that they sing and dare.

—Whittier.

Science and Industry.

When you work for others, do not as little as you can, but as much as you can. Grudgucks all the beauty and the joy out of service.

CRANBERRIES.—The virtues of cranberries as a healthful food admit of reiteration. Man persons think that they rank first in the list of valuable winter fruit-foods. They are considered to be an excellent remedy for indigestion and biliousness, as they contain certain acid combinations not contained in other fruits. They are also useful as tonics and appetizers.

The distance of the sun has been for long known to lie between 92,000,000 and 93,000,000 miles. The later determinations have veered from the former figure, which was held to be nearer the probable value twenty or thirty years ago, and now indicate that the distance is only some 100,000 to 200,000 miles short of the larger value. This has been confirmed by the observations on the asteroid, Eros which of all the flight of known minor planet approaches nearest to our earth.

The latest form of railroad ties is made of leather. The scrap leather from shoe shops taken into a disintegrator, ground and molded. The tension of the molding machine can be regulated that ties hard enough to take a spike or ties through which a spike cannot be driven can be produced. The three great essentials in a cross-tie are apparently found in this leather sleeper, for it is guaranteed to hold a spike the fish-plate will not splinter in it and will not rot. It might also be added that in the case of elevated roads it may serve to deaden the noise of passing trains. Sample ties which have already been down twenty-eight months fail to show the least wear.

Graphite is extremely useful and is constantly increasing in importance. In the trade the quality of the mineral depends partly on the size of the scales and partly on its adaptability to the manufacture of crucibles. The scales are small the difficulties of concentration are increased and the price of the mineral is lower. Contrary to the general impression, only a very small part of the graphite produced goes into lead pencils, and practical all of that is obtained from Sonora, Mexico. Crucibles for the manufacture of crucible steel take perhaps most of the product, and every graphite can be used for that purpose. The remainder is chiefly employed in the manufacture of lubricants, stove polish, and paint.

INFLUENCE OF COLORS.—Colors not only influence cattle, but human beings also. At this point some curious experiments were reported from Italy as to the effect of colors on the nerves of the sick and insane. In the hospital for insane at Alessandria, special rooms are arranged with red or blue paint on the walls. A violent patient is brought suddenly into a blue room and left to the effects of the color on his nerves. One maniac was cured in an hour; another was at peace in his mind after passing a day in a room all violet. The red room is used for the commonest form of dementia (melancholy), usually accompanied

a refusal to take food. After three hours the red room a patient afflicted in this way can be cheerful and asked for food.—*or Dumb Animals.*

GREAT TUNNELS.—The firm of the O'Rourke Engineering Construction Company obtained a contract for the North River tunnel job. The first of the two tubes building for trolley cars was finished recently, so far as the bore concerned, and several gentlemen connected with the enterprise walked through under the Hudson River to New Jersey.

The tunnel was bored at both ends. So great had been the accuracy of the plans of the chief engineer that it was found that the joining of the two sections was exactly in line, both as to level and direction, without a hair's breadth of variation. This surpasses any previous achievement. When the tunnel under the DeWitt River from Sarnia to Port Huron was completed, several years ago, a variation in the curves of the headings of only three-fourths of an inch was thought to be remarkable. The founder of the firm of S. Pearson & Son built a large portion of this tunnel thirty years ago, and every inch of his work is as good today as it was then. The first contractor did not succeed; the tunnel leaked and about twenty workmen were drowned. The Pearson Company was then called on and did the work until the owners of the tunnel ran short of money. The latter firm has never had any tunnel disasters.

GYPSUM DEPOSITS IN THE UNITED STATES. The manifold uses to which gypsum is now applied give its production great importance. Ground gypsum serves a valuable purpose in agriculture as land plaster, increasing the fertility of soils. One of the uses with which it could dispense is that as an adulterant of tur and other products. Calcined gypsum may be classified as plaster of Paris and wall plaster. Plaster of Paris is used principally in molding, for forming molds and plaster ornaments, especially such as are used in interiors. The glory of Chicago's White City might have remained an unrealized dream had not been for the gypsum deposits of the country. The use of plaster of Paris as molds in the manufacture of porcelain is extensive.

The plate glass industry thousands of tons are required annually for bedding the glass in the process of grinding and polishing. It is also employed as a filler in paper and as an inorganic constituent of some Portland cements. The raw gypsum is used as a body for paint. Calcined gypsum prepared with glue and pigments, and sometimes called alabaster, is applied as a thin plaster to walls. The use of gypsum as wall plaster is most extensive, and because of its adaptability it has largely displaced lime and sand mortar as wall finish. The many people concerned in the manufacture and use of gypsum, Bulletin No. 223, Gypsum Deposits in the United States, which has just been published by the United States Geological Survey, will be of interest. The bulletin is published for gratuitous distribution.

"If you and I cannot keep bad thoughts from coming into our minds we can keep from robbing them there."

NEW YEAR'S WISHES.

FRANCES R. BAYBEGAL.

What shall I wish thee?
Treasures of earth?
Songs of the spring-time,
Pleasures and mirth
Flowers on thy pathway,
Skies ever clear?
Would this insure thee
A Happy New Year?
What shall I wish thee?
What can be found
Bringing thee sunshine
All the year round.
Where is the treasure,
Lasting and dear,
That shall insure thee
A Happy New Year?
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear—
These shall insure thee
A Happy New Year.

Items Concerning the Society.

Walter L. Moore has been liberated by Chester Monthly Meeting held at Moorstown, N. J., to visit in religious service the smaller meetings and the neighborhoods where Friends' meetings have ceased to exist in different parts of that State.

Joseph S. Elkinton and Zebedee Haines having on the 8th instant attended the funeral at Barneget, N. J., of Mary Ann Collins, widow of George Collins (whose funeral other Friends from Philadelphia attended Fifth Month 14th), proceeded thence to Tickertown, where a meeting was convened the next day.

If their prospect was realized, Jonathan E. Rhoads with William Evans and Thomas C. Hogue, of Philadelphia Yearly Meeting, also Eliza H. Varney from Canada, have in the present week been attending the Yearly Meeting for New England, held at Westery, R. I.

The larger body in New England meets this year on the 24th instant, two weeks later than heretofore, and in the buildings of the Yearly Meeting's Boarding School at Providence, R. I.

The thirty-sixth annual gathering of Hickory Grove Quarterly Meeting of Friends, at Coal Creek, Iowa, was held on Seventh-day, the twenty-eighth of Fifth Month, 1904.

This Quarterly Meeting is a branch of Ohio Yearly Meeting, and was opened and attended by a large committee of that Yearly Meeting, at Hickory Grove, in Cedar County, Iowa, in the Fifth Month, 1868. These dear Friends, I believe, have now all passed away. This meeting is composed of the following Monthly Meetings, namely: Hickory Grove, in Cedar County; Coal Creek, in Keokuk County, and Springville, in Linn County, Iowa; also, latterly, Pasadena Monthly Meeting, in California, and is held alternately at the three places of holding the Monthly Meetings in Iowa; in the Eleventh and Second Months at Hickory Grove; in the Fifth Month at Coal Creek, and in the Eighth Month at Springville—now generally known as Whittier—and is held on the fourth Seventh-day of the above mentioned months.

As stated, this Quarterly Meeting was held as usual at this time of year at Coal Creek. The Meeting of Ministers and Elders was held the day previous at 2 o'clock P. M., and was attended by twenty-one members, including Joshua P. Smith, of Emporia, Kansas, whose company and labors amongst us have been satisfactory and strengthening.

It was thought this was a profitable meeting.

The Quarterly Meeting at large was well attended by its members, there being in attendance fifty members from one Monthly Meeting nearly one hundred miles' distant. This meeting was favored with the good Master's presence.

The Quarterly Meeting Boarding School Committee made a report, which showed the progress as well as the financial condition of the School to be satisfactory and encouraging. The public meeting on the following First-day was large, and, with little exception, a highly favored season, one that will be long remembered by some. Thankfulness for such favor ought to be our portion.

It might here be said that owing to a Yearly Meeting being established within the limits of this Quarterly Meeting, and many of the members of this Quarterly Meeting being concerned to maintain our ancient principles and testimonies, has caused some honest-hearted Friends to differ in sentiment from their brethren in regard to our standing or position towards this Yearly Meeting. The body of the Quarterly Meeting has been favored to stand in a good degree united together during a number of years of close exercise and trials, and the present occasion has been one of great comfort and encouragement to many Friends, and the unity of feeling that should exist in all our religious meetings has at this time been strengthened, and, we believe, the Quarterly Meeting as a branch of Ohio Yearly Meeting, has been encouraged to maintain its standing on its original foundation. E. S.

COAL CREEK, IOWA, Sixth Month 3rd, 1904.

Notes in General.

The Russian Cross of St. Andrew has a remarkable peculiarity attaching to it. All who are decorated with it have the right once to demand the pardon for a Russian subject condemned to death.

TOY PISTOLS AND LOCKJAW.—The number of persons—nearly all of them boys between the ages of five and fifteen—who died in the United States last year of lockjaw caused by the use of toy pistols on "the Fourth" was 407.

Ritualism is undeniably growing, and even those churches which had their origin in the opposition to such ecclesiastical forms are now adopting them. The *Pilgrim Press* (Boston), publishes a small volume containing prayers, litanies and simple liturgical services, especially for use in Congregational churches.

Those who wish to be presented to the Pope must kneel—such are the fresh instructions. But those of us who do not care to kneel to any man are under no obligation to be presented. All courts have the right to make their own rules of etiquette [subordinate to Divine truth],—only we cannot quite understand why any mere man should want his fellow-man to kneel to him.—*Independent.*

As between the multiplying instances of ex-wives or ex-husbands, and the Mormon system of plural wives, Robert F. Coyle told the Presbyterian General Assembly he was not sure but the odds are on the side of the Mormon. "If this social scourge of easy divorce continues, it will call down upon us as a people the scourge of Almighty God. Wives are taking the place of mothers. Childless fire-sides are being substituted for family circles. Certain social and prudential considerations are robbing married women of maternal instincts and ambitions. It is the ring of the telephone and not the cry of the baby that we hear nowadays. One of the greatest needs of our modern life is mothers."

WHO WAS BORN?—There are many who know the old blue volumes and the modern red ones which comprise the famous Bohn's Library. You see them everywhere, from Mudie's to a book-barrow in Farringdon Street. The library—which at present consists of 356 volumes—seems to have run the

gamut of human knowledge; but behind the library there was a man. Early in the nineteenth century a certain John Henry Martin Bohn made his way from Germany to Frith Street, Soho; he was the father of the founder of the Bohn Library. He had been a bookbinder in his native land, and he became a bookseller as well in the land of his adoption.

The *Book Monthly* has an interesting sketch of Henry George Bohn, to whom his father had taught the combined arts of binding and selling books. Henry himself developed a third art—that of buying books. He used to invest the "remainders" of old books; sometimes he acquired with them the plates from which they had been printed. By this process he acquired the English rights of many translations from Continental classics, besides original English classics. With this equipment he commenced the "Bohn's Standard Library in 1846. Carlyle said of this: "The usefulness I know," and Emerson said that the translations had "done for literature what railroads have done for internal intercourse."

THE DISCOVERY OF A GNOSTIC GOSPEL.—At Turfan, in Persia, documents of the utmost importance in the history of religion have just been discovered. The treasure now brought to light is richer in historical interest than ever could have been expected. The manuscripts in question are the genuine writings of the religious writer, Manes, who founded the last, the most complete, the most successful form of Gnosticism, and whose disciples spread his teachings from Persia as far as Spain and Gaul on the West and into Mongolia on the East.

Manes proclaimed that he was "an apostle of the true God," a Messiah who had come to Babylon to fulfil the work begun by Buddha in India, Zarathustra in Persia, and Jesus in the Occident. In the year 256 A. D., Manes was crucified in the Persian city Gadesarap, and his skin nailed to the principal gate of the city wall, which was hence called Manes gate. After his death his teachings spread with greater rapidity than those of any other Gnostic sect, even faster than was the case later with the spread of Mahometanism. The Christian Church after the year 337 A. D., took up the fight with great determination against this dangerous rival. The most renowned fathers of the Church became very zealous against Manichæism. All that we know of this religious community so flourishing during the sixth century have taken hitherto almost entirely from their disputations. Of the seven gospels and the seventy-six epistles of Manes we have no authentic note remaining which affords even a complete list of their titles.

The struggle of the Church against its most dangerous rival in the spiritual domain was facilitated instead of deterred by the fact that Manes had invented a kind of alphabet which he employed in his writings. He formed this alphabet out of Persian and Syrian characters and used as his language the South Babylonian Aramean, with which he had been acquainted from his youth up.

SUMMARY OF EVENTS.

UNITED STATES.—Because of frequent strikes among the miners in several States throughout Colorado, many parts of the State have been governed by military law for several months. Within the past few days conflicts have taken place between union and non-union men. On the 6th inst. an explosion of dynamite occurred in a railway station in the Cripple Creek District, by which thirteen persons were killed, which is attributed to union miners. This event and other acts of violence have been followed by the arrest and deportation of seventy-six union miners from the Cripple Creek District to New Mexico.

In a riot at Victor, Col., one man was killed and six wounded. Soldiers ordered to suppress the disturbance were fired upon and returned fire, killing several men.

In a recent meeting of physicians in Atlantic City, N. J., it was stated that according to Dr. Hiss, of Chicago,

the annual sale of patent medicines in the United States reaches the enormous sum of \$60,000,000, and a large portion of this does positive harm. Dr. Biggs, of the Health Department of New York City, in a paper on "Frenetic Medicine," said: "It is within certain limitations the benefits of any city in the temperate zone, now have it largely in their power to determine what degree of healthfulness their city shall have. The advance made in modern times, in restricting disease, was shown in this statement: "In the seventeenth and eighteenth centuries, the average annual death rate throughout the United States was not far from fifty per 1000 of the population, and probably it was much more than this. The death rate during 1902, in London, was only seventeen and a fraction per 1000. The death rate in New York City, in 1903, was eighteen and a fraction per 1000." Dr. Anders, of Philadelphia, called attention to the fact that ill-regulated physical exercise and strain, especially in the temperate zone, laid the foundation for grave diseases of the heart and arteries, which ordinarily manifested itself during the evening of life. He particularly emphasized the fact that many professional and even amateur athletes sustained irreparable damage in this direction in competitive sports, and that it was uncommonly so among young men whose bodies belonged to people of the pursuers and ten years.

Recently a sensitized photographic plate was adjusted between two lettered brass stencil plates and lowered into the hot water of the Hot Springs of Arkansas. The plates were thoroughly wrapped in several folds of thick black paper, enclosed in a dark stained glass bottle wrapped in a heavy blanket, and then lowered into the hot water, and then lowered into the dark pool. A few hours sufficed to bring forth a perfect negative, thus showing that this water has radio-active properties, due as is supposed to the presence of radium.

The Vacant Lots Cultivation Society, in Philadelphia, report that there are now about 1000 gardens, employing nearly 4000 people; these workers, employed by their own efforts in interesting and fruitful outdoor labor for their own support. When they feel that they have learned how to raise crops, many of them may become self-supporting, independent citizens as small farmers.

A despatch from Washington says: Secretary Hitchcock will, from possible settlement \$2,600,000 in land in Southwest Colorado, on which it is proposed to establish a national park for the protection of the ruins left by the cliff dwellers of that region.

The following seed law, passed by Congress last session, goes into effect Seventh Month last, viz: The Secretary of Agriculture is hereby directed to obtain in the present market samples of seeds of grass, clover, alfalfa, etc., the same, and if any such seeds are found to be adulterated or misbranded, or any seeds of Canada blue grass (poa compressa) are obtained under any other name than Canada blue grass or poa compressa, to publish the results of the tests, together with the names of the persons by whom the seeds were offered for sale. Secretary Wilson announces that the collection and testing of seeds as directed by this act, will begin on Seventh Month last.

The destruction wrought on crops by plant enemies throughout the country is treated of in a report lately issued by the Department of Agriculture on "Plant Diseases in 1903."

FORN.—There has been continued fighting by the land forces in the neighborhood of Port Arthur, in which it appears the Russians have been driven back. A naval battle near Port Arthur, with great loss of life, is reported. One hundred thousand Japanese troops are said to be surrounding Port Arthur.

In order to obtain means of money to carry on the war Russia has been obliged to confer with European bankers, many of whom are Jews. These, it is stated, have demanded as a preliminary condition, the promise of certain reforms in Russia, including further concessions to its Jewish population and the modification of the Russian policy towards Finland.

Prince Edward of England to his nephew, the Emperor of Germany, is looked forward to in Germany as likely to confirm peaceful relations between these two countries and also with France.

Holland and Denmark have concluded a treaty which awaits ratification, by which each country agrees to submit to the Hague tribunal questions arising between them which cannot be settled by the ordinary method of diplomacy.

The capture of Perdicaris, an American citizen, and Varley, a British subject, by bandits in Morocco, has induced the Sultan of that country to send his son on an embassy to the bandit chief to agree on terms for their release.

A despatch from Washington says: "Secretary Hay called Consul General Gummere, at Tangier, instructions for dealing with the brigand Raisuli, the point of which

is a positive injunction to refrain from committing the United States Government to any guarantee of immunity for the brigands or in any way to take any action that would amount to the recognition of the right of brigands and blackmail in Morocco. This attitude will be adhered to, regardless of consequences to Perdicaris."

The correspondence relating to the administration of the Congo Free State, undertaken under the orders of the British Government, is said to have fully confirmed their worst reports of outrages perpetrated on natives of the part of Africa. The Foreign Secretary Lansdowne has suggested the appointment of a special commission composed in part of persons not connected with the Congo Free State, empowered to collect evidence and take measures for the protection of witneses. If such a commission is appointed, the British Government would be prepared to place at its disposal, he says, all information respecting the affairs of the Congo, and would give it regardless of consequences to Perdicaris, an independent commission would elicit the truth and effect a settlement.

It is stated that the British, French and Russian Ambassadors at Constantinople, have reached a joint agreement to present an energetic representation to the Great Powers to put a stop to Armenian atrocities. This action followed a special investigation confirming their report that bloody conflicts have occurred; that villages have been destroyed, and that people have been killed in Armenia.

The British troops under Col. Younghusband, in Tibet have been attacked several times by considerable bodies of the Tibetans who have been repulsed with a loss of some hundreds of their soldiers.

NOTICES.

The Friends' City Home can accommodate a few young men, who may propose to spend the summer month in the city. Address Mary T. Wildman, 1623 Sumner Street.

Wanted.—A Matron at the Shelter for Colored Orphans, Forty-fourth and Wallace Streets, Philadelphia Apply to Lydia E. Pennock, 2146 Green Street, Philadelphia, or Sarah Ellen Garrett, Lansdowne, Pa.

Friends' Select School.—Friends who desire to enter children for the school year beginning next Ninth Month will kindly communicate their wishes to the Supr, so that places may be reserved for them.

J. HENRY BARTLEY,
140 N. 16th St., Phila.

Westtown Boarding School.—Parents who wish to enter children for Westtown next fall will please mail application before the close of the present term, Sixth Month 17th. Rooms will be assigned in order of admission. Wm. F. WICKERSHAM,
Principal.

Westtown Boarding School.—For convenience of persons coming to Westtown School, the stage wester train leaving Philadelphia 7:15 and 8:15 A. M., and 6:50 and 4:32 P. M. Other trains are met when requested. Stage fare, fifteen cents; after 7:30 P. M., twenty-five cents each way. To reach the School by telegraph, W West Chester, Phone 114a.

EDWARD G. SMERLEY, Supr.

DEED, at Lima, Pa., on Third Month 7th, 1904, MAE TRIMBLE, wife of Samuel Trimble, in the fifty-sixth year of her age, a member of Middletown Preparati and Chester Monthly Meetings of Friends, Pennsylvania, on the thirteenth of Third Month, 1904, ALF FERREREL, wife of Oliver C. Ferrell. She leaves a husband and four children and many relatives and friends mourn her loss. Her very estimable character won the esteem of all who knew her.

—, on the twenty-ninth of Fourth Month, 1904, the home of his brother-in-law, Wm. F. Scroggwood, West Bradford, Chester Co., Pa., WILLIAM M. WOOLWELL, in his eighty-fourth year; a member of Bradford Monthly and Marshallton Particular Meetings of Friends.

—, at her residence, near Am, Indians, on the 5th of Fifth Month, 1904, HANNAH JANE HODSON, wife of Joel W. Hodson, in the seventy-fifth year of her age, beloved member and elder of Mill Creek Monthly Meeting of Friends. Though quiet and unassuming, she was firm attached to the ancient testimonies of the Society of Friends, and exemplified in her daily walk in life I Christian faith, leaving a comforting evidence that I end was peace.

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The Fading out of Conviction.

In this day when there is a shaking of the earth not only physically, but by wars for the grasping of more of it, there is coming to pass a shaking of the heavens also, an upheaval in the spiritual domain of men's lives. Also along with the breaking up of confidence in the text of the Bible comes a shaking of the faith of many in doctrines that make up its spiritual contents. With a vanishing of confidence in the truths of the invisible life as taught in the Scriptures comes a vanishing of a sense of sin, especially where that conviction would rebuke the desires of the flesh and of the mind. The prevailing confidence held on to, is the confidence in temporal and material things a belief in what one can see and accumulate,—that can supply the flesh and its interests; and to make way for the religion of outward success and power, there is a letting go of spiritual and high ideals, as doubtful food for dreamers. The worship much in vogue that of conquest of things of earth, whether in business, by rings, by bribery, by politics, or by war, where the means are not condemned sinful, except as they fail.

Where the "golden calf" or earth-hunger once more exalted into dominion, this blunting of a public moral sense must come from and must require a lapse of faith in the inwardness for the truth of the unseen. Where the persuasion grows that the only realities are the things that are seen, conviction fades. The decrease in church attendance by men is an index of this sad relapse of a war-torn generation into worldliness, and a condensed sign of impaired confidence in the volume of the Book where the book has been depended on as the chief channel of religion.

A sense of the sinfulness of sin does not, indeed, come from the Bible; but the natural

man readily welcomes the weakening of any voice which stands against his lusts. If he can for a time stifle conviction by discounting the authority of his Bible he will give his sin the full benefit of his doubt. The world has not yet seen a Scriptureless people increase unto more godliness, or where the Bible is ignored, scruples of conscience growing more and more delicate. It does daily see the cares of this world and the deceitfulness of riches choking the inward word of Life, making it unfruitful and hardening the conscience of sin, whether this be in a nation or in a man only.

From the Spirit of Truth which we believe finds in the Scriptures much of the Divine proclamation against sin and for its Remedy—from the Spirit of Truth directly comes the sense of sin, a convicting grace to lead to repentance towards God and faith towards the Saviour from sin. He comes as the way of life to reprove the world of sin. If men will not inwardly hear, they become victims of a fading out of the conviction of sin unto the callousness of conscience which others are deploring.

In the Unitarian convention held in Philadelphia one of the number declared there was one thing in which their great disadvantage consisted, in contrast with the hold on the people which the evangelical denominations have. "We don't know what to do with sin," said he. And he confessed they would ever be handicapped in reaching the convicting witness in the people at large, until they could compete with the other churches in dealing with the problem of sin, its satisfying remedy and remission.

Coadjutor with the Spirit as the Bible is, in developing the convictions of sin, yet it is with the immediate witness of the Spirit that the work of conviction rests. And even in the face of all denials of the Scriptures we still expect that where sin abounds convicting grace will much more abound. The god of worldliness will yet be frustrated in overturnings which are impending, and men be brought to an end of themselves which shall be to them the beginning of the gospel of the Son of God. Meanwhile we are not a people who should in any testimony be giving to the sinfulness of sin any quarter, or the necessity of repentance towards God any loophole of escape. We cannot preach salvation and ignore that which

men must be saved from, and the one Name given under heaven by which they must be saved. First, foremost and unrelentingly the one condition of convictions for sin, even the heeding of the witness of the Spirit in the hearts of men, must be insisted on with no uncertain sound quickened by the same Spirit; and then men receiving a God-given repentance, and "Him who is set for God's salvation unto the ends of the earth," will find what to do with their vanishing worldliness, and what to do with their illumined Bible.

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 386.)

One of the chief difficulties in the way of assisting the Indians to a better mode of living has long been the use of intoxicating liquors. Our Friends in addressing a committee appointed in the Yearly Meeting of Maryland on the improvement of the Indians under date of Third Month 22nd, 1796, thus refer to the subject:

"The distresses and difficulties which these poor people labor under, we believe may in a great degree be attributed to their propensity to the use of spirituous liquors, introduced among them by traders and evil minded men, who have been in the practice of taking advantage of this weakness and cheating them of their skins and furs, which, instead of being applied to the purchase of clothing and necessary articles, are too generally bartered for rum and whiskey, and thus by their attachment to this debasing and destructive engine of Satan, they are left destitute and miserable, their morals corrupted, and as they come to reflect with coolness, their minds are embittered against the white people. The committee have used some endeavors to excite in the minds of our rulers a due sense of this enormity, desiring they would devise means for restraining or prohibiting the iniquitous traffic. The plea offered by some for its continuance is, that if such restraint were attempted on the part of the United States, it would avail but little in remedying the evil, whilst the British traders from Canada, &c., deal so largely with the Indians in this article. We nevertheless hope that a representation to the British Government and this, showing the gross iniquity of this reproachful trade, may have a tendency at least, to check it in part, if not fully."

Early after their appointment the committee of Philadelphia Friends prepared an address to the Quarterly and Monthly Meetings throughout the Yearly Meeting, stating their desire, that if any of the members felt their minds

drawn to co-operate in carrying out the benevolent objects in view, they would communicate with them.

In the course of a few months a number of Friends offered their services to the Committee, producing minutes from their respective Monthly Meetings, expressing their concurrence with their proposal to devote a part of their time to assist the Indians by residing among them; and liberating them therefor.

In the Fifth Month, 1796, it appeared proper that some members of the Committee should visit the different tribes of the Six Nations in their towns, in order to obtain information of the place or places where circumstances appeared most favorable to begin the work amongst them, "at the same time endeavoring" as the minute of their appointment states, "to satisfy those tribes where nothing material is likely to be done soon, that we have no other preference for any of them than what is dictated by good will to all, inducing us to undertake no more at once than there is a probability of accomplishing."

The Friends concerned were also recommended "to keep in the love and fellowship of the gospel, and content themselves with the provision that is made for them, nor being concerned in any mercenary traffic whatever."

The members of the Committee who offered themselves to go on the visit to the different tribes in the wilderness parts of New York, were John Pierce, James Cooper and Joseph Sanson.

These Friends started about the First of the Sixth Month, 1796, for the Oneida Reservation, and were accompanied by Enoch Walker and Henry Simmons, who, with Jacob Taylor, intended to remain among the Indians on the Reservation in Madison and Oneida Counties, New York, to instruct them in the arts of civilized life.

The Friends made an interesting report of the condition of these tribes in a letter dated Stockbridge (New York) Seventh Month 1st, 1796, from which the following is taken:

"We have attended general Councils with the Stockbridge, Oneida, Tuscarora and Brothertowns, as there are these four distinct tribes living on this reservation, and have spared no reasonable pains to make ourselves thoroughly acquainted with their individual and relative situations in various respects, having visited many of them in their private huts, and as we have kept regular minutes of our proceedings since our arrival in this country, which was on the eleventh of last month we hope, if favored to get home to have the satisfaction of laying them before you: In the meantime trust it will be acceptable to you to receive the following summary of our sense of the present state of things here.

"The Brothertowns are a mixed people from various parts of the Eastern Governments, settled here on a tract of land given them by the Oneidas, and forming themselves into a kind of a national compact, under the appellation of Brothers, and calling their settlement by the name of Brothertown, they are now considered as a distinct tribe, under that name.

"They consist of about 56 families, have 9900 acres of land now, but their original gift from the Oneidas was much more, which has been reduced much through their own mis-

management by leasing, etc., to the white people, till Government, out of friendship to them, took notice of their situation, purchased the greatest part of their tract, and secured the above quantity to them by law, in such a manner that no individual of them has a right to sell or lease any part of it to white people; but it is divided into lots of different sizes, which they possess as they do other things, as distinct and private property. They have one saw mill on their land which is private property, and there is a grist mill belonging to white people about two or three miles from the centre of their buildings. They have some good cattle, cows and working oxen, and about eight hundred pounds a year coming in from the Government, so that they seem to be in a promising way to live comfortably, being under the particular care and superintendance of three reputable men appointed by Government, two of whom are Friends, of New York T. Eddy and E. Prior, together with Col. Floyd, who appears to be a true friend to them, and with whom we have had a very satisfactory conference relative to our business, particularly as far as it concerned this tribe; and after visiting them in General Council, and in many of their private habitations, we united with the aforesaid Col. Floyd in believing this tribe not necessarily objects of Friends help at this time in the way of farming utensils, etc., they being well provided for by the Superintendent, out of their annual sum aforesaid.

"The Stockbridge Indians consist of about 60 families and 300 individuals; these are not of the Six Nations, but came generally from a place called Stockbridge in New England, in the year 1784. They possess 23,040 acres of land of a good quality, given to them by the Oneidas and which they divide into 100 acre lots, and every family has one lot, and every son is to have a lot, laid off by a settled order, till the whole is occupied; they have a saw mill and sundry other things which they enjoy in common but they possess their land and the fruits of it as distinct and private property; but no individual can sell or lease land to the white people. They have 350 dollars a year coming in from General Government, but they are yet in debt for their saw mill; but in general they also appear in a promising way to live comfortable in a few years, having made considerable improvements in farming, etc., though they have great room still to improve, especially in industry. We united in believing this not to be the place to make our settlement, though the people appear to us much more deserving than the Oneidas, the place we have made choice of for that purpose. We nevertheless thought it right to give them some encouragement to move forward and set a good example to their less civilized neighbors. We therefore agreed to give them our smith tools besides their share of the implements of husbandry, and to encourage them in keeping up their school (as they have a pretty suitable master amongst themselves) by agreeing to pay 25 dollars a quarter as part of his salary, for one year, at least, and we have also agreed to give them some assistance in building a grist mill upon certain stipulated conditions, too lengthy to be particularly mentioned in this letter; together with several small conditional premiums as encouragements to industry and sobriety.

"The Tuscaroras are an inconsiderable remnant of that tribe, the main body of their being removed as we are informed, to Gran River. They consist of about 12 families; appear very poor and heartless; almost without a leader and without hope. We propose to consider them largely in the distribution of their property sent up, and have considered them the aforesaid proposals to the Stockbridge, the living on the Oneida land, within about one mile and a half of Captain Hendricks.

"The Oneidas are by far the most considerable nation, being the original proprietors of all this part of the country. They consist of between six and seven hundred individuals have yet a large quantity of land of a good quality, though they are frequently making it less by sales to Government, one of which is now a surveying, and has been some time on way, by engaging their attention. They appear to be a declining people, not only in the land going one piece after another, but we are informed that they actually decrease in numbers, and there is reason to believe they will continue so to do, unless some reform can be happily effected amongst them. They are in a much less civilized state than the Stockbridges or Brothertowns. They have many horses and some cattle; a saw mill and a smith shop, with a smith hired by the year, by Government, and about 700 dollars a year from General Government, and about 5000 from the State of New York. Here we have unitedly agreed to make our settlement, and have agreed with them respecting the place, as we as the terms and conditions, which we hope now pretty clearly understood by them and us but we have had divers meetings with them on the occasion, and in several respects a trial time, before we could get our plan fully established. We have a considerable tract of uncultivated land now allotted to us near the centre of their settlements, and about 4 miles from Stockbridge, and 10 or 12 from Brothertown."

"We have been kindly received by the Indians in general, and have received many marks of unfeigned regard and affection amongst them, and have had the satisfaction to observe a very agreeable disposition amongst the white inhabitants on the frontiers relative to the Indians and our concern, and we may thank fully acknowledge, that in several of our public councils in particular, we have been generally favored with the overshadowing Wir of Holy Help to our humble encouragement and to the strengthening our minds in the belief of the rectitude of this concern, and the

"In 1818 about a fourth part of the Stockbridge Indians went to Indiana, where the Miami Indians had agreed to give them lands for living on, but before they arrived it had been sold by the Miamis to other parties, and they were homeless. In 1821, along with other New York Indians, the Stockbridges bought a tract of land on the Wisconsin and Fox rivers in Wisconsin, and the next year they all removed to it, having sold their lands on the Oneida and Madison counties, New York, to the State Brothertown Indians reside with them.—*Report of the census of 1890.*

Various treaties between the Oneida Nation and the State of New York gradually reduced their land area until, in 1890, a small remnant of that people retained about 350 acres, which they hold as citizens and in severalty. Of the Oneidas 106 now reside on the seven reservations of the Six Nations, and 106 in the count of Madison and Oneida in the State of New York, in 212. They have no separate reservation.—*Report of the census of 1890.*

is origin is from the universal Father of the great family of mankind who cannot but be graciously mindful of whatsoever His hand hath made, yet we have had some pretty close and exercising seasons to pass through more particularly amongst the Oneidas, who had suffered their expectations to be raised to an unreasonable height before our arrival, so that our proposals especially at the first, instead of exciting gratitude, appeared rather to be received with those sensations attendant on disappointed expectations."

(To be continued.)

The Mistake of Intolerance.

A young girl, one of the most influential members of the senior class of a widely-known college, said not long ago, to one of her professors, "I cannot tolerate a vulgar person. I have patience with anybody, no matter how wrong she is, if she is refined, but something in my nature recoils from one who violates polite usages, and drops into provincial expressions. I simply cannot tolerate the vulgar."

"My dear," said the teacher, "intolerance is the error of youth. You are fastidious by nature and training. You have had great advantages in your home life. You are not so much to be praised as congratulated that you dislike vulgarity, for it is a thing apart from our experience, and it has never come near you. A girl may be unconsciously boorish because she has lacked early training and has no traditions, but she may be a thorough student, true friend, and a devout Christian. If you burn her, you may bring on yourself the reproach of Jesus, who would not have you offend one of his little ones."

The teacher paused, and added after a moment, "It is even possible that a girl of really fine nature, sensitive, exquisite, and incapable of coarseness in thought and feeling, may repress in speech and manner, and fall into vulgarities, without suspecting the fact. One such girl I knew, the daughter of a very plain household, where everyone ate with the knife instead of the fork. I see you shudder; yet she was a lovely girl and a positive Christian, and in time, she dropped her crudities and became as conventional as others. We ought to discriminate between the coarseness that is superficial and the coarseness that is in the grain, and we that are strong and fortunate in our environment ought to hear the infirmities of the weak, and not just please ourselves."

"Self-righteousness may in itself be a vulgarity," owned the candid girl, who was willing to be set right when mistaken.

When a girl is fair and open to loving admonition, she will soon overcome intolerance.

There are worse things than rough and untutored manners, though they are unfortunate. Worse things than errors in English, though one regrets any mistake that flows from the integrity of our mother tongue. Worse things, too, than over-emphasis and laughter that is too loud, and speech that smacks of under-breeding. An unkind and captious temper, a habit of caustic comment, and a mood of patronage are all of them worse than those defects which, being superficial, may be corrected and reformed.

Young girls who, far more than they dream,

exert a powerful influence for good by simply being sweet-natured, pure-hearted, and Christ-loving, should make a bold stand against intolerance if they discover in themselves a tendency to this fault. Time will probably lead them out of it, but why wait for time? Prayer and pains and candid effort will lead them out of it now.

"When I have spent a day with Effie," said a girl lately, "I feel as if I had been on the uplands of God. I feel stronger and happier, and somehow as if I loved everyone more."

Here was a revelation of what one friend may do for another, without so much as a conscious effort of the will. It is always so true that what one is has more important results than what one says. The rose never asserts its presence except by beauty and perfume. It has no need for other assertion.

An intolerant and obstinate character may be upright and honorable but it is deficient in humility, and therefore is wanting in charity.

To watch everywhere for the good in people, to set a high value on unselfishness and kindness, to regard what people are as a whole, and not dwell on what they are in certain regrettable phases, are among the duties which we do well to cultivate. Remembering that we teach by example, and that nothing rude can long exist in an atmosphere of gentle, Christian courtesy, let us, in the glad morning of womanhood, if there we happen to be, tread intolerance under our feet, and carry everywhere the sweetness of our gracious King and Master.—*Forward.*

A Magic Drawer.

"Oh, there is nobody like Margaret," the girl declared with conviction; "so fine, so dainty, so constantly thinking of lovely things to do! And her home looks exactly like her—everything perfect in its way, and so welcoming. And if you could see her magic drawer! Margaret doesn't call it that—she calls it Jack Horner's pie, because, she says, the girls can each 'put in a thumb.' It is full of the most exquisite things, and every girl who visits her can choose something from it to 'remember her by,' she says. It must be so lovely to be rich and able to do things like that!"

"Cousin Alice is richer than Margaret," the girl's mother suggested.

"But that's different," the girl flashed back. "Cousin Alice hasn't any magic drawer. It isn't in her to think of having one."

"Yes, she gave you that beautiful lace," the mother reminded her, smiling.

"Yes, she did," the girl replied slowly. In a moment she looked up laughing. "Oh, I see through you, you transparent little mother. And of course you're right—you always are. The real gifts don't come out of magic drawers after all, and they come right from the heart—and people can give them even if they do wear let-down dresses and have shabby chairs in the parlor and holes in the dining-room carpet. It's Margaret's self and not Margaret's money that makes people love her so. I'll try to remember."—*Forward.*

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

The Schwenkfelder.

The place which the Schwenkfelders hold in our religious population is not conspicuous. They have only one church in Philadelphia and their existence is confined for the most part to two or three of the eastern counties of Pennsylvania. Their number too, probably does not now much exceed a thousand persons. Yet the money which they spend on the literary and educational as well as spiritual concerns in their organizations is believed to be greater relatively than is produced for those purposes by any other sect in the United States. The name which they long ago adopted is often mentioned in Pennsylvania, and every once in a while it furnishes a theme for inquiry or speculation among the ill-informed.

The name of the Schwenkfelders is derived from that of Casper Schwenkfeld, one of those German zealots who broke away from the Roman Catholic Church in the days of the Reformation, but who could not reconcile himself to the doctrines of Luther. Although he never gathered his followers together as a formal organization, the influence of his teachings was widespread. With much tolerance and with a personal esteem for most of his opponents, he declared in substance that the Bible itself does not furnish the internal power of spiritual enlightenment, but that this must come from that inner realization of Christ Himself. It was thus that he preached a set of principles from which were deduced the broadest rights of individual conscience in spiritual affairs, the separation of Church and State, the reduction of ecclesiastic rule, simplicity of personal conduct, and the worthlessness of merely external forms in either worship or behavior. Although his teachings were regarded as mischievous by Catholics and Lutherans, and he was subjected to much humiliation as a reformer, it has been the habit, it is said, of most German historians to ascribe to him a high standard of morality and self-denial in his government of his own life. Then and long afterward his followers underwent much punishment at the hands of the law for their firmness in adhering to their opinions in matters which brought them in conflict with the civil authorities; and in this respect their experience was not unlike that of the English Quakers, whose own principles were largely the same as those that had been formulated by Schwenkfeld.

But that reformer had been in his grave for five generations before the first of the people in Silesia who had adopted his name arrived in this country. They came to Philadelphia in 1734 at a time when the representatives of almost every ism or shade of an ism that religious thought or religious ecstasy can produce were finding their way from Germany to Pennsylvania. Governor Pennypacker has commended them as the one sect fleeing from European oppression to maintain steadily to this time the custom of a Memorial Day in honor of their advent in the land of promise. In the company of exiles which landed here were to be found many names that have since been notable in the life of the Commonwealth—Weiss, Schulz, Hartranft, Heydrick, Anders, Kriebel, Hoffman, Reinwald, Yeakel and Wieg-

ner. The places which were settled by the men thus named, and their associates, were chiefly in the outskirts of what is now Philadelphia and in Montgomery County, and even to-day there are many traces of the agricultural life to which they once betook themselves. It was remarkable that, without a regular clergy, indifferent as they were to the making of converts by solicitation, and long organized more by tacit than by written agreement, they were able to keep up their religious identity in a community where they were often looked upon as heretical or foolish. Yet they have succeeded in perpetuating their unity to this day by marrying among themselves, their rules which govern the contract of matrimony being exceedingly strict to the end that there may be no doubt of the fitness of the couple to marry, that they shall hold the same religious opinions and that everybody interested in them shall have full opportunity to show, if they see fit, why the marriage should not take place. It seems that whenever a young Schwenkfelder wishes to marry outside of his religion he was likely to be told by his father that this would be a "mixed marriage," and that such a marriage was like the nesting of the crow and the dove.

In their methods of discipline as to habits and morals there is much that suggests the practices and the principles of the Society of Friends. For a long time a Schwenkfelder in Montgomery County could usually be distinguished from the rest of the community for the home spun simplicity of his garb, intended as it was to promote his purity and humility. The plainness of their meeting houses, the absence of all costly markings in their grave yards and the discouragement of any thing in their homes which tends to foster the spirit of luxury, bear ample testimony to their zeal in keeping down the promptings of vanity. It has been their policy so far as possible to settle among themselves those private contentions which ordinarily become matters of public litigation. Their moral system, severe as it is and searching among themselves, is apparently free of that spirit which grows restless, irritable or intolerant, because other people may not think and act likewise. They were early interested in education and unlike many other sects they did not employ dubious schemes such as lotteries, for example, for its support. It may have been that they were not numerous enough to make it profitable to have recourse to that once popular means of raising money for religious purposes, but there is more reason to believe that their repugnance to it arose from an inner perception of the ultimate immoral effects of the thing itself.

The Schwenkfelders, like the Quakers, the Dunkers and the Mennonites are opposed to wars and warring or the bearing of arms. They were unwilling in the Colonial days to contribute money that would be used in the military movements against the Indians. They soon found, after the opening of the Revolution that the man who was reluctant to take up arms because his conscience could not permit him to do so was likely to be treated by his neighbors as a public enemy. In an early stage of the war, they adopted a declaration in which it was said that those who adhered to

the "apostolic doctrines of the sainted Caspar Schwenkfeld and who seek to maintain the same by public services and by instruction of the young," had pledged themselves to stand by one another in the payment of all fines that might be imposed upon them for refusing to "render military service in case deadly weapons are carried and used," although they were ready to bear their due share of the common civil taxes and burdens. They were subjected to a pressure too hard for the steadfastness of many of their number. *Phila. Bulletin.*

FOR "THE FRIEND."

Incidents

Connected with the Establishment of the Monthly and Quarterly Meeting at Salem, N. J.

The discontinuance or laying down—as it is termed—of a Quarterly Meeting under any circumstances is calculated to occasion feelings of sadness and regret, but when the meeting thus disposed of is one that was formerly large and flourishing, and the oldest in point of time of any in the Yearly Meeting, the changed conditions which have rendered such a course necessary, are still more to be deplored. These changed conditions in the case of Salem Quarter are due in large measure to what may be termed the natural movement of population and the extinction of families once large and influential. Such causes are at work elsewhere, and will, it is feared, produce similar results. As Philadelphia Yearly Meeting at its recent session, decided to lay down or discontinue Salem Quarterly Meeting in accordance with the recommendation of the special committee appointed two years previously, some account of the origin and setting up of the meeting at Salem may be of interest.

Though settlements were made on both sides of the Delaware River by the Swedes and Finns and also by the Dutch at different times during the first half of the Seventeenth Century, and an English ship had sailed up the river as far as Trenton, the first permanent English settlement in West Jersey was made by John Fenwick, who with his companions in the little ship "Griffin," arrived in Delaware Bay in the year 1675, and anchored opposite Fort Elfborg which had been built by the Swedes in 1643. This Fort was near the mouth of what is now known as Salem Creek, but then called by the Indians, Asamahocking; up which stream they sailed about three miles and landed on the right or east side, as near as can be ascertained on the 23rd of Ninth Month, 1675. The name of Salem was given to the prospective town because, as Fenwick said, it signified Peace.

John Fenwick, who was born in 1618, belonged to an ancient and influential family in England. He entered as a student at Grays Inn, London, but on the breaking out of the contention between the King and Parliament, he joined the army, and in 1648 received from Cromwell a commission as Major of Cavalry. In 1665, however, he and his wife became convinced of the truth of the religious principles preached by George Fox, and joined the Society of Friends, of which he continued a member until his death; but like many of his co-religionists, did not escape persecution and imprisonment. In 1673 he purchased from Lord Berkeley his one-half interest in the Colony of New Jersey for 1000 pounds. Edward Byltzge,

who was also a Friend, was in some way associated with him in this purchase, though his name does not appear in the deed, which is from "the right honorable John Lord Berkeley Baron of Stratton, and one of his Majesty's most Honorable Privy Counsellors of the Court, and John Fenwick of Binfield, of the County of Sussex, Esq., of the other part." At a late period he says he bought with his "own money" of John Lord Berkeley, etc. This object was to establish an Asylum where religious and political freedom could be maintained and a proclamation was issued ensuring civil and religious liberty to all persons who should settle within his province.

John Fenwick's companions were nearly all Friends, and included his three daughter Elizabeth, Priscilla and Anna, and two sons-in-law, John Adams and Edward Chamneys. His youngest daughter Anna married Samuel Hedgson after their arrival in this Country. His wife, for some reason, did not accompany him. She was a second wife, and not the mother of his children, her maiden name being Mar. Burdette. Many of her letters to her husband after his arrival in the new world evince her interest and affection for him. Soon after landing he secured the Friendship of the Indian by a treaty dated October 8th, 1675, mad with their chief men; and by this treaty a subsequent one acquired all the land between Old Man's Creek on the north and Manric River on the south, now constituting two counties of Salem and Cumberland.

A street ninety feet in width was opened extending eastward from the place of landing, on which lots of sixteen acres each were laid out; those on the south side being intended for individual settlers, while those on the north were reserved by the proprietor to be disposed of for the benefit of trade. One of the last mentioned lots nearest the creek, Edward Bradway, an emigrant, erected a large brick house in 1691, which is still standing in an excellent state of preservation. It is of the old Colonial style with a wide hall and four rooms of ample size on the first floor two stories and an old fashioned hipped roof. In 1682 Mary, the eldest daughter of Edward Bradway, married William Cooper, whose father purchased a large tract of land opposite Philadelphia, called Pyne Poynt, embracing the northern part of the present City of Camden and was the ancestor of the large family of that name in and near Camden.

A 16 acre lot on the south side of the street belonged to William Penn, and was at the intersection of what are now East Broadway and Walnut street. He had previously joined in issuing an address to Friends in England, stating the inducements the soil and climate of West New Jersey offered to settlers, in addition to an Asylum being provided where the could have entire freedom to worship God according to the dictates of their own consciences. He had become further interested in the affairs of the Province by having been selected to adjust the differences between his friend John Fenwick and Edward Byltzge in regard to their joint purchase. As a result of this arbitration John Fenwick was awarded one tenth of the whole property together with certain sum of money—400 pounds, and Edward Byltzge the remaining nine-tenths. Soon after, however, Edward Byltzge becoming

financially embarrassed, his undivided nine-tenths were assigned to William Penn, Garven Laury and Nicholas Lucas, all members of the Society of Friends, in trust for the benefit of his creditors. Old deeds are in existence bearing the signatures of William Penn, Garven Laury, Nicholas Lucas and Edward Byltzge. John Fenwick was much dissatisfied with the above award, and refused for a time to sign, thinking injustice had been done him; but afterwards became entirely reconciled to William Penn and named him as one of the executors of his will and guardian for his three grandsons Fenwick Adams, Samuel Hedge, Jr. and John Chamneys, notwithstanding their fathers were all living. The two townships in Salem County lying between Salem Creek and the Delaware River were named for Penn, being called Upper and Lower Penn's Neck.

A lot of 16 acres on the north side of the afore mentioned street early came into the possession of Samuel Nicholson, who erected a house upon it, where he for a time resided. It included the present Friends' grave yard, which stands the now famous "Salem Oak," his tree, which is a white oak, was presumably standing at that time, though its age is not definitely known. The unusual spread of its branches in proportion to its height would indicate that its earlier, as well as its later growth, was in a cleared space and not in a forest. The house, which was built principally of logs, stood about 75 or 100 feet east of its tree. As Friends had as yet no regular meeting place, meetings were for a time held sometimes in this house and sometimes in the house of Robert Lane and Richard Guy. The afore house was also built partly of logs, and as only been taken down within the last ten years. On Fourth Month 2nd, 1679, a committee was appointed to secure a suitable place for a meeting-house and burying ground. Not being successful, another committee was appointed in the Eleventh Month of the same year. A third committee was appointed in 1681, and the aforesaid 16 acre lot of Samuel Nicholson's was finally obtained and conveyed to the Society by deed bearing date "the 6th day of the Month called June in the year, according to the English account one thousand hundred and eighty and one." The money consideration was "twelve pounds current money of Delaware River; in addition to which one ear of Indian corn was to be paid on the one and twentieth day of September each and every year if demanded. The deed was made on Samuel Nicholson and Ann, his wife, to Edward Bradley, George Deacon, Thomas Odrooffe and Andrew Thompson in trust for the Society of Friends; and a Declaration of use to this effect was issued by them on the same date as the deed. Having now obtained permanent place for holding meetings it was decided in the Tenth Month of this year to have "an addition 15 feet in length made to the meeting-house with a chimney and pair of stairs," and a committee was appointed to perintend the work. For some reason this addition was not made until 1685, when Benjamin Acton was appointed to construct the new part, which was to be twenty feet in length instead of fifteen, and specific directions for the whole were given in detail, and money subscribed to defray the expense.

(To be concluded.)

MY WESTERN LAND.

BY PRESIDENT CAROLINE HAZARD, WELLESLEY COLLEGE.

Great Western Land, whose mighty breast
Between two oceans finds its rest,
Begirt by storms on either side,
And washed by strong Pacific tide,
The knowledge of thy wondrous birth
Gave balance to the rounded earth;
In sea of darkness thou didst stand,
Now, first in light, my Western Land.

In thee, the olive and the vine
Unite with hemlock and with pine.
In pure white the Southern rose
Repeats the speltless Northern snows.
Around the zone a belt of maize
Rejoices in the sun's hot rays;
And all that Nature could command
She heaped on thee, my Western Land.

Great Western Land, whose touch makes free,
Advance to perfect liberty,
Till right shall make thy sov'reign might,
And every wrong be crushed from sight.
Behold thy day, thy time is here;
Thy people great, with naught to fear.
God hold thee in his strong right hand,
My well-beloved Western Land.

—Home Mission Magazine.

Look not at Crime.

If we are to turn off our eyes from beholding vanity, much more are we to do so with respect to crime. Wickedness is never to be contemplated, except when necessary to its prevention, correction, or punishment. It throws its shadow on the mind, chills its nice sensibility, and obscures its brightness.

Still more injurious is the habit of deriving amusement from crime. To this habit, there are many temptations. "In detailing the proceedings of our courts of justice," says a pious writer, "instead of warning of the injury against the dreadful consequences of a sinful course, it is no uncommon thing so to dwell upon some ludicrous circumstances connected with appearance of the parties, or the manner of their giving their evidence, as to make these criminal offences rather matters of amusement, than proofs of those out-breakings of the evil of the heart, which should be perused with sorrow and disgust. Let me guard you against becoming familiar with such details."

He whose object is excellence in the fine art confines his attention to models of beauty. Deformity is carefully avoided. It is the beautiful alone with which the imagination is allowed to hold converse. Much more should he whose object is holiness, avoid the contemplation of sin.

Sin should, moreover, always be spoken of seriously. Speaking lightly of it in any of its forms, leads one to think lightly of it, and he who thinks lightly of sin, readily falls into the practice of it. Evil, and only evil, results from ludicrous descriptions of the sin of drunkenness. Sin is the abominable thing which Jehovah hates, and we should turn aside, from beholding it, except when called to do otherwise in the course of duty.

When tempted to dwell on the sinful examples of men, even of the greatest men, let us look to the perfect example of Christ. If we can find no delight in contemplating his example, let us feel the deepest solicitude and put forth the most vigorous efforts to secure deliverance from the gall of bitterness and the bonds of iniquity.—*Evangelist.*

The Israel of the Alps.

H. GRATTAN GUINNESS.

From the similarity of their history in some remarkable respects to that of the Jews, the Waldenses have often been called "the Israel of the Alps." Like the Jews, they have been from the beginning a singular and separate people, distinguished by a purer faith from the nations which surrounded them. They have been the object of long-continued hatred and persecution, have been uprooted from their native soil, scattered among the nations, and then restored by the hand of Providence to their ancient heritage. Like the Jews, they have their distinctive literature, their dialect, and their religious organization.

They have had their armies, their generals, their heroes, and their martyrs. They have been all but exterminated at times, and yet preserved from destruction, to be witnesses to divine truth and to the wonder-working hand of Providence. In spite of a thousand persecutions, pitiless wars, and long exiles, they have preserved the love of their country and faith, and constitute to-day a united people whose history has proved them to be as imperishable as the bush which burned with fire but could not be consumed.

Where, whence, and what are these people? What is their locality, and what their origin, and what has been their faith and practice?

THEIR LOCALITY.

Separating France, Germany, and Austria from Northern Italy are the mountains, valleys, glaciers, and lakes of the Alps. In the southwestern corner of this vast mountain barrier, closely clustered near the far-seen cone of Monte Viso, five narrow and isolated valleys run up into the mountains, winding their tortuous way between steep wooded hills and naked overhanging precipices, crowned with overhanging clouds or glittering snows. This labyrinth of Alpine mountains and valleys form a quadrilateral fortress, overlooking the broad plain of Piedmont, and the city of Turin. Beautiful and fruitful in some places; wild, barren, and awe-inspiring in others—the country of the Vaudois seems to have been specially designed for a refuge for God's persecuted witnesses during the darkest ages of the Papal apostasy.

THE ORIGIN OF THE VAUDOIS.

While the history of the Waldenses as a Protestant people can be clearly traced back to a period many centuries earlier than the Lutheran Reformation, the origin is lost in obscurity. According to the Waldensian historian, Léger, the Vaudois valleys have been Christian since the time of Paganism, or even that of the immediate successors of the Apostles. Alexis Muston held that the Vaudois were the direct successors of the Apostolic age, and formed a chain which connected the churches of the Reformation with the first disciples of Christ, Professor Comba, however, in his recent valuable history of the Vaudois, treats this view as legendary.

Some facts connected with their origin are clear. Claude of Turin, in the ninth century, bore a powerful protest against Romish errors and superstitions, and his followers suffered persecution for their faith. That many of these took refuge in the closely adjacent Vau-

dois valleys seems highly probable. Many of the persecuted Albigenses on the other side of the Alps, fled at a later date, to the same locality. The afflicted disciples of Pierre Valdo, known as "the poor men of Lyons," helped to swell the Vaudois population, which in the eleventh and twelfth centuries had become considerable, and was noted for the Protestant character of its faith. Italian refugees from among the persecuted followers of Arnold Brescia, in the twelfth century, who was distinguished as a preacher of the pure Gospel, and an opponent of Papal error, took refuge in the Waldensian Alps. Italy on the one hand, and France on the other, contributed in early centuries their Protestant refugees to the Waldensian valleys, where both Italian and French are still spoken.

THEIR FAITH AND PRACTICE.

Between the twelfth and sixteenth centuries, while popes and councils were weaving the chains of error and despotism around the minds and consciences of Christendom, the Waldenses held the simple Gospel of Apostolic times, and a steadfast protest against the superstitions, idolatries, and tyrannies of the Church of Rome. The Scriptures had disappeared in the Middle Ages from the homes and churches of Europe. Manuscripts of the Bible were preserved in many monasteries, but to the people the Bible had become an unknown book. In the Waldensian valleys, during the dark period, even the children read the Bible, and committed large portions of it to memory. An Inquisitor of Passau, in a report relating to these times, describes

THE CHARACTER OF THEIR FAITH:

"The Waldenses are modest, and avoid luxury in dress. They live by the labor of their hands; they lay up no treasures, being satisfied with the supply of the necessities of life. They are chaste and sober, and do not frequent wine-shops or ball-rooms, because they take no delight in such vanities. They abstain from anger. In their words they are exact and modest, and they refrain from gossip, loose speech, lying and swearing. They translate into the vulgar language the Old Testament and the New. I have myself seen and heard a peasant who repeated from memory, word for word, the whole book of Job, and I have known others who knew perfectly the whole New Testament. It is easier to find among the Waldenses people who can repeat the whole text of the Holy Scriptures than to find among us a doctor who can say three chapters."

Another Inquisitor describes the way in which the Waldensian evangelists conducted their mission. They would travel, he says, as peddlers, selling silks and pearls, rings and veils. "After a purchase has been made, if the peddler be asked: 'Have you anything else to sell?' he answers: 'I have jewels more precious than these things; I would give them to you if you would promise not to betray me to the clergy.'" On getting the promise, he says: 'I have a pearl so brilliant that you can by it learn to love God; I have another so splendid that it kindles the love of God,' and so on. Next, he quotes such a Scripture passage as this: 'Woe unto you that devour widows' houses,' and when asked to whom these denunciations apply, he answers: 'To the priests and the monks.' Then he contrasts the

Catholic Church with his own: 'Your doctors are ostentatious in their dress and manners; they love the highest seats at table, and desire to be called masters, but our ministers are not such masters. Your priests are unchaste; but each of us has his wife, with whom we live chastely. They fight and kill and burn the poor; we, on the contrary, endure persecution for righteousness' sake.' After some such address, the heretic adds: 'Examine and consider which is the more perfect religion and the purest faith, whether ours or that of the Romish Church.' And thus the hearer, being turned from the Catholic faith by such errors, forsake us."

In this manner, by their godly life, their steadfast testimony, and widespread evangelistic labors, the Waldenses not only kept alive the lamp of truth amid the darkness of the Middle Ages, but did much to prepare the way for the glorious Reformation of the sixteenth century.

Science and Industry.

PETROLEUM IN THE PHILIPPINE ISLANDS.—Americans watching the development of the Philippine Islands will be interested to know that F. H. Oliphant, the author of a report to the United States Geological Survey on the Production of Petroleum in 1902, predicts that in a few years petroleum will be one of the articles exported from the islands instead of an article of importation exclusively.

The islands of Luzon, Panay, Leyte, Gimeras, Guimaras, Negros, Mindanao, and Cebu contain petroleum. There are some rich oil wells on the island of Luzon, and capitalists usually prospect among these before they go to other islands. On the island of Panay are deposits of oil located from 200 to 500 feet below the surface. On the islands of Negros, Cebu, and Mindanao oil strata are worked to good advantage by native and foreign capitalists. The position of these islands would certainly indicate the probable existence of petroleum, as Borneo, on the southwest, and Formosa and Japan, on the north, contain productive areas that are extensively operated.

The best oil appears to be contained in a stratum consisting of rock, gravel, and sand, nearly 20 feet in thickness, lying about 400 feet below the surface. This rock is in some places too hard to pierce with the native devices, but American drilling tools cut it readily. "In other places the so-called rock is only soft sandstone. These oil lands are ordinarily unclaimed and belong to the Government. When they are owned by some one who holds one of the old Spanish land grants they can usually be bought at a low figure.

The advent of Americans in the island has greatly stimulated the development of the oil fields. The Spaniards used to procure illuminating oils from some of the oil wells of Luzon, Panay, and Negros, but their drilling machinery, refining devices, and modes of distribution were extremely defective. During the last twenty-five years Filipino capitalists have been working at the oil wells and, with the aid of the Japanese, have developed some of the wells that produce the best grades of oil. The Chinese also have taken a hand in the oil industry of the islands. Recently some of the American discharged soldiers have been working at the problem of furnishing the islands with their

own illuminating oils and exporting some of the refined oils. Through them the industry has been extended, but lack of capital has hindered them in their work. American capitalists are now interested in developing the richest deposits of the country, and have arranged for the purchase of the necessary plants

TAGGED FISHES IN THE SEA.—Though this subject is not new in our columns, we present a fuller account from the Washington Times.

It seems rather an odd idea to fasten metal tags to marine fishes and let them loose in the ocean with the idea of identifying them as individuals in case they happen to be caught at a future time, but this is what the United States Fish Commission is doing just now with cod, 1,500 of which have been duly tagged and released this spring. No two tags are alike, the markings on them being stamped in a series of letters and numbers, record of which is kept in a book in such a manner that if a tagged codfish turns up, a moment's reference to the memoranda will furnish the history of that particular specimen, with date of liberation, weight and so forth. For example, a cod wearing a tag with the raise inscription "S 100" has a complete identification card, so that she cannot be mixed up with any other fish entered in the commission's ledger.

Only "brood fish"—that is, spawning females—are tagged. They are bought from fishermen, stripped of their eggs at Wood's Holl, Mass., and liberated in the waters of Viper and Mound, after having the tags attached to them. The tag is a small piece of copper, securely fastened by a wire passage through a fin near its junction with the body. It does not matter which fin is chosen, though a back or tail fin is best. The tag is very light and its attachment in the manner described does no harm whatever to the animal. During the last few months the fish commission has distributed a circular all along the coast of New England, requesting that whenever a cod with a tag comes into the hands of a fisherman or other person, he shall remove the piece of metal and send it to the commission station at Wood's Holl, together with brief statement as to the date on which the fish was caught, where it was captured, its weight before dressed, its length and the condition of its roe.

The object of the tagging is to ascertain the rate at which a cod grows, the frequency of its spawning and the extent of its travel in the ocean. Knowledge of this kind has a obvious bearing upon fish culture problems and there is every reason to believe that the future of the cod fishery on the New England coast must depend mainly upon artificial hatching. The hatching of cod eggs and the planting of the fry in those waters has been carried on for several years, and already the fishery shows a notable improvement apparently due to this work. During the present year there were planted in New England waters 250,000,000 cod-fish.

This year the fish commission is going to tag many thousands of young salmon, artificially hatched, for the rivers of the Pacific coast. Very small tags will be used, the fish being "fingerlings," about three inches long. It is expected that in this way it will be as

certained the age at which the salmon comes from the sea to spawn; also their rate of growth and the percentage of the fry that attain maturity. The work will be carried on in the basins of the Columbia and Sacramento.

Several years ago a similar experiment was made at the fish commission station, on the Klackamas River, which is a tributary to the Columbia; but instead of tagging the young fishes the soft dorsal fins were shaved off them with a razor before they were released. When they came back to spawn, three years later, they averaged twenty pounds in weight.

From this experiment one or two very interesting conclusions were drawn. If all of the artificially hatched fry had survived and been captured, it is obvious that 1,000 of them would have contributed 20,000 pounds of food fish for market. As a matter of fact, only one out of ten of them returned and was taken, the result being 2,000 pounds of fish or every 1,000 young ones liberated. — *Washington Times.*

THE COLLECTION OF INFORMATION CONCERNING RADIUM IN THE UNITED STATES.—The United States Geological Survey is collecting information concerning the occurrence of radioactive minerals in the United States and would be pleased to have the cooperation of the public in this investigation. Radio activity has been observed in many minerals and also in many other substances, such as slags, tailings from concentrators, slimes, chemical wastes, water from mineral springs, deep-well waters, and petroleum, and it is possible that the number of known radio-active minerals may be greatly increased. Anyone who has found such minerals or has observed radio-activity in any other substances is urged to give the survey full details regarding them and the localities from which they were obtained. All information pertaining to the subject will be welcome, and any advice which the Survey may be able to give in return will be cheerfully furnished.

For the guidance of those who believe that they possess specimens of minerals containing radio-active elements it may be said that the simplest means of detecting radio-activity in a suspected substance is by the use of a photographic plate—the more sensitive the better. The plate should not be removed from its enclosing black paper. The specimen to be tested should be laid upon this black paper in a dark room, and left there from two to fifteen hours, a small metal object having first been placed between the specimen and the black paper on the plate. Instead of the metal object, a few small nails may be arranged so as to form the initial of the owner and left on the paper covered plate below the specimen. After thus remaining in the dark room the plate should be developed in the usual manner. If the specimen tested has radio-active powers, a photograph of the metal object or of the nail-formed initial will be produced on the plate exactly as if the plate had been exposed to the sun's rays. The test should be made, if possible, with from half a pound to a pound of the material.

Persons sending in specimens should be careful that each specimen is properly labeled with his name and post-office address of the sender, the name of the mine or claim from which it

came, and the State, county, city, village, mountain, or district in which the deposit is located. If it is desired that the specimens should be returned, a request to that effect should be made. To those desiring them, the Survey will mail postal franks, which will enable any one to send free of postage a box of specimens weighing not more than four pounds.

Interesting specimens are especially desired for the Survey's two exhibits at the Louisiana Purchase Exposition now being held in St. Louis. These exhibits will be general and varied in character. They will include specimens of every known radio active substance, whether obtained from minerals or ores, from mineral waters or from petroleum wells. Authentic specimens of radium compounds will also be shown. Everything relating to the source, manufacture, and application of radium will be exhibited, including all chemicals obtained from the separation of various radium compounds and all instruments and devices by which it is proposed to apply radio-activity in medicine, science, and the arts. An interesting feature will be the portraits and the publications of celebrated radium discoverers and investigators, together with photographs of their laboratories and apparatus, and autograph letters from some of them.

Two convenient halls will be set aside for demonstration of the wonders of radium. In one will be grouped the specimens of ores and minerals containing radium, and careful note will be made of their effects upon various substances. In the other hall illustrated lectures will be given twice daily on a variety of subjects relating to the history of the discovery of radium, its nature, and its possibilities. Its mode of occurrence, the methods used in separating it from radium ores, the concentration of its activities, and the manifold uses to which these remarkable radio-active substances may be put will all be described. Cinematograph Hall will be so arranged that it can be easily darkened, and different highly active specimens of radium compounds will be exhibited in it as affecting the diamond, willemite, kunzite, and other radio-responsive substances.

All communications regarding the collection and examination of radio-active specimens by the Survey and concerning its radium exhibit at St. Louis should be addressed to George F. Kunz, 40 East Twenty-fifth Street, New York City.

The Place of the Home in Civilization.

The Christian home is the highest product of civilization; in fact, there is nothing that can be called civilization where the home is absent. The savage is on his way out of savagery and barbarity as soon as he can create a home and make family life at all sacred. The real horror of the "slums" in our great cities is that there are no homes there, and human beings crowd indiscriminately into one room. It is the real trouble with the "poor whites" of the South that they have failed to preserve the home as a sacred centre of life. One of the first services of the foreign missionary is to help establish homes among the people whom he hopes to Christianize. In short, the home is the true unit of society. It determines what the individual shall be, it shapes the social life, it makes the church possible, it is the basis of the state and the

nation. A society of mere individual units is inconceivable. Men and women, each for self, and with no holy centre for family life, could never compose either a church or a state.

Christianity has created the home as we know it, and this is its highest service to the world, for the kingdom of heaven would be realized if the Christian home were universal. The mother's knee is still the holiest place in the world, and the home life determines more than any other one influence, and perhaps more than all influences combined, what the destiny of the boy or girl shall be.

The woman who is successful in making a true home where peace and love dwell, and in which the children whom God gives her feel the sacredness and holy meaning of life, where her husband renews his strength for the struggles and activities of his life, and in which all unite to promote the happiness and highest welfare of each other—that woman has won the best crown there is in this life, and she has served the world in very high degree. The union of man and woman for the creation of a home breathing atmosphere of love is Christ's best parable of the highest possible spiritual union where the soul is the bride and He is the Eternal Bridegroom and they are one. — *American Friend.*

If we mark well the history of moral greatness in all ages we will see that it is made to stand in the midst of any and every Gethsemane of trial; and that the trial on Olivet foreshadows a universal victory of a kindred righteousness. — *Selected.*

Items Concerning the Society.

Professor Graham Taylor, after a six months' stay in Europe, says: "In England I found the finest religious life among the Quakers."

Copies of the Memoirs and Letters of John Belows, edited by his wife, have begun to arrive in this country, and will doubtless be very interesting to many Friends who learned to value his company and attainments. In literary circles, also, they will stir more than a ripple animation through the publication of letters to and from literary characters like Holmes, Whittier, Senator Hoar, and others.

By a letter from Abram Fisher, of Woodland, N. C., we learn of his return as far as Philadelphia from his visit to London and Dublin Yearly Meetings. He attended also several meetings for worship in Ireland and England, and found an open door in all places. He reports that "the Irish Friends concluded to have the Epistles [which may be received from other Yearly Meetings] examined by a committee, and such parts as may appear suitable to be introduced [for reading in the Yearly Meeting] next year. . . . Dublin Friends have got through with [preparing] their 'New Discipline.' He admires that Friends there were allowed to be so "honest and straightforward in their adhesion to the Old."

We have already mentioned that a movement is under way to organize a Friends' Historical Society in Philadelphia. The circular which has been issued is as follows:—

"Believing that there is much of historical interest in connection with the history of the Society of Friends in America that should be collected and preserved, some Friends have thought it would be desirable to form a Historical Society for the purpose of collecting material for the elucidation of

the history of Friends in America. With this end in view, there has been formed 'Friends' Historical Society in America.'

"We desire thy co-operation and assistance in furthering the object for which said Society has been organized, and also to present to, or deposit with it, any manuscripts, books, pictures, personal effects, etc., which may aid the work by illustration or otherwise.

"If thou desires to become a member or wishes further information, please to communicate with Isaac Sharpless, president, Haverford College, Pa., or Helen Hopkins Jones, secretary, Lansdowne, Pa."

"Signed: Isaac Sharpless, Joshua L. Bailly, Jonathan Evans, George Vaux, James Emelen."

Notes in General.

A Filipino youth from Luzon walks away with the first prize at the commencement of the law department of Georgetown University. If he is a representative of his race, it is time to stop talking about savages.

President Woodrow Wilson, in his first baccalaureate address at Princeton University, given on the 12th instant, said: "The right thing for a man to love is not himself, but the things which are higher and greater than himself, which are the inspiration of all the best instincts and movements of his own soul, the causes that cleanse and better the world, truth in all her beauty, and knowledge for truth's sake, and purity of heart, that the mind of man may be truth's fit dwelling place.

In the recent election of a new bishop, the Methodist Episcopal Church has shown a wise foresight and an admirable capacity to meet existing needs. The negro is a growing factor in her communion. His interests are peculiar, and one of his own blood on the governing bench of the Church means much for it. It will serve to draw her closer and more gladly to solve the problems especially pertaining to it. A Church that ignores the negro in its administration and makes racial distinctions in its administration and organic constitution is not only committing an egregious blunder, but going contrary to the spirit of the Gospel. Legislation in the interest of prejudice and caste is, in the long run, self-defeating and ruinous.—*Ez.*

THE ELDERSHIP.—The following is a statement, in part, of the functions of an elder, on the more spiritual side, as recognized in another denomination: "The elders have charge of the spiritual affairs of the church over which they are specifically placed by ordination and by virtue of a providential and spiritual call. They are not to be lords over God's heritage, nor to rule in an arbitrary manner, but according to the rules and discipline of our form of government. They are to be concerned in whatever concerns the religious welfare of the people. It is theirs to rebuke, to admonish and to safeguard. They are to watch over the young and to keep them in the right path. They are to be exemplars of the flock. They are to be men of faith, of prayer, of zeal, of activity, of patience, of love, of gentleness, of fidelity, of compassion, and in all ways they are to maintain the peace, the purity, and the prosperity of the congregation."

Complaint is often made of the lack of sociability in our churches. There may be ground for it in some places, but where it exists, as a rule, the complainant is as much to blame for it as those against whom he rails. The Bible says: "A man to have friends, must show himself friendly." He who wants others to be social must himself be sociable. If he is distant and unapproachable, he can hardly expect others to be drawn to him. If he is warm, kindly and responsive, he will find

others ready to meet him half-way. What is needed for more social intercourse and responsiveness in a congregation is for each member to recognize in the other a Christian brother or sister and readily respond to each other's overtures. In some cases it may be necessary for those who have the greater tact and larger experience especially to exert themselves to make the first advances toward the naturally retiring and diffident, but it is the duty of all and all to do his and her part to draw out the kindest, most friendly and most helpful feeling and activity.—*Presbyterian.*

WAR NEWS—BACKS UP DIME NOVELS AS INCULCATOR OF MURDER.—The *Chicago Record-Herald* says: "Really, Christianity is yet in its infancy, and there will have to be much Christianizing all along the line before we can thoroughly eliminate carnal murderers from our society. . . . These boys were brought up not only in a centre of civilization, but in a centre of Christianity. Yet it is reported that their minds were poisoned by such a decidedly unchristian influence as that which emanates from dime novels. Whatever the effect of that kind of literature may be, its unchristian character is clear enough. While gentleness, mercy, peace and good-will toward men are central thoughts of the Christian doctrine, these books proceed with a cumulation of crimes to an orgy of blood-letting. We get glimpses of this same crude conception in the military heroics of the day when the easy slaughter of thousands of the mixed races of upper Egypt or of hundreds of Moros is heralded with loud acclaim just for the mere killing, though it is all piously squared with Christian conduct. Even when there is a very elaborate effort at the moral distinctions, and people are exhorted to take such trash for genuine, just as they are persuaded into self-defeating hypocrisies for defending the murder by wholesale that is called war."

SUMMARY OF EVENTS.

UNITED STATES.—On the 1st inst, the excursion steamer General Slocum loaded with passengers was destroyed by fire on the East River near New York City; 624 persons are known to have been burnt to death or drowned, and 300 are missing. A large proportion of them were women and children. It is reported that the survivors were taken to the city, where they were on their way to a seaside resort some miles distant.

President Roosevelt has ordered a rigid investigation of the disaster, and Secretary Cortelyou, of the Department of Commerce and Labor, will personally conduct the inquiry on behalf of the Federal Government.

In the Cripple Creek district in Colorado many hundred miners have been arrested, a considerable number of whom have been removed by the military into other States. A despatch from Victor, Colo. of the 14th says:

Five hundred more have been called to military headquarters and given their choice of leaving the county within twenty-four hours or suffering confinement and a suspended sentence. Perhaps a thousand other strong and sympathizers, although not agitators, have left the district of their own volition rather than risk the threatened lynchings or an appeal to the militia for protection.

It is stated that for the first time in the history of the State Dairy and Food Commission, a liquor dealer has lately been convicted in Quarter Sessions Court of selling beer adulterated with salicylic acid. The jury declared that the acid is poisonous and injurious.

The decision is far reaching in its effect, as there are more than 100 liquor dealers in the State defendants in cases similar to this. The maximum penalty for violation of the pure food laws is not less than \$100 fine nor more than sixty days' imprisonment in jail, or both.

In a recent address to graduates of the Commercial High School for girls in this city, under the care of the Board of Education, S. H. Converse said:

"Philadelphia was the first to incorporate into its public school system a commercial high school for its girls, so that the benefits conferred upon the class of its youth; for I believe that there are reasons for the higher education of girls for business purposes more potent even than in the case of boys. The number of occupations available for women has in the past been limited. Now the field is greatly broadened. This is an incalculable benefit. It develops a sense of independence on the

part of the young woman which will stand her in good stead whatever may be her future career."

Statistics of railway accidents in the United States for the year ending Sixth Month 30th, 1903, are reported which show that 3554 persons were killed and 43,977 were injured, while during the same period in Great Britain the deaths were 1159, and injured 67,883, notwithstanding also that nearly twice as many passengers were carried in Great Britain as in the United States.

The recent death of Matthew S. Quay, U. S. Senator from Pennsylvania, has been followed by the appointment to that station of Philander C. Knox the present Attorney-General of the United States. The vacancy thus created, it is understood, will be filled by the transferee to it of Wm. H. Moody, now the Secretary of the Navy. The appointment of Secretary Moody has not yet been announced.

A despatch from Washington says: In accordance with an order issued by Secretary Hay the inscriptions, "United States Embassy" and "United States Consulate," no longer will appear upon the Embassy and Consular seals and in other places where they formerly stood. In their place on all new records books and seals, will appear the words, "American Embassy" and "American Consulate" and "American Consular Agency."

The recent reduction in the rates for passage by ocean steamer from Great Britain to this country has had the effect of increasing the emigration of undesirable persons from the poorer districts in Great Britain. It is stated that London passengers are already finding satisfaction in the fact that the best end of their city is being rapidly cleared of very many undesirable aliens, who, anxious to reach this land of promise, are taking advantage of a £2 rate to sell their belongings and cross the Atlantic.

FOREIGN.—Bodies of Japanese troops, numbering, it is said, from 50,000 to 75,000, and a Russian army exceeding 50,000 men under General Stakeberg, have lately been fighting for many hours near Kalping, some miles from Port Arthur, with great loss of life on both sides. The Japanese forces are reported as closing around the Russians near Port Arthur, and frequent battles have occurred of greater or less magnitude.

The Council of the Russian Empire, it is said, has approved the bill repealing the law which forbade Jews to live within thirty miles of the Russian frontier.

The brigand chief Raissuli, holding in captivity Perdicaris and Varley, has lately increased his demands upon the Sultan of Morocco, as the price of their release. These demands, it is expected, will be acceded to by the Moorish Government.

It is stated that in excavating about the ruins of the Forum in Rome there has been found a heavy capstan with eight fixed levers of wood. The wood is perfectly preserved, while the iron fixtures have become oxidized. This discovery is considered of great importance as being the first known mechanical device of a date as long as 2000 years. The capstan, which was found almost intact, has a diameter of over two yards.

The King of Italy has lately made an award as arbitrator in a case between England and Brazil relating to the boundary lines of British Guiana. The award is in favor of Great Britain.

A despatch to the *London Daily Mail* from Constantinople says that consular reports confirm the destruction of many Armenian villages in the Saseen district. The number of killed is estimated to exceed 3000 persons.

A storm, said to have been the severest on record, has lately swept over Guantanoamo, in Cuba, and wrought great destruction in that neighborhood and other places in the eastern part of the island. It is supposed that one hundred persons have lost their lives from its effects.

NOTICES.

Friends' Library, 142 N. Sixteenth St., Phila.
During the Seventh and Eighth Months the Library will be open on Fifth-days from 9 A. M. to 1 P. M.

The Friends' City Home can accommodate a few young men, who may propose to spend the summer months in the city. Address Mary T. Wildman, 1623 Sumner Street.

Wanted—A Matron at the Shelter for Colored Orphans, Forty-fourth and Wallace Streets, Philadelphia. Apply to Lydia E. Pennock, 2146 Green Street, Philadelphia, or Sarah Emien Garrett, Lansdowne, Pa.

Friends' Select School.—Friends who desire to enter children for the school year beginning next Ninth Month will kindly communicate their wishes to the Sept. no., so that places may be reserved.

J. HENRY BARTLETT,

140 N. 16th St., Phila.

WILLIAM H. PILE'S SONS, PRINTERS
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Ability to Recognize a Departure.

Only they who have deeply drunk in the principles of Truth can discern the real departures from them. Such will weigh a proceeding not by its plausibility, not by its promised results, but by this criterion: "Does it have its foundation in the Truth?" A mode of doing which veers from that, by however slight an inclination on the right hand or on the left it begins, is as good as gone from the Truth, unless soon recalled by the inward voice which "every one that is of the Truth hears."

And how has he learned the hearing? How shall any of us learn it, who say we cannot discern the still small voice? Surely there must be some things that we have a sense of according with the will of God, and there must be some actions which we intuitively reprobate as wrong. "Why even of yourselves," said Jesus, "judge ye not what is right?" And when any hold down, or suppress, because of their wrongness, the Truth they feel, it is accompanied with an inward rebuke, "for God hath showed it unto them," said the apostle; because that which may be known of God is manifest in them." (Romans: 18, 19). There must be some things that we do in which we feel the smile, as it were of our Father; and there must be some things in which we feel a leniency of a holy warning, or at least an inflexible check of better instruction. This we heed and this is the voice. There are moments when each for himself is aware of it, has its own Divine quality.

How do we learn to hear this voice better and better? By giving heed to it when perceived, and keeping an open attention to receive it and then obeying it when known or believed. Obeying is the school of knowing the Truth. It is the school of clearer and

clearer perceptions and revelations. He that will do the perceived will of God shall know the teaching, whether it is of God or of a different source. That which is for his present condition in the Scriptures will meet the witness for Truth in such a man, and be owned. The same Spirit of Truth being learned in the obedience of faith and duty will safeguard him in the understanding of Scriptures. The Spirit of Truth is the Highest Criticism, the word of God living and inworking, a distinguisher of the heart's thoughts and intents.

These things and much more of Truth come by first hearing, then heeding and complying, so that Truth is drunk in by obedience, its principles and fundamentals become clear, and slight differings from it appear, for that reason, very distinct. The very slightness of a Truth-lover's scruples, as it may seem to those who are slight sighted, may be a sure mark of that man's sight of Truth who has become a man of the Light, and "able to comprehend with all Saints what is the breadth, and length, and depth, and height."

It is by following Christ, and that not afar off but close to, that one walks not in darkness but has the light of Life. Holding the Truth in love is the only way of holding Christ's kind of Truth in Christ's Spirit. Love rejoices in the Truth, it is not indifferent to essential differences, it is not blind, but seeks to open the blind eyes, and the prison to them that are bound. Its seeing of differences or departures is not in the self-complacency of a superior soundness, or in the lust of a detective. The love of the Truth is a restoring love and it "buildeth up."

CHRISTIANITY.—Christianity is not merely a collection of propositions whether ethical or religious, but, rather, the revelation of a Saviour in Jesus of Nazareth. Its power and value reside in Him, in what He was and is, and in what He did and said, and in what He is still doing. We can detach the platonic philosophy from Plato without harming it; but we cannot detach Christianity from Christ, since He Himself is the substance and essence of the whole system.—*The Independent*.

ALL who are called to service in the church have not every evil root wholly plucked up; but these in obedient minds wither and die, and their infirmities are healed in the way, like the lepers who went as they were bidden.—*Esther Tuke*.

FOR "THE FRIEND,"

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 395.)

As previously mentioned some Friends of New York were interested in the welfare of the Indians residing at Oneida, particularly the Brothertown Indians and in 1797, about a year after Friends of Philadelphia had begun their labors among them, Thomas Eddy, accompanied by Gideon Seaman and Thomas Titus, paid them a visit. After their return the former addressed a letter to the Committee in Philadelphia, mentioning many interesting particulars relating to their condition, and desired the assistance of the Committee in obtaining the services of a suitable man and his wife to reside among the Brothertown Indians. From this the following is extracted:—

"At Stockbridge there is evident marks of improvement in sobriety and industry—the plan of your Committee of giving them premiums on the quantity of wheat, etc., has set almost all of them at work. Our Committee was much pleased with this plan. The Indians generally have from one to six acres of wheat in the ground, besides Indian corn, peas, flax, etc. Jacob Taylor supposed Captain Hendricks will raise this year near two hundred bushels of wheat, abundance of hay, peas, Indian corn and flax—their crops appeared very promising. Hendricks proposes building a large barn—he has already got in the timber.

"Many of the men are sober and well disposed, and among the women are some remarkably religious characters, with whom we enjoyed very great satisfaction. Our Committee often expressed their surprise at finding such women among Indians. We had an opportunity with several of the women by themselves and they mentioned to us with much diffidence, a great desire they had to see some of our women, but as that might not be soon, they said they wished to write to them, provided we thought it would be well received. We told them we had no doubt it would, and encouraged them to write freely what they had to communicate. We then left them by themselves, and next morning they brought us an epistle." This was published in THE FRIEND, Vol. LXXI, p. 60.

In the Fifth Month of 1798, William Gregory, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District, a blacksmith, accompanied by his wife and young son, and Hannah Jackson, who had also felt her mind drawn to reside among them, were encouraged to go to the Oneida Reservation, by the Committee, who sent with them a letter of introduction, which contains the following:

"Our friend Hannah Jackson feeling her mind also engaged to reside some time amongst you, proposes to go in company with our afore said friends, we are easy in our minds to en

courage her in this instance of dedication, in which she has our sympathy and fervent desires for her preservation and growth in that wisdom which is only to be received from the good spirit of God.

"Our women friends will, we hope, be very useful in instructing your females in a decent and orderly management of their household affairs, and in teaching some of the children whereby you may live much more comfortably, and we hope you will receive benefit from the good examples our friends will be favored to set before you, by their religious and orderly conduct.

"Our friends now with you have informed us that some of your young people are become more industrious, and we earnestly entreat you to encourage them herein, as your own welfare and prosperity in great measure depend upon their good conduct, and attention to the instructions given them; and we wish you industriously to improve the present opportunity that we may be at liberty to extend care to other nations who have applied for our assistance."

As intimated in the closing paragraph of the above communication, the Committee had been under the impression that the time might soon come for them to withdraw from further labors at Oneida, and in the year 1799 that was done. In a "Brief Account of the Proceedings of the Committee" published in the year 1805, in a summary of the work done in that settlement the following explanations are given for the course then taken.

"In the year 1799 several of the Indians improved lots of land for their own benefit, which they sowed with wheat. The smith's business continued to be attended to, and Friends with the aid of the Indian lads continued to work their farms; nor were their exertions during this, or any former year, confined to their immediate residence, but as opportunities for usefulness presented, they extended their labors to the various parts of the settlement, and afforded assistance many ways, as the necessities of the natives seemed to demand.

"It may be proper here to remark that some suspicion and mistrust of Friends' views, became manifest in several of the Indians; they knew that the improvements made, and the various tools and implements of husbandry distributed among them must have cost a large sum of money; and they knew of no instance where white people had stepped forward in such a manner to assist Indians, but what sooner or later an interested motive discovered itself; therefore some had fears it was meant to make a permanent establishment among them, and lay claim to a part of their land.

"Believing the instruction already afforded this people was such that they were able to procure a comfortable subsistence, it was concluded to withdraw from them; and that leaving all the improvements, tools and implements of husbandry for their use and benefit, would be a convincing testimony among the various tribes of Indians, that their good was our motive for thus liberally aiding them.

"Therefore in the Ninth Month, 1799, four of the Committee went to Oneida, and after some friendly conferences, closed the affairs relating to the settlement there. The Indians on this occasion expressed themselves as follows, in reply to a written address:

"Brothers Onas attend,

"We know you told us you came not amongst us to make us presents that would soon wear away, but to stay some time to instruct us how to gain a comfortable living by tilling the ground, as the white people do; now you have staid the time you proposed, and have fulfilled all your engagements to our nation, and we hope we shall follow the good example you have set before us, which we know would be of lasting benefit to us, and thankfully acknowledge your kindness, having never heard of any people that had done so much for Indians without any view of advantage to themselves, which is a convincing proof to us that you are our real friends; and we are glad the Good Spirit has put it into your minds to assist others of our Indian brethren in learning the same good way of living for which we also thank you, as well as for the good advice you gave us about the strong drink; and we will try all we can to persuade our young men to do better.

"And now, Brothers, if we have done anything that displeases you, we wish you would tell us, that our friendship may remain bright, for we know you are a true people, and we will keep this writing, and will tell our young men and children every year, that they may always remember your friendship; and we wish you may often remember and visit us, to see whether we grow better or worse."

The grain, potatoes, farming implements and household goods in the settlement at Oneida, belonging to the Committee, were directed to be distributed among the Indians there, at the discretion of Jacob Taylor, Jonathan Thomas and William Gregory, who, with the wife of William Gregory and Hannah Jackson then resided there. In reference to the distribution the Committee say in an address to these Indians, dated Twelfth Month, 21st, 1799. "Now brothers, being about to remove our friends that are amongst you, and leave you to make trial of the knowledge you have acquired by their instructions and example, we have directed them to distribute amongst you [in such manner as may appear to be of most lasting advantage to you] nearly all the tools and other property we have in your country; and we hope this will convince you that your good and your good only, was the object we had in view, and to promote which we have been at so much trouble and expense. Brothers, we shall at all times rejoice to hear of your welfare and advancement in those things that make for peace and true comfort."

As some of the officers of the Government were applied to and informed of the motives of the Committee in making this settlement among the Oneidas, it was thought proper to acquaint them also with the reasons for its discontinuance; and a conference on the subject was accordingly had with Timothy Pickering, then Secretary of State, who expressed himself satisfied with the reasons assigned for it, and desired that the request made by the Oneidas that Friends should from time to time visit them, should receive attention.

Robert Sutcliffe, a Friend from England, who travelled extensively in this country in the early part of this century, gives some interesting particulars respecting a visit he paid in 1805 among the Brothertown and Oneida In-

dians. He says, under date of Eleventh Month 21st. "In the evening came to an Indian village called Brothertown. Here I was comfortably accommodated at the house of a Indian, whose name was Obadiah Scipio. His wife Elizabeth, is the daughter of an Indian chief of the name of Fowler. She was a reasonable woman and of an expressive countenance, and was very industrious. Her dairy produced excellent cheese and butter, notwithstanding a good part of her time was spent spinning for the family apparel, which was very decent. It was mostly prepared for the use of her own household; and whilst she was in the house, a female weaver of the village, brought in a piece of cloth made from yarn spun in this family, which was such; would have done credit to any female in England. This reputable Indian couple had four fine healthy children, who sat by the fire; although of a copper color, their countenance were far from unpleasing. Their names were Denis, Calvin, Cynthia and Celinda.

"The school master of this village, who was paid by Friends, introduced me to a chief of the name of Hendricks, with whom I had some conversation; and we sat about an hour by the fireside of a pretty large family of Indians where it was pleasant to see the spinning wheel go round. There were sixteen or eighteen Indians around the fire; the elder part of the family sat on a bench in front, and the little Indians on the ground on each side. The fire was made at the end of the building, and the smoke found its way through the roof without the aid of a chimney. The walls and roof were hung with ears of Indian corn and other wint' r provisions. It is difficult to describe my feelings, on sitting down with an Indian family in this way. In a sympathizing mind, sensations of pity and compassion would predominate. On the other hand, it is not unlikely that a similar feeling may prevail in the breasts of the children of the forest, towards those who may consider themselves raised far above them in education and civilized life. It is remarkable that an Indian boy or girl is rarely found willing to change native habits, for those of towns and cities; but there are many instances, I am told, of those who are called, civilized people, assimilating their manners with the Indian's; and of giving their mode of life the preference. Man as man, is a strange and incomprehensible being when left to himself; whether in what is called a savage or a civilized state. In either when so left, he stands a ready instrument, in the hand of the common enemy of peace and happiness of the world.

"I spent the remainder of this evening by Scipio's fireside, and was accommodated with a good bed at night, on which I slept comfortably. Both the sides and ceiling of that part of the building in which I lodged, were covered with ears of Indian corn in the husk; which to me, had a novel but not unpleasant appearance.

"From the Indian village of Brothertown I came to another settlement of theirs called the Orchard. Many of their habitations are formed principally of the bark of trees, attached to posts, which are fixed in the ground the roofs being also of bark; but as it is taken off the trees in broad pieces, they contrive to make a pretty warm dwelling. A few chief

d others, had good homes of wood, well finished; and some of the Indians, being very old workmen, and having complete sets of tools, I have seen houses of their building prior to many in England.

"22nd.—As the whole of this day's journey amongst the Indians, whose habitations are pretty numerous in this quarter, I had a fair opportunity of forming some judgment of the progress they had made in the useful arts civilized life; and I confess it is my own opinion that many in these villages are further advanced in this respect, and enjoy more of the comforts of life than many of the inhabitants of the remote parts of Great Britain and Ireland."

Under date of Eleventh Month 23rd he mentions some circumstances which show how much some of the more enterprising Indians had contended with from their own people. "We went out early and came to a large good inn, longed to an Oneida Indian, who has assumed the name of John Denny. This is a large brick house, having four good rooms and a spacious passage and staircase on the ground floor. The rooms were not less than eighteen feet by twenty feet, lofty and well finished. I had an offer of eighty-two pounds two shillings six pence a year rent for it, or one dollar per day for it, which he had accepted. This house of Denny's and that belonging to Lockden were built by Indian workmen, and at a great credit.

"The Genessee turnpike road passes through a large tract of land belonging to this Indian; and has so much raised the value of it that he has sold some small lots near the road at one pound sterling per acre, which is a great price in such a remote situation.

"As I sat in John Denny's house I was told an intelligent person of the family, that he had sold so good a house, and making such improvements had nearly cost him his life, by being the envy and indignation of the neighboring chiefs. Under the influence of these worthy passions, they had called him before one of their council fires, and informed him that they had taken his proceedings into consideration, and were determined he should have the improvements he had made, and remove into some other part of the country; at they had observed he was become proud to the white people; that the house he had built was very unbecoming an Indian; and that he must quit it without further delay. In reply he told them that he was ready to comply with the orders of the chiefs of his nation provided they would make him satisfaction for the great expense he had been at, but not otherwise. The council broke up without anything further being done at that time.

"Shortly after, another council was held by the chiefs; and a messenger was sent to the house requiring his attendance; but, fearing violence was intended, he refused to comply. This refusal irritated the chiefs so that they immediately sent out four warriors, with orders to put him to death; but, observing them as they approached the house, he put himself in a posture of defence; and, being joined by his brother and two white persons who happened to be in the house, they were able to make such a defence, that, after a sharp contest, in which both sides suffered severely, the warriors were compelled to fly,

covered with blood, being grievously wounded. Thus circumstanced, he applied for protection to the government of the United States; and abjuring his allegiance to the Oneida nation, and taking the oath of allegiance to the United States, he became a citizen thereof. In consequence of this conduct, an officer of the United States duly apprised the Oneida Chiefs that John Denny was now become a citizen thereof, and of course was under the protection of that government; and that the government was determined to protect him. The officer also stated that if the Oneida nation committed any further outrage against Denny, it would be considered a breach of the treaty of peace and amity then subsisting between them, and they might take the consequences which would fall very heavily upon them. Since this period he has not been disturbed by the Indians; but is going quietly forward with the improvement of his lands, which are rising rapidly in value."

An interesting account of the religious experience of one of the Brothertown Indians, named Thomas Dick, given by himself to a Friend in the year 1811, was published in THE FRIEND, Vol. 41, page 245.

(To be continued.)

At the Root of Anger.

It should be remembered that irritability which is the form frequently taken by ill temper, proceeds very largely from a want of self-control. Nor can want of self-control be considered as an isolated thing. If it is shown in one direction it may be depended upon to exist in many others. Traced to its root, then, irritability assumes the form of self-indulgence, that is to say, the habit of not governing our senses, of never denying ourselves, of living an uncontrolled life, which results in its outward expression as irritability.

It is not sufficiently recognized, too, that anger is more often a sin of the flesh than a sin of the spirit, and that, if laziness or self-indulgent habits of any kind are curled, we will have more power over the distressing irritability which so often makes life a burden both to ourselves and to those who live around us.—Selected.

HIGH AND LOW PLACES.—It is not certain that our notions of high and low are altogether correct. Some one has said that if two angels were sent from heaven, one to rule a nation and the other to sweep the streets, they would not have any preference between the two tasks. The street sweeper may be a more noble and exalted being than the monarch. It is the man that fills the place that makes it honorable. The place cannot exalt or degrade the man. Jesus was the very same Son of God when He ministered to the sick and suffered on the cross as when He was welcomed through the gates of the city of God to sit down on His throne of glory.

It is impossible to divorce religion from education: they have been associated too long, and in many instances, especially in early years, they were synonymous. Religion is always an education, but education is not always religion. Knowledge is power, but when that power is perverted it is better to be without it.—L. Kinkead.

The Emancipation of Latin America.

The subjugation by Spain and Portugal of the immense territories beginning with Mexico on the north, and extending to Chili on the south, was accomplished in little more than fifty years. The same years witnessed also the appropriation of the territories in southeastern North America, which were subsequently incorporated in the United States. "In 1492, Columbus planted the cross and the standard of Spain in a small island in the West Indies. In 1495, Hispaniola, or Haiti, was made the center of the Spanish authority in the New World. In 1500, Brazil was discovered. The Rio de la Plata was entered in 1508. Cuba was subjugated in 1511. Two years later, Balboa crossed the Isthmus of Darien, and took dramatic possession of the Pacific for the Spanish crown. By 1521, Cortes had conquered Mexico. Ten years later, Pizarro overturned the Peruvian Empire, and stripped the Incas of their fabulous wealth. Four years more rolled by, and the first disastrous attempt was made to build the city now known as Buenos Ayres; and in 1547, Santiago de Chili was founded."

It was a great racial movement, inspired by ideas, romantic, religious, and very financially real. The passion of it for a while dominated the entire population of Portugal and Spain, as it dominated no other people. After a while, the stern hardships of life in a new land, the collapse of the dreams of limitless gold at once for all, and the natural decay of enthusiasm led to a cessation of the great stream of emigration; but by that time the Spanish and Portuguese were planted solidly in the New World, and the change in its destinies was irrevocable.

The political subjection of Iberian America to Spain and Portugal was synonymous with its ecclesiastical subjection to the Roman Catholic Church. The first conquerors were devout Catholics, and their whole enterprise wore the aspect of a religious crusade. "Pizarro, on his voyage to Peru, was required to take priests or monks on every vessel. This became the fixed rule for all expeditions to America. Velasquez wrote to Cortes to remember that the chief purpose of his expedition was the conversion of the natives." But apart from the work of priests the secular character of the expeditions was covered over and interpenetrated with religion. The political conquest was a conquest for the church.

But with the armies, as has been said, came the missionaries also. The year after Columbus first came, Bernardo Boil, the "first apostolic vicar to the New World, landed in Haiti as superior of a band of twelve missionaries." In 1510, Las Casas, the great friend of the Indians, was ordained, the first presbyter to be consecrated in America, and with steadily increasing energy and unflinching devotion, the church strove to establish itself on broad and immovable foundations on both continents of the new hemisphere.

For three centuries the church and Spain had undisputed sway over all America south of the western plains, save a few small possessions of other European powers, and Brazil, which belonged to Portugal. If a nation and a religious institution ever had an opportunity to produce their legitimate fruits, such an opportunity was given, for these three cen-

turies, to Spain and Rome. We have seen the beginnings. What was the end?

The church has revealed itself. Emotional devotion, exalted above character and principle, brought forth the inevitable result. It had asked no more than a formal acceptance from the people. What Humboldt said of Mexico was true generally: "The introduction of the Romish religion had no other effect upon the Mexicans than to substitute new ceremonies and symbols for the rites of a sanguinary worship. Dogma has not succeeded dogma, but only ceremony to ceremony." Dr. Abbott has spoken more strongly: "Christianity, instead of fulfilling its mission of enlightening, converting, and sanctifying the natives, was itself converted; Paganism was baptized; Christianity paganism." This was the result of the church's supremacy over the natives. It failed to supply any adequate moral check or purification to the Spanish and Portuguese people. It introduced the Inquisition in its worst form. It supported the intolerance and oppression of the government. There were great exceptions. It was a priest, Hidalgo, who led in the deliverance of Mexico, and another, Luis Beltran, who repudiated the orders of his superiors and founded the arsenal for the manufacture of supplies, where he taught his workmen to melt church bells for cannon for the army of San Martin, the liberator of the Argentine and Chili.

Curiously, and with no intention of his own, the man who made independence possible for the Spanish colonies was Napoleon. "Probably no man exerted a greater influence in promoting the development of liberty and of free institutions on this continent, than he." In 1808, he deposed Ferdinand the Seventh, King of Spain, and put his brother Joseph on the throne. Spain was soon torn by civil war, and the stringency of her colonial government was relaxed. The government at home was disorganized, and the colonies set up their own governments, some regarding them as tentative only, to be suspended when Ferdinand should be reinstated; others rejoicing at the opportunity which they afforded of securing entire independence. In 1810, the first declaration of independence was made. The first step was taken in Venezuela. There were three parties there, the Imperialists, or Bonapartists; the adherents of Ferdinand; and the liberators, who believed in independence. On Fourth Month 18th, 1810, there arrived at Caracas the commissioners who announced the formation of a regency of Cadiz, and called upon the Venezuelans to be loyal. Bolivar expressed the feeling of the liberators. "This power which fluctuates in such a manner on the Peninsula," he said, "and does not secure itself, invites us to establish the junta of Caracas and be governed by ourselves." On the following day the junta was proclaimed an independent power. "It voted not to recognize the regency of Cadiz, and announced that Venezuela, in virtue of its natural and political right, would proceed to the formation of a government of its own." As Minister Romero said: "A condition of things had been reached which made independence a necessity that could not be suppressed, postponed, or evaded." In this same year steps toward independence were taken on Fifth Month 25th in Buenos Ayres for the Argentine; on Seventh

Month 20th in Bogota for Colombia; on Ninth Month 16th in Mexico; on Ninth Month 18th in Santiago for Chili, and "during the same month in most of the other colonies."

The first third of the century saw Spanish sovereignty practically at an end. The new republics soon discovered that in freeing themselves from the Roman Catholic powers they had not secured their liberty. The church was still with them, and its radical hostility to free institutions which had been unperceived during the disturbances of war, now began to reveal itself. Political parties formed themselves on the issue of progress and liberty, or conservatism and Latin Catholicism. The conservative parties got the name of "clericals." Questions arose as to the appointment of bishops. Should the right formerly exercised by the Spanish Government be exercised by the new governments or revert to the church? The church and religious orders were immensely wealthy. Questions of taxation arose. Were the religious orders to be exempt? Should the church be allowed to roll in wealth, while the government, to which, under constitutional principles with an established church, the church owed everything, struggled with poverty? Under free institutions, moreover, men began to think freely. They learned more of the world, and by comparison came to understand more clearly the real character and corruption of the church. They saw also that their free institutions were doomed unless they secured them not only against Spain and Portugal, but also against a far more subtle and powerful foe, even Rome itself. Mexico, as the most enlightened of the new republics, faced the issue first.

Sooner or later the same issue arose in each of the new states, the republics striving for a healthy development in freedom, and the wholesome privilege of enlightened self-government, and the church as constantly throwing her influence against such development and in favor of mediævalism, popular ignorance, and ecclesiastical autocracy. In 1852 the Pope denounced the movement in New Granada toward religious liberty, which decreed the expulsion of the Jesuits, a curtailment of church revenues, free education, freedom of the press, and freedom of public and private worship. These "nefarious decrees" the Pope condemned, and declared to be "null and void."

The American Republics were gradually forced to recognize, accordingly, that the establishment of the Roman Catholic Church as the exclusive church meant the deliberate rejection of those agencies and institutions of liberty, without which they could call their states republics, but could not call their people free. One by one they have been denying the autocracy of Rome, as they denied at the beginning of the nineteenth century, the autocracy of Spain. The only South American states whose laws still exclude all public worship, except the Roman Catholic, are Peru and Bolivia. "A woman was formally burned to death by priests in Peru only a few years ago, and two others were subsequently threatened with the same fate, all for disobedience to ecclesiastical authority." The Inquisition was not abolished in these two lands till 1821, and "as late as 1836, the penalty was death for holding any worship other than the Roman Cath-

olic in Bolivia and Peru." In the Argentine there is now free toleration of Protestantism and in 1884, President Roca made a speech at a Protestant anniversary celebration in Buenos Ayres, in which he praised the missionaries, saying that to their influence he attributed much of the progress of the republic, and urged them to enlarge their fields and increase their zeal.

In Chili free religious toleration has been guaranteed, and in 1888, the government granted the Presbyterian mission a charter stating that "those who profess the Reformed Church religion according to the doctrines of the Holy Scripture, may promote primary or superior instruction, according to moderate methods and practices, and propagate the worship of their belief, obedient to the law of the land."

Some object to the presence of Protestant missionaries in South America on the ground that Christianity is already there in the Roman Catholic Church. But the Roman Catholic Church is not in South America what it is with us, and its influence has never been as its not now in Latin America a salutary and uplifting influence. The priests themselves often fail to illustrate purity in their own lives. We have the Pope's own word for this. He wrote in an encyclical to the clergy of Chili, in 1897: "In many dioceses ecclesiastical break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties. . . . You (the clergy) are always to be found in the houses of the rich, wherever gluttony may be indulged in, whenever the choicest wines may be freely obtained." No stronger indictment of the corruption of the church in Latin America could be written than the Pope himself has provided.

The Latin American States need the type of character which only a strong evangelic religion can produce. "Owing to the lamentable want of public morality south of the equator, and to the cynicism of the political vultures who make it their business to prey upon their fatherland," says Child, "it is always a painful task to speak about the administration of the South American Republics." Four centuries of Roman and Latin influence have not been a good education in integrity and these states are doomed unless an element of moral purpose and trustworthiness can be created in them, which nothing but a pure religion can provide.

The responsibility for meeting this need of Latin America rests upon us, the nearest neighbor. We have assumed toward them an attitude of political responsibility which, however acceptable it was to them once, has become a little irritating to them now. It is no unlikely that that responsibility will have to be discharged in yet more active ways. If we protect Latin America against the world, we must protect the world against Latin America in some more adequate sense. We cannot endure the worse than Asiatic corruption and disorder of some of these states. There is no adequate reformatory agency save Christianity, and there is no cement of personal or national intercourse comparable with common religious sentiments and beliefs and hopes. We owe it not less to the common destiny of this Western Hemisphere that we should share

with these people our Christian inheritance to which they are strangers, than we owe it to them as nations and as men.—*Robert E. Speer.*

Only a Thing.

In a pretty, sunny parlor, modest but tasteful two women were arranging flowers. One was the hostess the other a visitor who was helping with the preparations for a tea that afternoon. It was from the visitor's hand that a delicate glass vase slipped and crashed to pieces on the hearth.

"O Ellen, I'm so very sorry!" she exclaimed, in distress. "The Venetian glass vase your sister brought from Italy—the very one I can't possibly replace. It's too bad."

"It was pretty, and I'm sorry, of course," acknowledged Ellen, frankly, burrowing promptly in a closet for the dust pan; "but don't stand there frozen with horror, and your face like a tragic mask. After all, it's only a thing."

"Only a thing!" echoed the culprit, in a voice of astonishment, fringed with indignation. "Of course it's a thing. Most things are things. But that doesn't prevent their being precious."

Ellen laughed outright.

"Most things certainly are things," she admitted, "and a few things are precious; but even then there's a difference. I forgot that you didn't know the family by-word, and couldn't finish it out for yourself. You see, I was quoting my name-ant, who was the dearest, cosiest, most comfortable, and yet a most wide awake and spirited old lady. She always declared that the richest gain that came to her through age and experience was the perception of relative importance. Life is so much more easy and interesting if we never let ourselves be troubled about what need not really matter; and compared with people and actions, things, our mere little possessions, are after all so trifling. She deemed it disgraceful that anything less than war, earthquake or fire, affecting things, should make us unhappy."

"When a heart, a promise or a principle is broken," she used to say, "that's disaster, and one may grieve; but when a teapot is—a thing is only a thing. Laugh and take a broad pitcher, and the tea will taste just as good."

"I suppose it would," agreed Ellen's friend, reflectively, "if the laugh were genuine, but so many of us couldn't laugh. Some one says, 'Things are in the saddle and ride mankind!' Only he should have said womankind—it's we housekeepers who are slaves to things."

"Oh, not all of us," protested Ellen, cheerfully. "Suppose you put the pink chrysanthemums in that old Dutch mug and twist the trailing fern round the handle—I'm not sure it isn't going to be prettier than the Venetian vase, after all."—*Youth's Companion.*

O! be little, be little; and then thou wilt be content with little; and if you feel, now and then, a check or a secret smiting—in that is the Father's love; be not overwise, nor overeager, in thy own willing, running, and desiring, and thou mayest feel it; and by degrees come to the knowledge of thy guide, who will lead thee, step by step, in the path of life and teach thee to follow. Be still and wait for light and strength.

FOR "THE FRIEND."

Incidents

Connected with the Establishment of the Monthly and Quarterly Meeting at Salem, N. J.
(Concluded from page 397.)

The following is a copy of a minute made at the first monthly meeting held in West Jersey:

"At the meeting the last day of the Fifth Month, 1676, it was unanimously consented unto that the first second day of the weeke in every month the Friends w^h in the Towne of new Salem in Fenwick's Colony, and all Friends belonging thereunto doe monthly meet together to consider of outward busnesse and of such as have been convinced and walks disorderly that they may with all Gravitie and uprightnesse to God in tendernesse of spirit and love to their souls, be admonished, exhorted and alsoe reproved, and their evil deeds and practices testified ag^t in the wisdomde of God and authoritie of truth w^h may answer the witness of God in them."

The first emigrants arrived at Burlington in 1677, and the first minute adopted by the Monthly Meeting held at that place is dated "the 15th of ye Fifth Month, 1678;" so that it would appear that the settlement of Salem and the establishment of a Monthly Meeting there preceded the settling and the establishing of a meeting at Burlington by just about two years.

The first marriage certificate on record after the establishment of the Monthly Meeting is very brief being as follows:

"This is to satisfie whome it may concerne that Abraham Strand and Rachel Nicholson take one another as husband and wife this 25th day of the Ninth Month, called November, in the year 1677 before us who are witness here to in Meeteinge at Salem, in West Jersey:"

MARY SANDERS,
FRUDENCE WADE,
MARGITE GIMNES,

SAMUEL NICHOLSON,
PETER CORNELES,
THOMAS STOLLEY,
HEMIE GRUBE,
NATHAN SMART,
RICHARD GUY,
RICHARD ROBINSON.

Many of the earlier minutes of Salem Monthly Meeting reveal the Christian care and concern exercised over its individual members and show their appreciation of the Apostle's declaration that as they were all members of one body, that the members should have the same care one for another, and whether one member suffers, all the members suffer with it. The following is a copy of a minute adopted in 1678, with the initials A. B. substituted for the real name of the object of the concern, who had for some time absented himself from their religious meetings.

"At a Monthly Meeting held the 6th day of ye Third Month 1678. It was appointed by the meeting that Christopher White and Richard Gibbs goe to A. B. to know whether he owneith the truth which he formerly professed or not, and if he owne it, to desire him to come to the next Monthly Meeting; and if not, to returne his answer to the next Monthly Meeting."

At the Monthly Meeting held in the Fourth Month Christopher White and Richard Gibbs returned the answer of A. B. which was that he hoped he should "never denie the truth that he formerly professed." His message to a later

meeting was that he loved the truth above all things, and that he loved honest Friends, but that he had his failings as well as others, but that he could freely forgive them that were the occasion of it, and desired to have his love remembered to Friends, and that he loved the truth above all things. The first minute above quoted is a sample in a general way, of many others.

In 1687 a committee was appointed to floor both ends of the meeting house with a good clay floor, and this continued to be used for some years; being finally replaced with a floor of boards. The first mention of a fire being used was in 1687, when Thomas Woodrofe was directed "to keep a fire in the meeting-house, and to have 10 shillings for his trouble." Small foot stoves containing hot coals were used, which no doubt added somewhat to the comfort of those assembled. In 1699 it was decided to build a new meeting-house of brick near the site of the old one, but it was not entirely completed till 1702; the cost being 425£. 17s. This house was used for about 70 years, or till 1772, when a lot was bought and the large brick structure now standing on East Broadway opposite Walnut, was erected.

Yearly Meetings, which usually lasted for three days, were held alternately at Salem and Burlington: the first having been held at the latter place in 1681. They were held in the Second Month, and appear to have been mainly meetings for worship, and not for the transaction of such business as now occupies our attention at the annual gatherings of Friends. They continued to be held at these places until about 1705 or '06; after which they were held at Burlington and Philadelphia to which representatives from other places were appointed.

Quarterly Meetings for Salem and Newton were established as early as 1686, and continued to be held alternately at these places till 1722; in which year mention is made of the Quarterly Meeting being held at the meeting-house at Haddonfield. After this time they were held at Salem and Haddonfield instead of at Salem and Newton as formerly; and were designated as Gloucester and Salem Quarterly Meeting. Quarterly Meetings continued to be thus held till 1795, when the number of Friends having increased sufficiently to warrant it, Haddonfield Quarterly Meeting was set off from Salem.

The following are the minutes relating to this division: "At a Quarterly Meeting held at Salem the 17th day of the Eleventh Month, 1794.

"By a minute of the Yearly Meeting received by the extracts, it appears that that meeting has confirmed the Division of this meeting, and established two Quarterly Meetings within our limits. The minute is as follows, to wit:

"By a minute of the Quarterly Meeting for Gloucester and Salem it appears that that meeting agreed to propose to the Yearly Meeting to constitute two Quarterly Meetings within their limits; one to be composed of the Monthly Meetings of Evesham, Upper Evesham, Haddonfield, and Great Egg Harbor and Cape May to be distinguished by the name of Haddonfield Quarterly Meeting, to be held at Haddonfield in the Third and Ninth Months on the 6th day of the week preceding the General Spring and Yearly Meetings in Philadelphia;

the meetings of ministers and elders on the preceding day; and at Evesham on the first second day of the week in the Sixth and Twelfth Months; the meetings of ministers and elders to be held on the Seventh Day preceding.—The other Quarterly Meeting to be composed of the Monthly Meetings of Woodbury, Pilesgrove, Salem and Greenwich by the name of Salem Quarterly Meeting to be held at Woodbury on the 3rd Second Day of the week in the Second and Eighth Months, and at Salem on the same day of the week in the Fifth and Eleventh Months; the meetings of ministers and elders at each place to be held on the Seventh Day preceding; the several meetings to begin at the eleventh hour: the Upper Quarterly Meeting to be held at Haddonfield until a suitable house is provided at Evesham to accommodate the same. Which being united with and confirmed, the following Friends are appointed to attend the opening of the said Quarterly Meetings, in company with such Women Friends as may be appointed by their Yearly Meeting: the one to be held at Woodbury in the Second Month, 1795, and the other in the Third Month;—to wit: Arthur Howell, John Hoskins, John Cox, William Jackson, Samuel Wilson, Eli Yarnall, Josiah Bunting, Warner Mifflin, John Childs, John Johnson, Nathan Allen, Daniel Smith, Abraham Gibbons, Oliver Paxon and Isaac Coates; and the said meetings when established are desired to appoint suitable Friends to represent each of them in the meeting for Sufferings. It is agreed by this meeting that the minutes and papers belonging thereto shall be lodged at Haddonfield, and it is referred to the Quarterly Meeting to be held at Haddonfield to prepare the minutes to be recorded up to the present time, the expense whereof, if any shall arise, to be paid by both Quarterly Meetings."

"With desires that the power of Truth, the alone qualification for the Lord's work and service may be waited for and felt after in all our meetings, this Quarterly Meeting of Business for Gloucester and Salem, concludes, and centers into the Quarterly Meetings of Haddonfield and Salem, agreeable to the tenor of the foregoing minute of the Yearly Meeting."

In the early days of the Society what were called General Meetings were held at different places, and seem to have comprised a larger area than the Quarterly Meetings. Such a meeting was held at Burlington the last day of the Sixth Month, 1681, at which "it was mutually agreed that a women's meeting should be established." This General Meeting was composed of Salem Monthly Meeting, Marquis Hook and Upland Monthly Meeting, Burlington Monthly Meeting and a meeting at Falls. On the above mentioned date a committee was appointed to obtain the consent of Friends in Long Island and Rhode Island for the Friends of Shrewsbury Monthly Meeting to be joined to Burlington. It was also "generally agreed that there be an half year's meeting held at Salem on the second First-day in the Second Month."

Some of the emigrants who came from England in the ship "Griffin," settled on both sides of Cohansay Creek, called by Fenwick Cesaria River, in the neighborhood of the present town of Greenwich and on the 18th day of the Seventh Month, 1676 an order was

issued to Richard Hancock, Surveyor General, directing him to survey and lay out the town of Cohansick, now Greenwich, on the same general plan as Salem, having a wide street with lots of 16 acres each on either side, and "of sufficient number to accommodate forty and two persons." It was the intention of the Proprietor to make this a County town for Cumberland County, with a court house and other public buildings.

A meeting was established there in 1686, and a meeting house built in 1690. A Preparative Meeting was allowed in 1735; the Monthly Meeting being held alternately there and at Alloways Creek which so continued until the time of the separation in 1827, when the meeting of the latter place was discontinued.

John Fenwick, like his contemporary William Penn, experienced many trials and perplexities. Being in debt, he executed a mortgage, on the eve of his departure from England to John Eldridge and Edmund Warner, dated the 17th of the Seventh Month, 1675, which afterwards occasioned much trouble to both Fenwick and his colony. In addition to this, Gov. Edmund Andros, who unjustly claimed jurisdiction over New Jersey as well as New York, looked with feelings of envy and jealousy on Fenwick's settlement in West Jersey; and at a council held in New York in the Twelfth Month, 1675, it was decided that a warrant should be issued for his arrest. In pursuance of this he was forcibly taken to New York where he was detained for about two years, but was finally released on parole and returned to his colony at Salem. He died in 1683 at the house of his son-in-law, Samuel Hedge, and was interred in the family burying ground on the Hedgefeld tract in Mannington township.

The Constant Tests for Promotion.

Any deviation from the highest ideal of holy living, even in apparently trivial matters, lowers the whole level of the spiritual life.

"No part of life may be exempted without injury to the highest faculty of spiritual discernment." If in anything the lower way is chosen instead of the higher, there will be a slackening of ideals, and an easy-going acceptance of "worldly comfortableness."

Nor can service for God and man be rallied off by itself in a special area consecrated to it. The Christian is expected to be always among men, wherever he may be, as one who serveth and to shine as a light in the world.

Nor can victories be won for God in a sudden burst of enthusiastic devotion. The victorious outcome of the battle is decided in the supreme moment of inward decision, it may be long before, to be steadfast to God's will in the face of all enemies, at all costs, and at any sacrifice. A man is then ready to meet temptation with an assurance of victory that could not be known if at the last moment he had to rally the scattered forces of the will, and to make up his mind on the eve of conflict to be true to his King.

Let it once be remembered that each individual fight is part of the battle that is going on in the world between the forces of righteousness and the forces of evil, and the importance of each personal victory is increased a hundred-fold. Who can measure

the difference between advance into the country of the enemy and a yielding of any portion of our King's territory to his foes.—*The Interchange.*

Science and Industry.

The amount of water given off by an acre of grass is said to be thirty hoghead a day.

The papyrus plant, the fiber of which formed the base of so many ancient manuscripts, grows in abundance along the Anapo River in Sicily, though it is nearly extinct in Egypt.

Inez Callamore, a handsome San Francisco girl of 24, after repeated rebuffs, was given permission to descend in eight fathoms of water off the Golden Gate for the purpose of examining the hull of a sunken vessel. Four men divers had been there before her, but she accomplished more than all of them put together. Inez Callamore's father has been a diver on the Pacific Coast for many years.

THE CEMENT RESOURCES OF THE UNITED STATES.—During the field season of 1903 most of the cement producing districts of the United States were visited by members of the United States Geological Survey and data were collected for a report on the cement resources and industry of the country. The bulletin is published for gratuitous distribution and may be obtained on application to the Director of the United States Geological Survey, Washington, D. C.

THE HYDROSCOPE AND ITS SUCCESS.—Cavaliere Pino is the inventor of a machine called the hydroscope. The instrument consists of a long tube carrying an optical instrument at the end. Objects at the bottom of the sea are reflected upward, where they may be readily studied from the deck of a steamer. By means of the hydroscope, Pino succeeded in bringing up objects from the sea that have been concealed for two thousand years. These were found off the Grecian coast, and include some valuable art objects—creations of ancient Greek art.—*The Scientific American.*

WOMEN AS EXPERT MARINERS.—In some coast villages among the Danes, Norwegians and Finns, women are employed as sailors and prove themselves to be expert mariners. In the smaller sailing ships, where there is a woman on board, whether she be the wife of the skipper or the stewardess, she is expected to take her turn at the ordinary work of the sailor, not even excluding the duties of the man at the wheel or of the night watch. Denmark employs several women as state officials at sea. Experienced captains assert that the women make excellent sailors, and are equal to most seamen in dexterity and power of endurance.—*From the London World.*

The Marconi Wireless Telegraph Company expects within a few days to begin commercial business between England and America. For months its offices on the two sides of the ocean have been holding communication without difficulty. They are never disturbed by broken cables or storms, for the intervening ether is permanently continuous. Only such an electrical storm as produces auroras can

interfare, as it does also with the telegraph. A more startling design of the company is to open communication between Italy and Argentina, across seven thousand miles, which Marconi expects fully to accomplish.

A NOVEL RAILWAY.—What is said to be the most dangerous railway in the world is that recently completed up the side of Mt. Vesuvius for the benefit of the many tourists that annually visit this famous volcano. It is a cable railway of the mono-rail type, the one car comprising the active rolling stock being supported by two wheels, one at each end of the car. The center of gravity of the car is below the top of the supporting rail, so that it balances without the aid of supporting wheels at the sides.

The railway line runs to within nominally one thousand feet of the crater mouth, but the distance changes from day to day on account of the rapid changes that take place; accretions to the sides of the crater may materially increase the distance one day, and the fall of a huge slice into the seething gulf five hundred feet below may considerably lessen the distance the next day. The maintenance of the line in proper alignment is a difficult matter. Fissures opening, the flow of lava, falling cinders, and sliding of the roadbed require constant watchfulness and labor by gangs of laborers, who constantly patrol it during the periods of the operation. The "train" has no fixed time-table, the trips depending on the activity of the volcano and the direction of the wind: some days they are entirely abandoned.—*Machinery.*

MEDICINE HABITS.—The taking of medicine for every trifling ailment is a habit that grows on one until it becomes almost impossible to break it. The American people have long been noted for the readiness with which they accept various quack nostrums and patent medicines as cures for various ills. But people seem not to desire health so much as they desire to escape the penalties which are a result of their violation of the laws of health. Hence when sickness comes as a result of excesses, instead of seeking to lead wholesome lives they appeal to some doctor to patch them up in order that they may continue the same improper modes of life.

There seems also to have been for some years a growing sensitiveness in the American people with regard to pain. People resort to the use of anodynes and narcotics to deaden pain, instead of trying to correct the wrong modes of life which have led them into their troubles, ignoring the fact that such remedies are almost invariably worse than the disease, in that they do not cure, but merely deaden the pain, and at the same time undermine the constitution. So that while the desire for such drugs becomes ever more imperative, they become less and less efficient, and finally leave their victim helpless and hopeless.

The habit of early rising, the avoidance of late hours, regularity in taking one's meals, simplicity of diet, a recourse to fresh air, bathing and out-door exercise as tonics, rather than to any kind of stimulants, the faculty of withdrawing the mind from business cares for seasons of rest and relaxation, are all important factors in keeping the body in a healthy condition.

Just Escaped a Wreck.

It is almost needless to make application of the following illustration. How many lives get off the course because of a little unraveling somewhere! Keep the heart true in the smallest matters, for out of it are the issues of life.

The infinity of detail upon which the safety of an ocean steamship depends, as well as the infinite care, which, after all, explains the apparent immunity of one or two of the ocean liners from accident, may be illustrated by an anecdote told by one of the veteran captains now commanding a favorite ocean steamship.

He was speaking of the loss of the Paris, not knowing then that Captain Watkins would take to himself the entire blame and set forth the reason of the disaster.

He was coming down the English Channel in command of his ship, one of the finest specimens of modern marine architecture, when he observed that one of the lights was not where it should be, if his reckoning and his compass were correct.

Fortunately it was a clear night. He knew that it was impossible that the lighthouse could have moved within a week, and therefore, the fault was either with the course he had laid out or with the compass.

His ship carried one of Lord Kelvin's patent compasses one of the most delicate of instruments, and presumably one the least liable to be out of order.

Tests were made which showed that the compass was wrong and it was removed and another one put in its place which instantly gave correct bearings upon the lighthouse, showing that the captain's reckoning was all right.

The captain spent some hours trying to discover wherein that compass failed. Neither he nor any of his subordinate officers was able to detect any fault with it.

Then the captain, using a strong microscope, found that some of the silk threads which served as a support to the compass, each thread being almost of the fineness of the spinning of a spider, had become unraveled a little, thereby causing infinitesimal knots, and these, so delicate was the instrument, had served to disarrange the compass.

Had it been a foggy night that fine steamship would have been a wreck upon the coast of Wales.—*Union Gospel News.*

Not as a slave restored to mental task,
Not an unlettered porter at the gate,
But as a Son enrobed, let me enjoy
The highest interchange of friend with friend.
H. T. M.

Items Concerning the Society.

The Yearly Meeting held at Westerly, R. I., sent an epistle "To all those Friends in North Carolina who are striving to maintain our principles in their ancient truth and purity."

I believe that unless the members are willing to bear the Cross and thereby become members of Christ's kingdom, they will soon scatter and disband. It requires a deeper impression than merely desiring to be in good company.—*Correspondent.*

In addition to the visiting Friends already named as attending the Yearly Meeting at Westerly, R. I., Benjamin P. Brown, of North Carolina, was also

present. Afterwards he visited Friends at North Dartmouth, Mass., attending the meeting at Smith's Mills, and appointed meetings at Russell's Mills and in New Bedford. Job S. Gidley, as also his companion, Thomas C. Hogue, of West Chester, Pa., accompanied him on the 23rd to Nantucket, where a meeting of good size was obtained by them in the Baptist meeting-house. Returning by way of Falmouth to call on a relative, he proceeded with Friends back to North Dartmouth, to fulfill an appointment for a public meeting there in the Friends' meeting-house.

Notes in General.

John S. Paton, now nearly eighty years old, has been making a tour of the churches in Victoria, Australia, in the interest of his mission in the New Hebrides, where he has labored so many years and where he expects to end his days.

In a strong editorial on "The Church and the Age," the *London Examiner* says: "The new evangelism so loudly called for must be not a new gospel, but the old gospel presented in its entirety, and in a language which the men of the new age can understand."

The late Samuel Smiles's "Self-Help" has become so thoroughly a classic of endeavor that its editions are numbered by the thousands. The latest comes from the American Book Company in simple and readable guise, edited by Ralph Lytton Bower, and equipped with introduction, notes and index.

John Wesley wrote in his old age: "I am sick of opinions, I am weary to bear them." Wesley asked for "solid, substantial religion," a "gentle lover of God and man;" and he closed by saying, "Let my soul be with those Christians, wherever they be and whatsoever opinions they are of."

The *Wesleyan* of Halifax, N. S., says: "The six branches of Methodism in Great Britain are not likely to unite, as the Wesleyans and Primitive Methodists find barriers in the way. It is probable that the new connection, the United Methodist Free Church and the Bible Christian churches will form one church."

"We are still concerned with the man who has not, from whom even that which he hath is taken away. But we need to be more concerned than heretofore for the man who has, to whom it shall be given. If we are to advance morally, if we are to act with moral effect in midst of so great an outward gain, we must cultivate the ancient Christian art of losing. Apply the principles of Christian losing from the gains of the material world."
—*Mrs. Tucker.*

FEW WORDS, AND TO THE POINT.—"Never before in the history of the world," says the *Baltimore Herald*, "did apt speech count for so much as it does to-day. The man who does not waste his words and who gives to his phrases a clever turn has the ear of business. He gets attention and he gets results. There is really nothing new in the process. St. Paul understood it centuries ago when he wrote to the Colossians, 'Let your speech be always with grace, seasoned with salt.'"

A library wagon to carry books to farmers is a Wisconsin idea. The literature-laden vehicles, bearing consignments of the latest novels and of treatises on how to tell the wild flowers, the bugs and beetles, rocks and fossils, and all the rest, will make their rounds much as the Yankee peddler made his in the old days. In cities and their suburbs the booklover must still go to the library or the drug store for his books; in the rural districts the books will henceforth come to the lover of them.

President Francis L. Patton closed an address on The Present Assault on the Bible with these words:

"I tell you that, in the interests of morality, in the interests of home, in the interests of trade, in the interests of civil liberty, in the interests of all that is best in this life, and all that is bright with hope in respect to the life to come; we must keep our old-fashioned Christianity; we must rehabilitate Paul; we must get back, and back, and back, and back to the Atoning Blood, or else we shall go on to atheism and despair."

LUKE'S GOSPEL FOR ARAPAHO INDIANS.—The American Bible Society has just issued from its press the Gospel of St. Luke in Arapahoe, translated by J. Roberts, of the Shoshone Mission of the Protestant Episcopal Church in Shoshone Agency, Wyo. One of the remarkable features of this translation is the length of some of its words, which spread pretty well over the width of the page. There are not many who use this dialect among the Indian tribes in this country, but there are a few who speak it and read it, and to whom it can be read, and it is the purpose of this society to minister to the few as well as to the many.

PAPER PRINTED FOR CHEROKEES.—The *Cherokee Advocate* is one of the oldest and most interesting newspapers in the United States. It is the official organ of the Cherokee Nation and is published at Tahlequah at the Nation's expense. It is a five-column folio weekly, half of which is printed in the Cherokee language. It is strictly non-partisan and is forbidden by law to deal in politics. Indians who read only Cherokee get the paper free. The total circulation is about 1000. The cost of publication is about \$2500 a year over and above receipts from advertisements. The expense is met by an annual appropriation. The salary of the editor is \$600 and a nice home. He is appointed by the National Council. The paper has been in existence since 1840. The sole object of the paper is to perpetuate the Cherokee language.

ON RECKLESS CHRONOLOGY.—"It is freely admitted," says M. G. Kyle, "that the Chronology of the Bible is not understood. No more is the chronology of Egypt. And it must not be forgotten that M. Jules Oppert, one of the oldest and greatest of Assyriologists, boldly challenges the chronology deduced from the Egyptian calendar. No two Biblical chronologists have ever agreed on the subject. It is probable that even the very system of ancient Oriental Chronology was on a different principle from ours. And when it is discovered, as it will be some day, it will certainly correct some popular errors, it may be, where we least expect. But the claims for antiquity far outreaching or even discrediting the seeming extent of the Biblical records, bear as yet about the same relation to scientific Biblical archeology, as the various conclusions from Cardiff giants and Kansas cave men and the Colorado missing link do to the discussion in Anthropology."

A NEW HISTORY OF PENNSYLVANIA.—Barr Ferree, the secretary of the Pennsylvania Society, has written a new history of Pennsylvania entitled "Pennsylvania: a Primer." The book covers the entire history of the colony, province and the State of Pennsylvania, and has been prepared to present the essential fact of Pennsylvania history in a concise and accessible form. It is a book intended for ready reference, and has been written on a new plan. The range of topics is much wider than in other elementary histories of the State. The Chronological Summary alone contains more than four hundred entries. The volume is elaborately illustrated with maps, autographs and fac-similes of historic documents, and is the only general textbook of Pennsylvania history in which the illustrations are of this nature. It will be published in the Year Book of the Pennsylvania Society for the current year, and also as an independent volume of the Leonard Scott Publication Co., New York.

SUMMARY OF EVENTS.

UNITED STATES.—Theodore Roosevelt was nominated for President, Charles Fairbanks of Indiana for Vice-President, and George B. Cortelyou of N. Y. for Chairman of the National Committee, at the Republican Convention lately held in Chicago.

President Roosevelt has made the following Cabinet appointments: William H. Moody of Massachusetts, Attorney General; J. H. Morton of Illinois, Secretary of the Navy; Victor H. Metcalf, California, Secretary of Commerce and Labor.

Secretary Hitchcock made public a telegram from Commissioner Richards of the General Land Office, conducting the sale of lands of the Red Lake Indian Reservation, stating that he had sold fifty tracts for \$101,234, the lowest price yet known being \$322, and the highest \$18,000, the minimum price fixed by law is \$4.25.

The Experimental Diet Kitchen at Washington announces that boric acid used as preservatives, even in doses not exceeding 73 grains a day, are prejudicial to health when continued for a long time.

The Secretary of the Interior has withdrawn from all forms of disposal 1,013,769 acres of public land in Nebraska, for incorporation in what is known as the North Platte Irrigation project.

The Pennsylvania Rail Road and the B. & O. R. R. have completed arrangements to comply with the "Jim Crow" law which became effective in Maryland on the 1st of Sept. Old smoking coaches are divided into two compartments, one of which will be for white smokers, the other for the use of the negro travel. The B. & O. does not hold that the law applies to through express trains, but assumes that all trains doing an inter-state business are exempt.

The Baldwin Locomotive Works in this city is now employing about 10,500 men, which is nearly 35 per cent. less than last winter when the plant was running to its full capacity.

Bemnet, Miles & Co., manufacturers of large machine tools in this city, have reduced their force of 1,000 workmen nearly 50 per cent.

It is stated by the Association of Licensed Automobile Manufacturers that the output of this kind of car for the calendar year will be from 17,000 to 20,000 machines.

The Pennsylvania Rail Road retrenchment plans are said to contemplate a further reduction in its working force, of between 5,000 and 8,000 employees, including nearly 1,000 from the clerical force at Broad Street Station.

The Cunard Steamship Company has reduced its east-bound average rates to \$15 from New York to Liverpool, Glasgow and Belfast. The old rate was from \$28 to \$29.50.

The White Star Line *Baltic*, which is the largest vessel afloat, is expected to arrive in New York on the 7th instant. She has a cargo capacity of 6,000 tons, is 732 feet long and can carry 3,000 passengers and a crew of 350 men. A special feature is the large number of single berth state-rooms. The White Star fleet now numbers 31 steamships.

The State Board of Health asserts that the recorded number of casualties in the United States resulting from the use of toy pistols, giant crackers and other high explosives last year will be from 17,000 to 20,000 machines. As great as the losses of the Russian army in the recent two days' battle at Haicheng, where about 5,000 killed and wounded was admitted. A communication mailed to the Mayor or Chief Burgess of every city and township in the State, urging the need of enforcing the existing laws, says in part: "It is becoming your duty, as the Chief Laws, to preserve order and maintain the peace, to issue a proclamation forbidding the sale or use of any such weapons or explosives within the limits of your jurisdiction as set forth in these laws."

Helen Keller, the gifted, dumb and blind student at Radcliffe College, is said to be on the verge of nervous prostration, and is keenly disappointed at the prospect of not being able to take her degree, but it is thought that in view of her bright record, the Faculty may confer the degree.

A special session of the United States Grand Jury has been called in New York to investigate the excursion steamer disaster. Nine hundred and twelve bodies of the victims have been recovered, of which 824 have been identified.

FOREIGN.—Skirmishes between the Russian and Japanese armies are reported, with a moving northward of the latter's line toward the Russian forces. Admiral Togo reports a battle, in which he declares one battleship sunk and six other vessels damaged at Port Arthur.

Subject to the ratification of the Panama Legislature, it is proposed by the War Department at Washington that the gold currency of the United States shall be the legal tender in Panama, and the money of Panama shall

be legal tender in the canal zone. This system is substantially the same as that existing in the Philippines.

The *London Times-Public Ledger* Cable Service states that when the Governor of St. Petersburg asked one of the millionaires of that city why he gave so little money to the war, he replied that it is his opinion and that of other merchants and manufacturers, the war was a frivolous and useless enterprise that could only end in failure and industrial ruin. They therefore considered it more patriotic to spend 10,000 roubles a day, as he was doing, in paying workmen though there was no work to do, than to assist in continuing a war which could only result in endless misery on the Russian people.

Ion Perdicaris, the wealthy United States citizen, who, with his step-son, was kidnapped by the Moroccan brigand, Raisali, has been released. Nearly all that the bandit demanded as a ransom, which included \$55,000, the deposition of the Governor of Tangier, and the appointment of Raisali as Governor over a considerable tract of territory, is said to have been granted by the Sultan, who was terrified by the appearance of American and other warships at Tangier. Later advices which speak of the inability of the Sultan to carry out some of these conditions, state that the bandit threatens to capture and kill other Europeans if the terms are not fulfilled.

The San Domingo Government has established peace with the revolutionists. These include recognition of the authorities of the Government and submission to its orders, the revolutionists to surrender all their arms except 150 rifles for policing. The Government guarantees their lives and property, will pay the debts and expenses of the revolution, when accounts have been found correct, and give them \$3,000 to pay off their troops. Jimenez is said to have entirely lost his prestige.

Having apologized to France and Germany for the recent attack upon the Ministers of these countries by its palace guards at Port au Prince, the Haitian Government considers the incident closed.

RECEIPTS.

Unless otherwise specified two dollars have been received from each person, paying for vol. 78.

Minerva Harvey, Iowa; Henry Longstrech, Pa.; Logan McGrew, Ia.; Joseph B. Richardson, N. J., \$1 to No. 27; for Wm. G. Guindon, N. Y., \$1 to No. 27; Benj. F. Whitson for Anna M. Whitson, Pa., \$3.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

ERRATA.—On pages 396 and 397, No. 50 of "FRIEND," Edward Byltzgne should read Edward Byltzgne, Garves Laury should read Gaven Lawrie, and on page 397 of same number Robert Lane should read Robert Zane.

A FRIEND in delicate health, residing in central New York, desires to engage a man and wife to care for his house, garden and grounds. Friends preferred.

Office of "THE FRIEND."

Friends' Library, 142 N. Sixteenth St., Phila.

During the Seventh and Eighth Months the Library will be open on Fifth-days from 9 A. M. to 1 P. M.

The Friends' City Home can accommodate a few young men, who may propose to spend the summer months in the city. Address Mary T. Wildman, 1623 Summer Street.

Wanted.—A Matron at the Shelter for Colored Orphans, Forty-fourth and Wallace Streets, Philadelphia. Apply to Lydia E. Pennock, 2146 Green Street, Philadelphia, or Sarah Emken Corbett, Lansdowne, Pa.

Friends' Select School.—Friends who desire to enter children for the school year beginning next Ninth Month will kindly communicate their wishes to the Sup't. nor, so that places may be reserved for them.

J. HENRY BARTLETT,

140 N. 16th St., Phila.

DIED, at Ballowhoy, Scotland, **ERNEST EDWARD THOMSON**, son of Charles W. and Rachel Thomson, of Glasgow, Scotland, in his twentieth year; an upright minded lad, a lover of all that is good and right.

WILLIAM H. PILE'S SONS, PRINTERS

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JOHN H. DILLINGHAM, Editor,

No. 140 N. SIXTEENTH STREET, PHILA.

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the School Rearing of a Religious Society. As is a religious denomination, so will be its schools; and as is its representative school, so will the denomination tend to become. Rightly does a religious Society call its school seminary, for this means a place where seed is sown. It is a plantation for the raising, from generation to generation of successive crops of members after its own kind.

Forcibly, tho' unexpressed, arose the view of our late Yearly Meeting while Westtown school was under consideration, that "the child is father of the man;" that according to the life or the languor of the Quakerism in its children, which that School was planted to perpetuate, would be the character of its future Yearly Meeting; that the present generality and solidness of the Yearly Meeting had much of its foundation laid in the school-day calculations, modes of thought, and form of doctrine insensibly and sensibly wrought into the mind by the atmosphere, examples and teachings of that institution. In the younger Yearly Meeting at its boarding-school is the elder Yearly Meeting that is represented at each street taking shape and character.

With the same intent probably every Yearly meeting school was founded, that it might be imparting of sound learning be a conservatory of religious principles in attestation of which our religious Society was raised up. The founders' and many a promoter's money was expended for securing and handing on to coming generations the truths and doctrines dear to the founders' hearts. And all swerving in the character or modes of those schools from the intention of the donors has been in violation of a trust. And any confessed degeneracy from Friend-like character, whereof modernism has sown the seeds, should be a warning to Westtown that such a process does not

prosper. Though in the plantation where the good, old, honest seed was sown there may arise to choke it out the forced blossoms of a gay culture, and the plant may spread itself like a green bay tree, yet where is the fruit found for which the trust was accepted? And are such Yearly Meetings themselves possessed of their once clearer voice as factors of the witness for Truth in public opinion?

The Epistolary Bond.

Philadelphia Yearly Meeting long ago concluded that stated correspondence by letter was not indispensable to true unity of the spirit in the bond of peace; but where such unity subsisted epistles were not necessary, save as a special call might arise to address a message as a voice "of the spirit to the churches;" and where the unity of the faith did not subsist, the stated interchange of language was futile as a bond of peace. Since that time the Yearly Meeting has issued epistles to other bodies only as a living concern towards any quarter has seemed to arise. As was said by the president of a college in introducing to the assembled students two of our ministers who had obtained permission to hold a meeting there, "These ministers are Quakers, and they do not speak until they have something to say, and have to say it."

As correspondence has generally been going on, its former language of spiritual edifying has in America considerably given way to reports of work done, and other information, and on the whole a failing interest in their reading has become acknowledged. Dublin Yearly Meeting has now adopted the expedient of omitting hereafter to read the individual epistles of American Yearly Meetings, but to listen only to a summary of them each year as they may be digested by a committee. New England larger Yearly Meeting has launched upon the same course for its annual epistles from all Yearly Meetings; thus hoping to gain in brief compass a survey of the general condition for the year,—and looking, if the announcement of one of its counsellors is of significance, towards an ultimate dispensing with stated annual epistles altogether. And it now prepares but one and the same epistle for all the Yearly Meetings with which it corresponds. It may be that the epistolary bond is thought to be sufficiently superseded by the

uniform disciplinary bond, under which a fuller organic unity has been obtained among the bodies which have embraced it.

The cementing effect of mutual tokens of fellowship is everywhere acknowledged, and it is equally true that the interchange of letters is not in itself a token of unity. But "if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any compassions and mercies," it is a condition worthy to fulfill an apostle's joy, that we should be "like-minded, having the same love, being of one accord, of one mind." In order to bring this to pass, the Christ-like mind is prescribed: "Let this mind be in you which was also in Christ Jesus." And as he is exalted and yielded to, he will draw all unto Himself, and so together. He is the way, the bond, the centre of unity. Let us be looking unto Him rather than each other, and occasions of difference will be found to melt away. Unity in Him alone is the true unity, and the true correspondence. As we post our letters in the provided channels to go to a distributing centre that they may be carried to our friends, so our prayers for each other reaching the Head over all things to his church, will be distributed in the communication of the Spirit where their concern is needed, and that may come to pass which formerly did; for the Lord turned the captivity of Job when he was found in a condition not to upbraid, but to pray for his friends.

"What do these people mean when they say that Jesus was divine in a sense that no other man was or is divine, and yet that he is not God? If Jesus were not divine—for to deny his deity is to deny his essential divinity), then he made claims and took positions which were of the nature of arrogant blasphemy. To deny his divinity is to deny to him those graces which constitute the supreme beauty of human character. As to your own personal relation, I can only say, first, it is at the peril of your spiritual life that you link yourself with any person who is not a child of God. A belief in the doctrine of the essential divinity of Christ involves so much that I cannot see how any one not able to accept the truth of that position can desire to associate in fellowship with those who hold it. Neither do I see that it would be possible for those believing in the great fact to admit to fellowship one who does not receive it.—*Selection.*

It is becoming to lift up Christ, and ourselves to lie low.—*John Elliot.*

FOR "THE FRIEND."

The Indian Committee of Philadelphia Yearly Meeting.

(Continued from page 408.)

In the year 1842 two members of New England Yearly Meeting made a visit to various tribes and parts of tribes in different parts of the country, in the course of which they visited a remnant of the Stockbridge Indians, residing in the neighborhood of Fort Leavenworth, on the Missouri River. This remnant numbered seventy-seven individuals. They mention in their report "We accidentally met with an aged female Indian, residing not far from this settlement of Stockbridges, who appeared perfectly bright, although she had lived to the advanced age of seventy-four years. She was living in a small log cabin; her name is Catharine Everett. She told us, when a child she lived at Evesham, New Jersey, and that she was well acquainted with Friends; and said she knew that dear old Friend, Joshua Evans. She said she thought him the best man in the world, he was so very good to the poor Indians; and she always loved the Quakers from her childhood, and thought a good deal about her good friends in the east, and she believed they prayed both for her and the Indians in the west, and that their prayers were heard and answered; and that she rejoiced that the Lord had remembered them, and sent the Quakers to see them and encourage them, for they needed it. She knew she was a poor ignorant old creature, but sometimes she hoped to be permitted to meet her Saviour in that mansion which Christ had gone to prepare for His followers; where there is no difference between the white man and the red man; for she thought there would be but one place for the good white man and the good red man; and one place for the bad white man and the bad Indian. She desired that we and our friends would remember the poor Indian in the west. Sometimes when she awoke in the morning, her soul was filled with love to God and all mankind; to a great many she never saw in this world. She said she knew she was a poor old woman, and had been very wicked, but hoped the Lord would forgive her; and she was sometimes comforted in remembering that Christ said, he that cometh to Him, He will in no wise cast off. She said she wanted we should give her love to our brethren in the east, and desired us and them to pray for her, for she was a poor creature. "The fervent prayer of a righteous man," said she, "prevails much." Sometimes she was very sick and thought she should die; and at those times she thought she should be happy, 'for her soul was filled with love to God and everybody; she wanted to think of God all the time, it made her so well in the heart [putting her hand to her breast]. When we were about parting with her, she appeared much affected, so that the tears rolled down her furrowed cheeks. She observed we might never meet again in this world, for it was but a little time that we had to stay here, but we should meet again in another world, where there would be no more trouble. 'I am,' she said, 'a poor old creature, and don't know much, but I feel to love God, who has done so much for me through Christ.'"

The history and the condition of the Stock-

bridge Indians of late years is thus described in the Smithsonian Report of 1885.

"Of the five principal nations of New England in 1674, the Pequods or Mohegans, the two being considered as one, were tribes of considerable influence and strength of numbers, claiming authority over all the Indians of the Connecticut Valley. Jonathan Edwards states that the language of the Stockbridge of Mshhekanew [Mohegan] was spoken throughout New England. Nearly every tribe had a different dialect, but the language was radically the same. Elliott's translation of the Bible is in a particular dialect of this language. The Stockbridges, so named from the place of their residence, were originally a part of the Housatonic tribe of Massachusetts, to whom the Legislature of that State granted a section of land in 1736. They were subsequently removed to New Stockbridge and Brothertown in Western New York, many other tribes of New England and also of New York joining them. They had good lands and fine farms, and were rapidly becoming worthy of citizenship, when they were removed to a reservation near Green Bay, Wisconsin, where they now remain, on which their agent reported no white man could obtain a comfortable livelihood by farming. They have been divided for some time into two bands, known as the 'citizen' and the 'Indian' factions, the former having lived off from the reservation for the past twelve years. In 1875 one hundred and thirty-four of the 'citizens' received their per capita share of the tribal property, and became private citizens of the United States. The tribe has one hundred and eighteen members remaining.—W. H. Jackson, 1877."

In 1884 the remnant of this tribe in Green Bay Agency, Wisconsin, numbered one hundred and thirty-six, several divisions of the tribe having been made and a part each time becoming citizens. All speak the English language.

While the seat of Government of the United States continued in Philadelphia, deputations of Indians frequently visited it, with whom the committee occasionally held conferences, in which they endeavored to imbue their minds with the peaceable nature of true religion, and to excite in them a desire to adopt the pursuit of agriculture, instead of the chase, and to strengthen them in resisting the use of intoxicating drinks.

At a meeting held Ninth Month 29th, 1796, a letter was agreed upon to send to the Creek Indians by the hands of Benjamin Hawkins, the Superintendent of these Indians, then in the city which was to be accompanied with a present of farming implements and other useful articles as a token of their good will. A part of this letter is as follows:

To the Creek Nation of Indians.

Brothers,—“We suppose you have heard of your brothers, the people called Quakers, living in many parts of this country, but particularly in and about Philadelphia, who have always loved the Indians, and maintained a friendship for them. We have heard of your Nation, and particularly of late by your friend Benjamin Hawkins, who is going to live amongst you in order to do you good.

Brothers,—“We feel it in our hearts to tell you that the great and good Spirit made all people with a design that they should live in

peace and good will, and that it is for this end He hath placed His law in the hearts of a man; which, if they carefully attended to would keep them in love and friendship, and teach them to avoid every thing that would occasion them to trouble or hurt one another—Are you not sensible, brothers, that the you have been quarrelsome, or have done an bad action, you are made sorrowful and uneasy and that on the contrary when you are serious and do good actions, your minds feel easy pleasant and comfortable? This is from the good Spirit who is all love and who hath placed His law in our hearts to give us peace and comfort when we do well, and make us sad and uneasy when we do evil.”

This letter was delivered to the Creek Indians, and in the meeting held Eleventh Month 17th, 1798, a reply was received from them dated at Tookahatchee, June 3, 1798, signed by Esau Hanja, in which he says: “To the people called Quakers in and about Philadelphia. “I have heard you called us your brothers and children, and that in that style you have addressed us. The towns of the Creation were all together when they heard that talk of you good men, and at this meeting was appointed to give an answer.

“I find the talk you friends sent us is a very good talk. We are poor and ignorant and not able to return as good a talk, but we are grateful and rejoice that you friends take pity of us. The Master of breath, when He made us people and put us on this earth, He did not bestow on us the ability to do good things like you friends. It seems that we are a bad people, who have the knowledge only of doing wicked things, while you friends are blessed with the knowledge of good and evil, and know how to shun the latter and estimate and cleave to the former. You have sent us good advice we have only a glimmering view of it. Our knowledge, we can perceive, increases a little and as light comes in, our attachment to that which is good increases, and we are determined to adhere to it.”

“There are a great many of us; we could not all partake of this token of friendship, we deem it a valuable one, and we have got it and we will use it as you wish us, and we hope that those who use the tools will be grateful and not forget that they come from a distant disinterested, friendly white people. We assure they are good people from their thinking of us red people at such a distance, and who are so poor. Acts of this sort make a deep impression on us.”

(To be continued.)

“As a man thinketh in his heart, so is he. Thoughts are the origins and the despots of life. If a man in his heart thinks high and holy thoughts, his feet will never be carrying him into sinful places: his hand, his lips will be under the promptings of good. But if a man in his heart cherishes low or unkind or impure imaginations, like the cuttle-fish, he will discolor his life with the blackness of the secret sin. Until a man learns to keep his heart with all diligence, until he learns to control his thoughts, until he chastens his secret imaginations, he will not, he cannot permanently lead a righteous, a Christian life. For the angel, or the cuttle-fish, will make his dwelling known.—Selected.

FOR "THE FRIEND."

Thomas Colley.

Thomas Colley, of Sheffield, was a friend well-known in our Society, and highly esteemed as a faithful and diligent minister of the gospel of Christ, in which character he labored upwards of forty years.

He was born at Smeaton in Yorkshire in the year 1742, and educated in the principles of an established church of England, and when out eleven years old went to reside at Sheffield as an apprentice. In the course of his morality his mind was awakened to a sense of the importance of a religious life, and he joined the society of the Methodists, among whom he was zealous, active and much esteemed.

In the year 1764, he married. About this time the observations and performances, in which he was religiously engaged, tending to satisfy the travail of his soul, he sought for something more substantial and in this disposition of mind attended the meetings of Friends, sitting reverently before the Lord he became better acquainted with the operation of Divine Grace, and was engaged to press after a greater knowledge of things which accompany salvation.

His circumstances were then low in the world, yet he attended our religious meetings diligently until he observed that some, who were active in the concerns of the Society admitted themselves from those held in the course of the week.

He thought that he might follow their example; but found, that by so doing, he suffered a spiritual sense and therefore he resumed his former practice; and giving proof of his sincere attachment to our Christian principles, he was in due time admitted into membership with Friends.

In the year 1768 he first spoke as a minister our religious meetings; and being careful of humility and watchfulness to occupy the talents committed to him, his services were acceptable and edifying.

Not long afterwards he felt himself called on to travel in the service of the gospel; and performed several journeys with the unity of his friends.

In 1779, in company with his friend Philip Aldin, also of Sheffield, he paid a visit to the remaining members of our Society on the island of Barbadoes, and was also on a few of the other British West India islands. He was sought very low when on his passage across the Atlantic; but his mind appears by a memorandum made at the time, to have been greatly consoled in this season of conflict of spirit, in the fresh remembrance of the sufferings of the unconquered Captain of our Salvation; and he was enabled to look in faith to Him, and lay hold on his gracious promises.

Being favored to return home in safety, he penned the following reflections:—"Under a grateful remembrance of the many favors of the Almighty, graciously extended to us through the course of this long and perilous journey, in preserving us in the midst of a raging and tumultuous war, in opening our way in the service in which we were engaged affording ability and strength to discharge our duty of the day, are our spirits humbly moved in deep reverence and thankfulness to the Father and Fountain of all our living mercies."

A few years after his return from the above mentioned voyage, this devoted servant of Christ again left his near connexions, and travelled extensively in North America where his gospel labors were well received, and made a deep and instructive impression on the minds of those whom he visited. In his native land he travelled much afterwards, as a minister; and was often concerned more particularly in the latter part of his life, to labor in word and doctrine, among those of other religious societies.

In reference to one of the last mentioned of these services, he thus writes from London: "I have labored many weeks in this populous place: visited all the meetings in this city, and most of them on First days; and also have attended their quarterly and monthly meetings, and have had public meetings at all the meeting houses and in other places; in which services I may with reverence acknowledge that the Lord has been near, and his ancient promise fulfilled: 'As thy day is, so shall thy strength be.' The meetings have generally been large; neither unfavorable weather, nor snow on the ground prevented the people from attending; and that living Power, which is both ancient and new, was a crown and diadem to our assemblies."

When not engaged in religious service, he was diligent in attention to his business, which was that of a cutler, and of which the superintendence, during his absence from home, devolved in great measure upon his wife, who, not only in a religious sense, but also in regard to temporal concerns, was truly a "help-mate" for her pious husband; and the honest industry of both, was attended with the blessing of Providence.

He was a man whose deportment in life was such as becometh one employed in preaching the glad tidings of salvation; desirous to keep himself unspotted by the world,—of unaffected gravity though at times innocently cheerful and communicative. His general demeanor showed on whom his confidence was placed. His reverent silent waiting in religious meetings was obvious to others and had a tendency to draw them into the same profitable frame of mind. He was uprightly concerned for the due preservation of our Christian discipline, and careful to keep his place in the meetings established for its support. In the exercise of the ministry he was diligent in seeking after the renewed influence of Divine power; and often eminently qualified to set forth the blessing of salvation through our Lord Jesus Christ, who came as sacrifice for sin, and as the light of the world; fervently endeavoring to gather all to the teachings of his Holy Spirit, in the secret of the soul.

In the year 1810 he attended the Yearly Meeting in London, near the close of which he had a dangerous attack of illness; but was restored to his family and friends. He afterwards held a few public meetings in his own neighborhood, and diligently attended other meetings at home. Towards the latter end of the year, there were obvious symptoms of a declining state of health, on which he remarked to one of his friends, "I have for a considerable time apprehended I should have a lingering illness, and have never desired it might be otherwise. I do not as some have done, wish for sudden removal, as I think Divine Provi-

dence as well as Divine Grace, is as much manifested in times of sickness as in times of health; and it now yieldeth me great consolation that I worked while health and ability were afforded. I now see but little to be done; and it is cause of great satisfaction, that I was enabled to perform my last religious visit to London."

At his own meeting, where for some time before he had been but seldom heard, he now frequently spoke, both in testimony and supplication, with clearness, and in the power and love of the gospel; manifesting as a father in the church, his continued and increasing solicitude for the spiritual progress of those amongst whom he had long and faithfully labored. The solemnity which prevailed on these occasions made a deep and instructive impression on his friends.

In the Seventh Month, 1811, he was seized with violent illness which he expected to survive only a few days; but being a little revived, he said to a friend who visited him, "I am a poor, weak creature, uncertain how this attack may terminate; nor am I anxious about it. For some time past I have been concerned to use the strength afforded, in discharging manifested duties; and on a retrospect, I do not see one religious duty or service left undone."

After this he gradually declined; and in the Sixth Month, 1812, he became very weak, on the 10th, when one of his friends who had called on him, was about to take his leave, having to attend a meeting of ministers and elders that evening, he said with a calm expressive countenance, "The Lord bless thee; and may He be with you in all your movements, in the promotion of his work. How long the taper may glimmer in the socket, is uncertain; I think it will not be long. My love to Friends. Farewell." He spoke but little afterwards, appearing to be in a state of patient waiting for the full accomplishment of the Divine will concerning him; and on the 12th of Sixth Month, 1812, he expired in the seventieth year of his age, having been a minister forty-four years.

"WHERE WERE HIS SISTERS?"—A lad of sixteen or seventeen, noted for his malice and honor, was one of a company of persons who were discussing the sad case of a young man who had gone wrong.

One who was present commiserated the unfortunate fellow, remarking that he had been left too much to his own way. His mother had died when he was small, his father was engaged in business, etc.

The lad who had been listening spoke up quickly, his face flushed with feeling:

"But where were his sisters?" he inquired eagerly.

Happy boy, he had sisters of his own and he knew that, had he been left in such a position as the lad spoken of, they would have put forth the most strenuous endeavors to have saved him from evil. He could not imagine sisters who would do otherwise. Boys, it seems to me, have, in some ways, more temptations than girls. Their lives are less carefully shielded. But, as an offset to these temptations, God gives most boys sisters. And to these sisters He gives opportunity.—*Advocate and Guardian.*

A So-Called Biography of William Penn.

It is always a pleasure to speak well of a book, and a corresponding pain to speak ill of a book, but sometimes the latter must be done in the interests of truth and justice. It seems, therefore worth while to warn readers against a life of William Penn, recently published by the Appletons of New York.

The author Augustus C. Buell, from his second title, "The Founder of Two Commonwealths," apparently had in mind a political biography, but in the case of William Penn religion and politics were so woven together that it is impossible to treat of Penn as a statesman apart from Penn as a religious man. Whatever qualifications the author of the book in question has to speak of Penn as a statesman his book shows him to be totally incompetent to treat of Penn as a religious man.

The subject is a serious one—the biography of a man of almost world wide celebrity, and one of the most prominent Englishmen of his day. Such a subject calls for dignity of treatment if nothing else, but the author does not seem to know what dignity is. All through the book there are jaunt and sometimes even vulgar sentences which at once mark the writer as unfit to treat the subject he has chosen. Let us take a few instances. When speaking of the publication of the volume of Macaulay's History of England which contained the slanders on Penn, he says: "Instantly there was throughout Quakerdom what the average cockney would call 'a blue funk,'" (p. 193.) Again, "one of Penn's Quaker biographers (Lewis) uses the phrase 'led her to the altar.' He should have said, in Orthodox form, 'took her by the hand in the presence of witnesses, signed the book, and then led her to the nuptial chamber.' But 'the altar,' never!" (p. 231.) "The Callowhill family had been Quakerized by Hannah's mother," (p. 232.) "He (Penn) did not dare to openly oppose the king. He may have saved his face with the Quakers by this fiat, but he did not fool the king," (p. 250.) Referring to the use of First Month, etc., "for the convenience of the reader we shall henceforth translate the dates of this correspondence into the Christian calendar," (p. 311.) "A case of Quaker eat Quaker," (p. 320.) "In fact the bossism instituted by Penn in the first popular or representative assembly of Pennsylvania is the sole relic of his regime that survives with full vigor and effect," (p. 146). Many other examples could be given but these must suffice. The author shows also a total inability to comprehend the fundamental doctrines of the Society of Friends, and so his whole book is vitiated, for not to understand the vital doctrines of Friends is to fail to comprehend an essential part of Penn's life and character. For instance, the author says: "Fox is doubtless the only one who ever believed that dress could make men equal, or that God takes account of fashion-plates," (p. 22.) One is not surprised that our author should say: "One hour of Puritan victory on the battlefield was worth more to the cause of religious freedom than could have been a cycle of stoical Quaker fortitude in jail," (p. 26.) "In fact, he (Fox) laid more stress on the whimsical 'hat canon' and on frivolous 'thee and thou' than upon doctrinal points," (p. 29.) "He (Fox) hated the rich, the polite, and the well-bred, and

embraced the first opportunities to exhibit his resentment toward them," (p. 29.) He says again that Fox persuaded his followers "That the Lord had commanded them by revelation through him (Fox) to be rude in manner, insolent in speech and uncouth in dress as a visible protest against such vanities of the world as courtesy, politeness and attire of the fashion then in vogue," (p. 30.) "The Quaker marriage in the seventeenth century was much like the cognate ceremony among the North American Indians or primitive tribes, or of the Mormons of Nauvoo according to the gospel of Joseph Smith. The contracting parties simply joined hands in the presence of witnesses, declared their devotion to each other, announced their intention to cohabit, and then made record of the agreement in a book provided for the purpose. This was exactly the Mormon ceremony of Nauvoo and Deseret, alike for wives and concubines; and it differed from aboriginal rites only in the fact that the Indians did not keep records in books, (pp. 47-48.) It would be difficult to find elsewhere in a few lines such lack of appreciation of the real principles involved, such ignorance, inuendo, slander and forced wit. That one of the most respectable publishing houses in America should put their name upon such a book is strange. All who bear the name of Friends will repudiate this latest book on William Penn.—Allen C. Thomas, in the *Interchange*.

Extract From Thomas Shillito's Journal.

"Friends, let us not dare to meddle with political matters, but renewedly seek for help help to starve that disposition so prevalent in us to be meddling therewith. Endeavour to keep that ear closed, which will be itching to hear the news of the day, and what is going forward in the political circles. We shall find there is safety in so doing; it is the only way for us to experience our minds to be preserved tranquil, amidst all the commotions, all the turnings and overturnings that may be permitted to take place, when the measure of iniquity may be filled up. I have found, that if we suffer our minds to be agitated with political matters, our dependence becomes diverted, by little and little, from the true centre and place of safety, where perfect peace is experienced, though the world and all around us may speak trouble. Such as have this dependence, will know it to be a truth fulfilled in their own individual experience, that 'They that trust in the Lord, shall be as Mount Zion, which cannot be removed; but abideth forever;' and that as 'the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth ever forever.'" Now, Friends, be willing to take up this cross, for I have found it to be one of the many crosses I have had to take up, and avoid reading political publications, and, as much as possible, newspapers; and I am persuaded, if a willingness but be manifest on our part so to do, sufficient help will be afforded from time to time, to withstand this and every other temptation of the great adversary of our peace. I am well aware that men in trade, and sometimes those who are free from its incumbrances, have occasion to resort to those channels of general information; but when this is my case, I find it safest for me, after I have received

information on the subject in question, to put the paper away from me. I am aware that it requires firmness so to act, there being something in our nature so anxious to know what is going forward in the world; but, my friends, nature must be overcome by grace which I never found to be wanting if right, sought after.—*Friends' Lib.*, Vol. III, No. 5.

One Rise and Its Secret

BY FREDERICK E. BURNHAM.

Not long since, there was an appointment made in one of the large banks of a city in eastern Massachusetts that caused not a little comment. A young man who had been in the employ of the bank less than a year was advanced from a minor clerkship to the teller's window. Those who knew nothing of the facts of the case said that the young man had a "pull" with the directors. That was not true, however.

The young man in question, whom, for convenience, I will call Johnson, was late at his desk one morning, and the president of the bank remarked the fact.

"The fact is," said the clerk, coloring "settled some bills yesterday, and this morning I found that I hadn't my car fare, so I walked into the city; it's a matter of three miles, an I could not avoid being late."

The president of the bank looked disturbed. The previous day, a depositor had overdraw his account to the extent of twenty dollars and had agreed to bring in the amount the following day. That evening he had chanced to meet the president, and, referring to that matter, remarked that earlier in the evening he had given the money to Johnson to square the account with the bank. A suspicion of possible dishonesty entered the president's mind though he said nothing.

"Oh, here is twenty dollars that Mr. Gray handed me last evening," said the young man as the president turned away; "he requested me to give it to you."

"You might have paid your fare out of this, said the president taking the money; "you have an account here and could replace it."

"It was not mine, sir," said Johnson. "I had no right to, at least, so it seemed to me."

"That's getting things down pretty fine," said the teller, who had overheard the conversation.

"Yes, but not too fine," said the president. "Some of the greatest embezzlements have commenced in some such way as that. First a dollar is taken and then five and then a hundred, and so on indefinitely until the crass comes. If one or two clerks I have known had been as careful as Johnson here they would have avoided serious trouble."

The president intended nothing personal in the remark, but the teller fushed deeply.

One morning the president found out what the teller had colored so violently. Expert had been put to work on the books, and there was found a shortage in his accounts amounting to many thousands of dollars.

Shortly after the discovery of the embezzlement, a meeting of the directors was held, at the question of electing a new teller was laid before them. The president suggested Johnson's name and related the incident already cited. The decision of the board was unanimously in favor of Johnson.—*Forward*.

FOR "THE FRIEND."

The Land of Promise in Sunshine and Shadow.*

BY MATHIAS DENKHAUS, A FRIEND OF THE FRIENDS.

For as much as many have taken in hand to set forth in order a declaration of those things pertaining to the Land, that are beneficial for instruction and exhortation, it seemed good to me also, having perfect understanding of all matters as an eye witness, not so much as an oriental traveller, but as a minister of the Word, briefly to relate what I have seen as a reality and understood from official communication, together with my personal interpretation of facts in the light of the inspired Scriptures unto the estimable Friends in America and all, to whom these words may come.

Having learned to know the Society of Friends, first through the esteemed "peacemaker" Wm. Penn, and being wonderful attracted by that servant of God, Stephen Grellet and other greatly respected members of that organization, some of them belonging to the Meeting in Winona, O., (both parties) I wish to relieve myself, in a measure, of my indebtedness, by presenting you, in condensed form, the condition of the home of the patriarchs, prophets, "Jesus of Nazareth" and the apostles, with its "beloved city" and the state of society of the present inhabitants, both natives and foreigners.

Jerusalem,—a name as fitting for that little earthen spot, from whence the oracles of God, as the Father of all mankind have come to us here,—as is "Jesus" for one, to whom we look as our Saviour,—Jerusalem,—city of peace,—the chosen bearer of the two greatest, most significant revelations, that have ever come to dying humanity by the word of the Eternal Father, namely, the Law and the Gospel: this city, to which belonged—no, belongs—the sacrifice, the covenant and the promise, outside whose celestial gates was shed the precious Blood for the reconciliation of many, in and around whose bosom sleep in deep repose many, that could say, "I know that my Redeemer liveth," is now, in consideration of the transgression of her people, the laboratory of abominations, both under christian name and anti-christian. Laden with the gravest consequences of actions against her immortal King, that manifest self-blinding and hardening of heart in the extreme, stricken with infirmity, not of age, but of error, she is patiently bearing her sentence with royal dignity. She was born royal, of noble parentage. She is awaiting another visitation, not of vengeance upon herself, but upon her enemies, when she, at another—O pathos!—coming of the Prince of Peace, to blot out her transgressions, to pardon her iniquity and to restore her royal priesthood: (See Zach. xii: 10., ch. xiv and Rom. xi: 25-27) will surrender her royalty to the Lord of Glory—to whom be praise and power and dominion from everlasting to everlasting. Amen.

The consummation of the days of her humili-

ation is a universal problem, and politically one as serious, as was the problem of the Turks in days gone by, because it seems unavoidably to involve all the civilized nations of the world like a volume of fire. The crusaders have attempted to solve this problem and by carnal forces accelerate the restoration of Jerusalem, but only to the effect of having, like others of different motive (as Hadrian and Julian) their names with their deeds recorded in black, which an everlasting night may pitifully cover.

Whatever they accomplished, they availed little, and this little was soon annulled by those hordes that were unconsciously called to serve the Divine decree. These, in combination with the crusaders and many others unto the present day, although warring against another, either by weapons of steel or teachings of falsehood marvelously harmonized in one respect, namely in fulfilling the words of Jesus: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi: 24). And again: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Before we undertake an inspection of the doings of the people, let us view the royal city a little closer.

"His (her) foundation is in the holy mountains." (Psal. lxxxvii) about 2500 feet above sea level. The hill of Zion, formerly Morijah, on which is the temple ground; is in the extreme southeast part of the city. According to some traditions, the southwest part was called Zion too, where now is the German-English cemetery. There is, however, no doubt concerning the site of the temple. The excavation, the beautiful level, about a ten acre spot, and other features furnish abundant proof that here were the tabernacle, the court and the chief national institutions of the Jews. The Mohammedan Omar Mosque is now occupying the very site of the temple of Jehovah. On Mt. Morijah it was, where some two thousand years before Jesus, a loving father and faithful patriarch manifested the most wonderful proof of obedience to and faith in God. (Gen. xxii). A charming tradition is told about Morijah. Before it was occupied by the nation for their sanctuary, two brothers, one with family, the other single, dwelt here. At the time of the grain harvest, a happy thought occurred to the single brother to give his brother who had the care of a family upon him, some unexpected help. Accordingly he went out by night to carry in the sheaves from his brother's territory to his threshing floor. Remarkable as it was, the mind of the other brother was led by the same motive at the same time, to assist his brother, who had no help. The blessed surprise may be imagined by the reader.

The apostles of our Lord wound up the sacred history of the temple. What has occurred here! Revelations of awe, sermons that ever have and ever will supply humanity with bread from heaven, that transform from death unto life, as well as those that gender from death unto death. Events of terror, pollution and blaspheming have taken place on this ground, that will do credit to a cannibal island. The silence of Zion is that of the mid-

night now. Enough for us to know, that her Redeemer liveth.

The former walls of Jerusalem ran differently from those of to-day, that is those of the crusaders. A portion of the southwest wall is erected right on the wall of the temple of Zerubbabel, or second temple. I laid my hand on these wonderful monuments of ancient handicraft. Could they speak, what would they tell? Here is the wailing place, where the Jews meet every Sixth day of the week to lament the destruction of the temple and their lost glory. Some even torment themselves by bumping their heads against the wall till they bleed, to invoke the mercy of Jehovah.

Suffice it to say of the rest of the hills of Jerusalem, that Akra is 2600, Bezetha 2500 and Ophel 2400 feet above sea level.

Besides the Omar Mosque other buildings of religious character are, "The Church of the Holy Sepulchre," the Armenian cloister; the German, English-Episcopal and modern Greek Church edifice, the Jewish synagogue, a German and an Austrian hospice for pilgrims. Besides the printing office and laboratory of the English Episcopal Mission, where articles of olive wood are manufactured.

The city has a European, a Mohomedan and a Jewish quarter. A few rods of pavement, some of which is occupied by Arabic bread and fruit dealers, is found in the European section by the Jaffa gate only. The streets are exceedingly narrow, of about twelve feet in width. Some are partly overarched as a protection against the excessive summer heat. Names of streets and numbers of houses are wanting. The former are all paved with rock, of which also the latter are exclusively built. Jerusalem being a rather hilly country, the grade of the streets is modified by terraces. Thus it is easily understood, that no vehicle whatever can pass the streets of enclosed Jerusalem. Freight is transported on camels and donkeys.

Twice I had to stand on the loaded camel to pass, another time a regiment of Arabic soldiers, who marched four in a row. An Arabic store has simply a few square yards of space for merchandise, with barely room enough for the owner to move in. Some have even their entry blockaded with goods, for want of room. In such case he will find his way over the merchandise.

There are said to be within and around the walls some 40,000 Jews, and if my memory be correct, 20,000 nominal Christians and 25,000 Mohammedans. There being no official census, these figures are mere estimates, but supposed to be right.

The Turkish mail system being found defective in former years and confidence on our part not yet fully restored, an Austrian, Russian, French and of late a German Post Office has been established there. Consequently the poor city is abounding in this respect. Mailable matter can be sent from any post office prepaid with stamps of that respective country. However for our mail we called only at the Turkish and Austrian post office.

(To be continued.)

"Is not each man a member of the mass
In all his works, and all his gains?
So shall not he be viler thanlud pass
Who for the show of freedom strains?"

*The author of this article on conditions existing in modern Syria and Jerusalem, is commended to our attention by esteemed Friends in Ohio as a German who lived in Palestine seven years. His witness is that of a resident, rather than of a traveller. His fatherland he was a member of a religious Society which had no settled pastor, but each member had liberty to preach, exhort, or teach according to his gifts or calling.

An Anti-Tobacco Sermon.

[Taken from an old copy on the steamship *Cedric*, twenty-sixth of Fourth Month, 1904.]

"That which is highly esteemed among men is abomination in the sight of God" (Luke xvi: 15.)

We shall use this text in calling your attention to a peculiar habit, a widespread and destructive evil, which is in high esteem with men, but an abomination with God. We mean the common use of tobacco. To prove that men highly esteem it, we have merely to show that they will say and suffer rather than give up an idol so popular and controlling, and wielding so mighty a sceptre.

Men esteem this narcotic highly, hence they pay immense sums of money for it. Money is a deity that commands homage the world over, but it is spent in profusion on this article. We have humble mechanics who pay more for their cigars than all their taxes to church and State. We have pauper families who have paid more for it in the last forty years, principal and interest, than would be sufficient to buy a clever farm, and perhaps stock it. You have here and there a trader, who, were he to drop dead on your sidewalks by heart disease, would leave a young family for you to feed, who pays more for tobacco than the annual payment of a handsome life insurance. Christians in Europe and America pay five times as much for this as is paid to give the gospel to heathen nations! Ah, should the people of God raise sums half as massive for the conversion of the world they would exult with rapture, thinking the millennium at hand.

If the common use of a poison is an abomination to God, then to cultivate it for this purpose is a sin. Is it not a sin to devote rich lands, south and west, on the islands of the ocean, on the banks of the Connecticut and the Danube, to the production of a poison which feeds the lusts, augments the vices and poisons to death the children of God? It kills men and kills the soul.

If this drug is an abomination to God, then traffic in it is an immorality and a sin. To sell it does no good. It is neither food nor drink, nor alimant of any sort. It is a nuisance and a poison. It does evil and that continually. Why traffic in this abomination? Finally, if the use of this narcotic is an abomination to God, then you who use it should renounce it. The language God uses in relation to other sins is not inappropriate to this: "My people," says God, "transgress after the abomination of the heathen." The early discoverers of this continent state that they saw the savages "roll tobacco leaves together, light one end at the fire, and smoke the other like devils!" Devotees of smoke about us do the same. The language of God is wonderfully significant, "Thou hast defiled my sanctuary with thy abominations." "I will take this abomination from between thy teeth." "I cannot hear for this abomination." Thus and thus, my hearers, God speaks to you. We beseech you break off the habit, and all the gold of California could not bless you as much as this single decision. Break, my brother, from these bonds of iniquity. Take hold, as a Christian, a dauntless Reformer, and wake the church and the nation to this great and insidious curse.

Men hold this in high esteem, hence they prefer it to rich privileges and choice friends. Sacred temples, circles of prayer and Christian love, parlors adorned with beauty and redolent with every charm are left behind, and a cold attic, a rough chair or a vulgar smoke car, are chosen in order to revel in its fumes. Its devotees in some cases have left father and mother, made themselves wanderers on the ocean, exiles amidst mountain fastnesses, in order to worship it without molestation. Clergymen have refused to preach without its aid. Clergymen have bought it on the First-day of the week, and when deprived of it on exchanges have hastened home from town to town in order to reach the enjoyment. Gentlemen, or such as have the reputation of being such, in defiance of remonstrance, will sometimes trample on all the amenities of life, rather than sacrifice it and be discourteous and unmanly here who are so nowhere else. I state a fact—a smoker entered a stage coach. "Ladies," he said, "Ladies, I hope my cigar will not be offensive." "Yes, yes," was the reply, "it will be very offensive." He gave a significant nod, muttering, "It is so to some," and smoked on! Say not this was a rare case and this dandy was a brute. Does not every smoker who outrides the nuisance on another display in principle the same selfishness? Are not such gentlemen all about us? Some votaries will steal rather than not gratify this appetite. I do not say that vulgar men will steal this drug, because such are not ashamed to buy it. I do not say that men of a highly honorable title will steal it. But there are men of fair reputation who being ashamed to buy it on the one hand, and driven by appetite to use it on the other, will steal it rather than not have it. They would steal this, of course, when they would steal nothing else, because for nothing else have they such an appetite. Stores have been opened and theft perpetrated when it appeared in evidence that this vile weed was the sole object of the crime. Fashionable clerks contract an appetite for costly cigars; this despotic appetite must be appeased, irrespective of expense. And to-day, thousands of striplings over the land are luxuriating in smoke, and are able to do so, perhaps because last night they purloined money from the till of their masters.

Men esteem it highly, hence many regard it dearer than life. Some votaries confess that it injures health, hastens death, and assure us that they expect to die for it the sooner, as they expect to die at all. Some totally enslaved, have found so much trouble in efforts to relinquish it, they have said, "We will try no more; we will live while we live." Said a carpenter on the streets, "Sir, I would use it if I knew it would kill me!" Said a clergyman, "Sir, I suppose it will shorten my life seven years or more, but I will use it." Physicians have said that twenty thousand die of this poison in our land from year to year, and were the bill of death twice or thrice as large, might it not be all the same. Tobacco is an insidious despot. Other monarchs evince power by pomp and parade, here is one who rules in noiseless majesty! What president, what prince, what potentate is able to reign in such silence! The millions of his subjects are quiet and passive as

the tenants of the graveyard, and this king, like the monarch death, has but little trouble from his subjects. Tobacco victims yield passive obedience to one mightier than the Pope.

We pass on to show in the next place that God holds the common use of this narcotic in abhorrence. First, God abhors it because it injures man. It injures his physical nature. The body is of Divine workmanship, and when men, by this poisonous drug, disturb its functions, vitiate its tastes, contaminate its blood, consume its flesh, soil its skin, palsy its limbs, and force it onward to decrepitude and death, God is moved with displeasure. Is it a sin for a savage to tattoo his limbs and mangle his body? Is it a sin for a Brahmin to drive iron hooks into his flesh, and quiver and swing pendulum-like in mid-heaven? Is it a sin for the Hindoo to immolate his body at the wheel of Juggernaut? And is it no sin for a Christian to pollute his body, the temple of the Holy Ghost? Is it no sin to mar its comeliness, waste its strength and cut short its existence? This narcotic, in injuring the body, injures the intellect. It acts with fatal power on nerves, and nerves in turn on mind. The injury manifests itself in melancholy, in misanthropy, in idiocy and in terrific specimens of incurable insanity. Alas! when we see here and there a man of noble bearing, whom afflictions and stormy elements could not crush, made a paralytic or an idiot by his quid or pipe, when we see here or there a woman once a lady of delicacy and sense, made a filthy, shrieking maniac by snuff, we from the soul anathematize this vile fascination, believing it is abomination to God, as it should be to man. God expresses his abhorrence of this sin as of other sins which ruin the bodies and souls of his children. This appears in the visible injuries it inflicts on individuals and communities. The sighs and shrieks from the cell of many a maniac, the cancer consuming the face of many a devotee, the tongueless mouth of many who cannot gnaw their tongue, having no tongue to gnaw, the pale face and emaciated form of many a wife, the mysterious deaths of many infants a span long, the premature decay of many a promising son, the sudden death of many a loved husband and father—all, all bear testimony that God abhors it, for they testify that He connects misery with sin and demonstrate a fundamental law, that "as a man soweth so shall he also reap."

2nd. I add, God abhors devotion to this drug because it insults Him by contravening the command, "Thou shalt have no other Gods before me." The Jew worshipped his calf, the Greek his Venus, the Roman his Mars, the Catholic his Virgin, the drunkard the bottle; but not one idol in the whole range has such hosts of indefatigable worshippers as this strangely fascinating weed. Negroes in the depth of Africa have called upon missionaries for tobacco, and have refused to hear a syllable of the gospel until first fed on it. Many a professor of religion, if worse came to worse, could drop his minister, his church and his Bible with less ado than he could relinquish his pipe! If you, my hearer, used this drug early, and have used it long, has it not become with you the king of appetites? Do you not love it better

than honey, or bread, or wine and the choicest fruits. Birds may fill the air with music, flowers may load it with perfume, the sun may surpass himself in the beauty of his brightness; but you cannot enjoy the one or the other very much, nor God, their glorious Author, till you have appeased this appetite which has dominion over you. The appetite is a monstrous absorbent; this being so the drug becomes an idol, a powerful idol, and with many it takes the place of God! Alas, there are thousands of victims in the church, there are many standard-bearers, alas, who should they be deprived of this idol, would hang their harps on the willows, and cry, "ye have taken away our gods, and what have we more." Gen. J. H. Cocks, a corporate member of the American Board of Commissioners for Foreign Missions says, "Of all the evils which God has permitted to afflict this world for two hundred years, and of all the idols which stand in the way of the American Board, tobacco is the greatest." Our argument is simply this: Here is a drug for which millions acquire an appetite by crushing their native instincts and tastes; this appetite artificial and monstrous, tends to bring everything into subjection; it tends to displace God from the heart and it does this in the history of millions; this is idolatry; God abhors idolatry and therefore He abhors this: "for that which is highly esteemed among men is an abomination in the sight of God."

Reflection: 1st. If this popular poison is an abomination to God, then pulpits should denounce it. All admit that it is a great physical evil, and that by its affinities it leads to moral evils of mournful magnitude; hence no superfine susceptibilities, no fastidious tastes should muzzle the pulpit's voice. Why should not the pulpit assail this sin, as well as other idolatries, as well as profaneness, theft, malice, slavery, intemperance, vain amusements, and the whole docket of popular themes? This giant foe assails their pulpits, robs them of many eloquent preachers, sends them to Saratoga, Europe and the grave; and why should not our pulpits return the fire? Why this contemptible cowardice?

2nd. Men hold this in high respect, hence they waste time and strength in its indulgence. The Earl of Stanhope, in some ingenious calculations, makes it appear that its victims devote to it two years to forty, or about the twentieth part of the time. Be this as it may, it is enough to know that it is the cherished companion of the loafer and fashionable rake; that it soothes his soul and renders him satisfied, whether rich or poor, drunk or sober. In one or another of its forms precious time is consumed, periods in which fortunes are made and probation of surpassing value mournfully squandered and souls destroyed.

3rd. Men highly esteem this narcotic, hence they usually pay it their last devotions at night and the first in the morning. That is a fond idol which has our first and last love. It is painful to assert that in a world full of commanding objects, glowing with the attributes of the infinite God, beauties which sparkle in the star, blush on the vine, and break in tenderness from Calvary, that man a child of God, instead of giving his first and last thoughts to objects so glorious, should

give them to a nauseous, noxious abomination, which if a brute should use we should despise him for it. The plea is painful that any man should do this, peculiarly that a Christian should; but there is not an ingenious disciple in the world, a victim to this drug, but will confess that the lingering desires of evening and the first desires of the morning turn to this, as the eye of a servant to the hand of his master. O, here is a deity who breaks the slumbers of his worshippers. Night by night, when deep sleep falleth upon man, its devotee will rise from his pillow, kindle his pipe, and pay it his devotions, who seldom bends the knee to worship the God of heaven and earth.

Science and Industry.

HENRY M. STANLEY.—The most sensational life of our generation was ended in the death of Henry M. Stanley. Born an American in the humblest circumstances, he became a member of the English Parliament. An impetuous reporter, he achieved wealth and international fame. He was the most remarkable explorer of the century, and left his name forever on the map of Africa, which he penetrated and traversed again and again, both for adventure in finding Livingstone, and then bringing back his body, and in rescuing Emin Bey against his will. The man who revealed the Kongo River and the great lakes to the civilized world, and is credited with having really created the Kongo Free State, in his tremendous marches displayed such heroism and unconquerable will as the history of exploration has nowhere else recounted. But we have to deplore the manslaughter of some of his proceedings. He was vain and sensitive to criticism, and he just escaped that degree of eminence in character which would have secured his body burial in Westminster Abbey. A monument there must suffice.

THE GENESIS OF THE SAFETY PIN.—A group of mechanics were eating their dinners in the factory of an English iron-master. One of these, named Stephen, was pleased because a little stranger had come to his humble home. The rest were chaffing him on the subject, some saying it was only another mouth to fill. Yet Stephen was content in the belief that He who sent the mouth would not fail to enable him to find food. But soon cause for deep anxiety appeared, for it began to be whispered about that owing to a press of orders the hands would be asked to come to work on the next First-day. This Stephen felt he could not do, and so it was with sad foreboding he approached the desk where wages were paid. "You will be expected to come in the morning," remarked the clerk; and on Stephen saying he could not, the former turned to the proprietor for instructions. "Discharge him," was the ready response. And so it was a sad home-coming. But the faithful wife comforted him. "He was a good workman and would soon find work elsewhere. He had done right and God would not allow them to suffer for obedience to conscientious scruples."

Yet it was not to be as they hoped. The proprietor was offended, and as there was to be a meeting of iron-masters, the subject was brought up; and all agreed that it was a sign

of insubordination that must be sharply repressed. And so poor Stephen could find no employment; not even casual jobs could be obtained, and so week by week their little reserve of money wasted away, until absolute want stared them in the face. What should they do? The wife had a plan which she broached to her husband. She would get her mother to take her child, and she would go out to service, as she had done before marriage. But Stephen would not listen to this. Had they not taken each other for better or worse? He could never be utterly hopeless while he had her. They would still trust. Where was the bread to come from?

It happened ere things came to an extremity that one of the workmen, a friend of Stephen's named Aaron, called on them on his way from work, and he reported very unpleasant things at the factory. They were obliged to work on First-days whenever the boss said so. Many wished they also had gone out at first. He was just going away when the wife asked him to stay and partake of their frugal supper; and handing the child to its father she set about her simple preparations. The infant, however, soon began to cry, on which the father helplessly handed it back, remarking that he never could nurse. The mother knew what the matter was and soon arranged the offending pin. Supper was eaten, enlivened by such conversation as God-fearing people might indulge in—all but Stephen; he sat silent and absorbed. At length he spoke. He had an idea. If only he had a few shillings to buy wire, he could make a pin that would not be cause of offence to infantile humanity. But it was no use talking, their money was all gone and he could do nothing.

It was now Aaron's turn to speak. He had his week's wages. "If ten shillings would suit you, you are kindly welcome to it." For a day or two Stephen's hammer was going steadily from morning till night. And then he set out with a light heart and a basket filled with the first crude but efficient safety pins the world had ever seen. Visiting the stores, he soon returned with an empty basket and a goodly pile of silver pieces. Showing these to his faithful wife he announced that there was for them no more fear of suffering. She in her gladness caught up the unconscious occasion of their good fortune, coveting, she knew not why, its face with kisses. Very busily did Stephen work after this, and yet he could by no means supply the demand, and more help must be obtained. Nor was it very long before he was proprietor of a factory in which safety-pins were made by machinery, and of this his friend Aaron was foreman. It is needless to add that no accession of orders ever causes any work to be done in that factory on the First-day of the week.

Items Concerning the Society.

At the last Monthly Meeting of Friends of Philadelphia a minute was granted to Joseph S. Elkinton for religious service among the people in general within the limits of Goshen Monthly Meeting of Friends, and to hold public meetings, particularly where there were formerly Friends' meetings. The minute also calls for service in the interior of this State, particularly in the mining districts, and provides for holding public meetings there as way may be opened for them.

"We have made remarks on "The Epistolary Bond," since seeing the London *Friend's* editorial on "Letter Writing." It says, "In Friends' Yearly Meetings the world over, Epistles have become burdensome because of their length. But we are not on that account to lay down our correspondence. Less sentiment and more information would be a boon. We urgently want something more adapted to the present day. We regularly receive fourteen of these Epistles, and do not desire one of them to be missing or one of them to be lost. We only wish there were fifteen instead of fourteen."

THE MISSION OF A FRIENDS' SCHOOL.—As schools founded by Friends to maintain that for which the Society exists are lately brought into notice, we observe this letter in the last number of the *London Friend*:—"My parents not being Friends when I entered the school (at Siford), I know nothing of Quaker principles, and I always felt that it was while attending meeting at Siford that I realized the truth of present-day inspiration, and came under the influence which culminated in my applying for membership years ago. . . I feel strongly that we should take greater pains to secure Friends as teachers in our schools, and that a knowledge of Friends and their distinctive faith should be included in the ordinary history lesson and in special classes, but surely we should have a wider ideal than the enlargement of our membership; surely we should labor, not that our will may be done on earth, but for the increase of spirituality, independent of sect, and in the spirit of the prayer, "Thy kingdom come."

By a prevailing expression in New England Yearly Meeting this year at Providence, the name of the so-called Friends' Boarding School situated there has been changed to "Moses Brown School." Of an executive committee of nine, three are to be not members of the Society, and are to have a hand, in connection with a fund of \$50,000 to be raised, in keeping the day-school for boys up to a high standard for the preparing of the sons of citizens for college. The University School of Providence, which has been in a declining condition, is thus to be replaced by the day-school department of the "Moses Brown School."

Many endured with sadness the change of name, many its official amalgamation, in some degree, with the government of a Baptist institution; and some have seen the movement as the logical sequence of concessions to other denominations begun a generation ago.

Notes in General.

In the Radcliffe College graduating class last week none who received honors at the Commencement exercises was the subject of more profound interest than Helen Adams Keller, the deaf, dumb and blind student, whose wonderful strides along the pathway of education are familiar to the reading world.

YELLOW SERMONISM.—To show the lack of a stopping-place in error where the living witness for Truth is not the rule of the Christian ministry, and where preaching for effect takes the place of preaching as an effect of the witness of the Spirit, we quote from a lecture given to Chicago "divinity students" advocating sensational pulpit methods:—"Sermons," said the lecturer Lawrence, "must be 'featureful,' and facts must be colored and placed before the audience in guise if the people are to be reached and held. The young preachers were told that they could not state facts in an ordinary way and be listened to very long."

"The preacher who would have large audiences all the time," he said, "must always have something extraordinary to offer his hearers. The people can no longer be trusted to make due allowance for the exaggeration after the first keen interest in it subsides."

"Exaggeration in the pulpit is allowable," said the clergyman. "The preacher in this rushing-sensational time being asked is justified in coloring and exaggerating for the sake of attracting his audience and keeping them keenly interested."

SUMMARY OF EVENTS.

UNITED STATES—A Census Bureau bulletin shows that the number of negroes in the United States, including the entire area covered by the twelfth census (continental whites, Italy, Alaska, Hawaii and Porto Rico, is 9,204,531, perhaps a larger number than is found in any other country outside of Africa. The report indicates that between 11 and 16 per cent. of the negro population here are or are believed by the enumerators to have some degree of white blood. Over 77 per cent. of the negroes live in the country, against over 57 per cent. of the whites. Heavy among them is about 20 per cent. greater than the whites. There are 3,992,337 negroes in the United States engaged in gainful occupations. Half the negroes in the United States are below nineteen years old.

The coinage of silver dollars has been discontinued. It is said that the demand for silver dollars has long been very slight, and there are 105,000,000 of them in the vaults of the Philadelphia Mint alone that have never been in circulation.

Thirty thousand men have been affected by orders to reduce the Pennsylvania Railroad force of employees.

Silas C. Swallow, of Pennsylvania, has been nominated by the State Republican Convention meeting at Indianapolis as its candidate for the Presidency.

The Coroner's jury in the *Slocum* inquest has returned a verdict, finding as follows: "That immense loss of life on the *General Slocum* was due to the misconduct of the directors of the Knickerbocker Steamboat Company. That Captain Van Schick is criminally responsible. That Captain Peabody of the *General Republic*, an captain of the steamboat company's fleet, is criminally responsible, in that he failed to properly equip the *Slocum* with fire apparatus." Warrants were issued for the arrest of the directors and officials of the Knickerbocker Steamboat Company.

In a recent address before a convention of Roman Catholics, at Trenton, N. J., of the following: "If all the descendants of our Catholic forefathers had remained true to their faith, there would be more than 40,000,000 Catholics in the United States to-day, instead of 15,000,000. There is hardly a Protestant family in the country that has not had one of its ancestors a convert from the Catholic Church."

Sanitary efforts have been taken in this city to prevent the sale of impure milk. In the warrants, lately issued, three specific violations of the law are noted. These are preserving milk with formaldehyde, selling milk under standard and artificially colored, and selling milk below standard.

In a recent address before the National Educational Association in St. Louis, Booker T. Washington said: "A careful examination shows that of the men and women trained at Hampton and Tuskegee not 10 per cent. can be found in idleness at any season of the year."

A dispatch from Glens Falls, New York, says: "For refusing to disclose the location of an estate, on the ground that he would be violating his Masonic oath that he would not reveal it, Surrogate Jenkins fined E. R. Ashley, an attorney, \$100 and ordered him imprisoned until he purged himself of his contempt. Ashley secured a stay and appealed to the Appellate Division, which unanimously affirmed the order."

A bill has been filed in the Court of Chancery in Trenton, N. J., asking for the dissolution of the Standard Oil Company, the New Jersey corporation, as being illegal under the Anti-Trust act and also under the State law.

In a recent address before a company of lawyers, Elihu Root, late Secretary of War, said: "There is one general characteristic of our system of government, and that is, that it never reveals it. It is the special duty of lawyers to guard with care—that is, the observance of limitations of official power. There is a constant tendency to ignore such limitations and condone the transgression of them by public officers, provided the thing done is done with good motives from a desire to serve the public. Such a process, if general, is most injurious. If confined to those on the part of great officers, which is inconsistent with our institutions, a destruction of responsibility and independent judgment on the part of lower officers and a neglect of the habit of asserting legal rights on the part of the people."

It is stated that 453,377 Italian immigrants in the United States are in the city. The Bureau of Plant Industry at Washington has re-

ceived word that Dr. O. F. Cook, its agent, has started from Guatemala with eighty-nine colonies of ants intended to destroy the boll-worm of the cotton fields. He says the ants will have to be kept under careful observation for a considerable period and must be protected from birds or other dangers until the colonies have had time to increase materially.

An automobile was lately run between New York and Boston for 1053 miles without stopping the engine. The average speed was about seventeen miles an hour.

FOREIGN.—The Japanese and Russian armies in the neighborhood of Port Arthur, it is estimated, number 300,000 men. Frequent skirmishes, and J some battles attended with much loss of life, have occurred. A signal victory of the Japanese, after a two days' battle at Dalen Hill, is announced. Fortified hills near Port Arthur have been taken by the Japanese. Several vessels both of the Japanese and Russian fleets have been destroyed at sea.

It is stated that there are 90,000 Roman Catholic natives in Japan, and that they are treated with great tolerance by the authorities.

A dispatch from Moscow of 30th ult. says: A tornado swept the city yesterday causing enormous damage. Forty-five persons were killed, and thirteen injured are being cared for in the hospitals. Two villages near here, in the track of the storm, were destroyed. One hundred and fifty cattle are reported there, while eighty-five persons were hurt. Half stoness weighing three-quarters of a pound fell during the storm.

King Edward has returned to England from a visit to his nephew, the Emperor of Germany (this visit is regarded in Paris as having resulted as a friendly exchange of views between the monarchs, which is not likely to have important political effect).

The steamship *Norge*, from Copenhagen for New York, with seven hundred and eighty persons on board, struck a rock in the North Sea on the 28th ult. and foundered. Only twenty-seven of the entire company are known to have been saved. A large proportion of the passengers were emigrants.

It is stated that the De Forest Wireless Telegraph Company is building at Panama a mast which will be the highest used for telegraphy in the world, and capable of sending from 2000 to 3000 miles.

It is said that in the sixty years prior to the advent of the Americans in Porto Rico only eight new schools had been established throughout the island. The Americans already have established forty-five new ones, as well as two large high schools and an industrial school.

A dispatch from Nantes, France, of the 1st inst., states that extensive establishments of the Premonstrat and the Capuchin Orders were closed to-day after violent resistance. The Premonstrat monks barricaded their doors, and windows. A battalion of infantry and a detachment of dragoons assisted the police. This action has been taken in the effort to carry out the intentions of the Government to suppress these and similar organizations in that country.

RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 78.

Edward Lippincott, G'vo; Elizabeth B. Alger, R. Y.; Stephen W. Post and for Martha W. Post, N. Y.; Jonathan Chace, R. I.; Abby L. Walmesley for Edward H. Foster, Pa.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

NOTICES.

A FRIEND in delicate health, residing in central New York, desires to engage a man and wife to care for his house, garden and grounds. Friends preferred.

Address W. W., Office of "THE FRIEND."

Friends' Library, 142 N. Sixteenth St., Phila. During the Seventh and Eighth Months the Library will be open on Fifth-days from 9 A. M. to 1 P. M.

The Friends' City Home can accommodate a few young men, who may propose to spend the summer months in the city. Address Mary T. Widman, 1623 Sumner Street.

Friends' Select School.—Friends who desire to enter children for the school year beginning next Ninth Month will kindly communicate their wishes to the Socy's no, so that places may be reserved for them.

J. HENRY BARTLETT, 140 N. 16th St., Phila.

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